

Card. Bernardin is celebrant for life march vigil

Jan. 21 Mass in Washington to mark Supreme Court's 1973 decision on abortion

WASHINGTON (NC)—Cardinal Joseph Bernardin of Chicago, chairman of the National Conference of Catholic Bishops' Committee for Pro-Life Activities, will be the main celebrant and homilist Jan. 21 at a Mass for the annual Prayer Vigil for Life.

The NCCB Office for Pro-life Activities announced the vigil, which will be held in Washington at the National Shrine of the Immaculate Conception on the eve of the 13th annual March for Life.

The March for Life Jan. 22 will be held to commemorate the 1973 U.S. Supreme Court's decision that struck down state laws against abortion. Pro-lifers also hold marches

and rallies around the country to protest the abortion decision.

The theme of the march in Washington is "Unity on the Life Principles—No Exceptions, No Compromises," according to Nellie J. Gray, president of March for Life.

Marchers will gather at the Ellipse, between the White House and the Washington Monument, to hear pro-life speeches and prayers, then parade to the Capitol and Supreme Court building.

The fourth annual rose dinner will follow the march. U.S. Rep. Jack Kemp, R-N.Y., and Auxiliary Bishop Thomas W. Lyons of Washington will be among the speakers.

Last January District of Columbia police estimated that 71,500 people gathered at the Ellipse for the march.

The prayer vigil Jan. 21 is sponsored by the Archdiocese of Washington, the National Shrine and the NCCB Office for Pro-Life Activities.

Bishop Michael Dudick of the Byzantine Rite Diocese of Passaic, N.J., will conduct a morning liturgy Jan. 22 at the shrine.

Father Edward Bryce, director of the NCCB pro-life office, said both services would be broadcast by the Mutual Radio Network and he suggested dioceses check with local stations on availability of the broadcast.

The CRITERION

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Indianapolis, Indiana



Commitment to refugees remains firm

Church leaders mark Migration Week with promises of help for refugees coming into U.S.

by NC News Service

Refugees today may not be making the dramatic headlines of Vietnamese or Cuban boat people a few years ago but the church's commitment to helping them remains firm, church leaders said in marking National Migration Week, Jan. 6-11.

Scalabrinian Father Silvano M. Tomasi, director of pastoral care of migrants and refugees for the National Conference of Catholic Bishops, said Jan. 6 that "the church is not advocating immigration," as the best solution to the problems of refugees. It first seeks to assure them a "decent life where they are born," he said.

"But given that people are coming, the church is working at making their presence fruitful, at welcoming them," Father Tomasi said.

In the United States "there are no longer the dramatic headlines" such as there were after the 1975 fall of Saigon or during the 1980 Cuban boatlift, Father Tomasi said, but waves of legal and illegal immigrants are still arriving.

And, although the public may not be as aware of these new migrants and refugees, "if you talk to the parishes, there is still a lot of generosity" in helping resettle the people who continue to flee from Southeast Asia, Central and South America.

Archbishop Roger Mahony of Los Angeles issued a pastoral letter for National Migration Week urging the 3 million Catholics in his archdiocese to welcome and show solidarity toward the area's immigrants.

The archbishop called for "extended voluntary departure status for Central American refugees fleeing violence" and for fair immigration policy that gives legal status to aliens, "who, in fact, are a contributing part of our society."

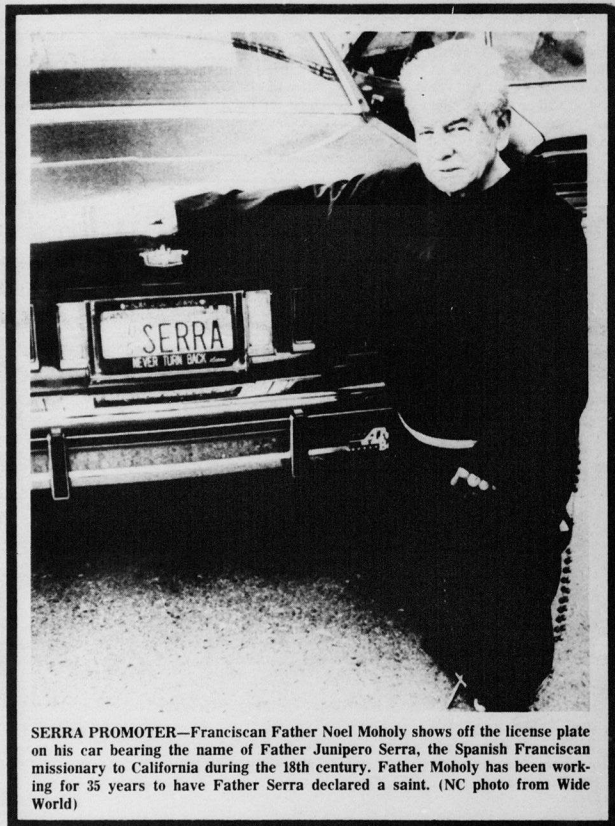
An extended voluntary departure program would give illegal aliens temporary legal status in the United States until conditions in their own countries improve.

The integration of immigrants into communities poses a challenge to pastoral care and provides "a new moment of evangelization and communion," Archbishop Mahony said.

"The world has arrived at the doorstep of each parish in the Archdiocese of Los Angeles," he wrote, urging the parishes to accept cultural and language diversity as an enrichment "rather than a barrier," and calling on Catholics to learn about the immigrants' languages and their backgrounds.

The fate of Haitians refugees in the United States will be one item on the agenda when U.S. bishops meet with their Haitian counterparts in February. The bishops also plan to discuss issues such as human rights in Haiti, according to Holy Cross Father William Lewers, director of the bishops' Office of International Justice and Peace.

Father Tomasi said Haitians "are in a limbo situation" because most of them are in the United States illegally and the church tries "to be kind of an advocate for these people who have nobody else."



SERRA PROMOTER—Franciscan Father Noel Moholy shows off the license plate on his car bearing the name of Father Junipero Serra, the Spanish Franciscan missionary to California during the 18th century. Father Moholy has been working for 35 years to have Father Serra declared a saint. (NC photo from Wide World)

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Pope plans 14-city visit to India Jan. 31 to Feb. 10

by John Thavis

VATICAN CITY (NC)—Pope John Paul II plans to visit a monument to Indian independence leader Mahatma Gandhi and tour a Calcutta aid center run by Mother Teresa's Missionaries of Charity during his Jan. 31-Feb. 10 trip to India, the Vatican announced Jan. 3.

The Vatican released the schedule of the pope's trip, his first to India and his 29th outside Italy. Pope Paul VI made the only previous papal trip to India in 1964 to attend a eucharistic congress.

Pope John Paul plans to visit 14 cities, stopping longest in the capital, New Delhi, where he is scheduled to meet with

President Zail Singh and government officials shortly after his arrival in India.

The same day, he plans to visit the funeral monument to Gandhi, a Hindu philosopher and writer who led a non-violent independence movement until his assassination in 1948, the year after India achieved independence from Great Britain.

On Feb. 3, the pope plans to travel to Calcutta, India's largest city and one of its poorest.

The pope's itinerary includes a meeting with non-Christians in the eastern coastal city of Madras Feb. 5, a Mass at a tool factory in Cochin Feb. 7 and the beatification of an Indian nun and priest during a Mass in Kottayam Feb. 8.

the criterion

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The proposal for a new universal catechism

by John F. Fink

It appears that there is going to be a universal catechism. How soon it will appear is still open to question.

The idea of a catechism, or compendium of Catholic doctrine, has been gaining favor for a number of years, especially among conservative Catholics. It has been coupled with criticism of the way Catholic doctrine has been taught in recent years. Many people are convinced that today's children do not know as much about their religion as did those of previous generations.

It was in an attempt to try to do something about that that the Vatican issued its General Catechetical Directory, approved by Pope Paul VI Mar. 18, 1971. This contained guidelines for teaching religion. The bishops of the U.S. followed that up with their 1972 pastoral letter "To Teach as Jesus Did" and their 1973 statement "Basic Teachings for Catholic Religious Education."

Then they started an ambitious project of producing a National Catechetical Directory with extremely wide consultation. That directory, called "Sharing the Light of Faith," was in process of development from 1973 to 1977 and involved more people than any other document issued by the bishops.

Before the first draft was issued, 60,000 persons across the country took part in 4,185 meetings and made 17,422 recommendations. Before the second draft was produced, there were more than 11,000 more meetings involving 250,000 persons, producing 76,335 recommendations. The third draft, a 254-page book, was approved by the bishops



in 1977 by a vote of 216 to 12 and approved by the Vatican in October 1978.

That Directory was intended to be, and is, a pastoral and practical document containing norms and guidelines for the catechesis of U.S. Catholics of all ages and circumstances. Publishers of religion textbooks have used the Directory when preparing new or revised texts and those who select texts judge them against the norms found in the Directory.

With all that, you'd think the issue would settle down for awhile. After all, textbooks prepared since the Directory was approved are all very new. Following the guidelines in the Directory should bring improvement.

There has, however, always been a segment of Catholics who feel that we are not being taught enough Catholic doctrine. Others feel a need for a compilation of the true teachings of the church.

AT LAST November's meeting of the U.S. bishops, Bishop George Speltz of St. Cloud, Minn., proposed "the development of a Catholic catechism for the U.S. that would set down the more outstanding elements of the message of salvation in a concise manner, keeping a clear distinction between those things which pertain to faith and to the doctrine that must be held and those things which are opinions of theologians."

Then, however, the issue became an international matter at the Synod of Bishops that met in Rome Nov. 24-Dec. 8. Cardinal Bernard Law of Boston proposed at the English-language workshop "the preparation of a conciliar catechism for the universal church to be promulgated by the Holy See. Such a catechism could be in the line of the Council of Trent. It will be the same for the universal church and will become the basis for catechisms to be prepared for various areas of the world and for people of various ages."

Pope John Paul immediately accepted the proposal. He said, "The desire to prepare a compendium or catechism of the whole of Christian doctrine, to which catechisms or compendia of particular churches would refer, corresponds to a true necessity of both the universal church and the particular churches." ("Particular churches" means "local churches.")

A WEEK LATER, however, Cardinal Silvio Oddi, head of the Congregation for the Clergy, surprised everyone by announcing that his congregation has been writing a new catechism for about five years and would soon be presenting it to the pope. He hadn't bothered to mention that to the bishops who were at the synod.

When Cardinal Law made his proposal, he suggested that a commission of cardinals be given the task of preparing the catechism and that the world's bishops be consulted. But Cardinal Oddi wants the pope to approve his congregation's draft, have it reviewed by Cardinal Ratzinger's Congregation for the Doctrine of the Faith, and then promulgate it. Cardinal Ratzinger, who met with the press four days before Cardinal Oddi's surprise announcement, merely said that the compendium would be a cooperative effort among several Vatican congregations.

In explaining why his congregation was preparing the compendium, Cardinal Oddi said, "The clergy congregation has found that many catechisms do not necessarily teach wrong things, but skip over basic elements of the faith, such as original sin, the soul, hell and punishment."

You can be sure that any catechism prepared only by the Congregation for the Clergy, and reviewed only by the Congregation for the Doctrine of the Faith, without input by the world's bishops, would be extremely controversial. It remains to be seen if the pope insists on a more elaborate consultation process.

The Criterion is now receiving national news by satellite

by John F. Fink

The Criterion is now receiving national and international religious news by satellite—a fraction of a second after it is transmitted.

News and features from the National Catholic News Service (NC) in Washington now travel more than 50,000 miles—more than twice the circumference of the earth—before arriving in Indianapolis, but it does it in the blinking of an eye.

Equipment to make it possible to receive news by satellite was installed at The Criterion last Thursday, Jan. 2, and it was working perfectly on Friday.

Previously, news arrived from NC over telephone wires and was printed on a teletype machine. This system is being abandoned because the cost of the telephone wires has increased substantially since the break-up of AT&T. Economies possible in the new system will enable NC to give each newspaper using the system a 50 percent reduction in the delivery charge after the equipment is paid for in two years. Meanwhile, the charge to the newspapers remains the same.

The news is now being received at The Criterion at 300 words a minute—much faster than before. For awhile, we are receiving the news over both systems and we receive a complete story on the new

printer before the first sentence is printed on the old system. The editor of one of the newspapers that had the new system installed when NC transmitted the text of the final statement of the recent synod in Rome reported that it took 20 minutes to receive the full text; it took two hours over the old system.

To receive the news by satellite, a small satellite antenna, two feet in diameter and weighing less than 20 pounds, was installed on the roof of the Catholic Center. From the antenna, a cable carries the signal to a controller in The Criterion's office. From the controller the signal is fed to the printer and also to computer disks, ready for editing.

The advantages of the new system are that it is less expensive, faster and more reliable.

Here is the route that a story now follows on its way from the NC newsroom in Washington, D.C., to the newsroom of The Criterion and more than 100 other Catholic newspapers around the country:

► From NC's computer, the story travels over a local telephone line to the Washington bureau of the Associated Press a few blocks away.

► At AP Washington, the story is integrated into the AP's circuits and sent to its headquarters in New York.

► At AP New York, the story is switched into a local telephone line and carried to an office of Equatorial Communications Co. at Spring Creek in the New York suburbs.

► At Equatorial Spring Creek, the story is integrated into an Equatorial AT&T circuit and sent across the country to Equatorial's uplink facility at Mountain View, Calif.

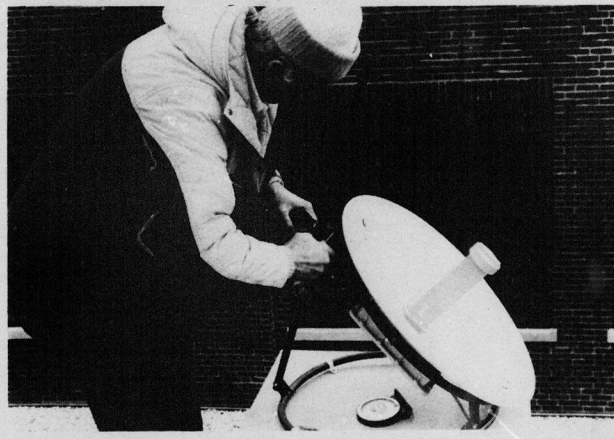
► At Equatorial Mountain View, the story is beamed to the Galaxy III satellite in stationary orbit about 22,500 miles above the equator.

► Galaxy III beams the story back toward earth.

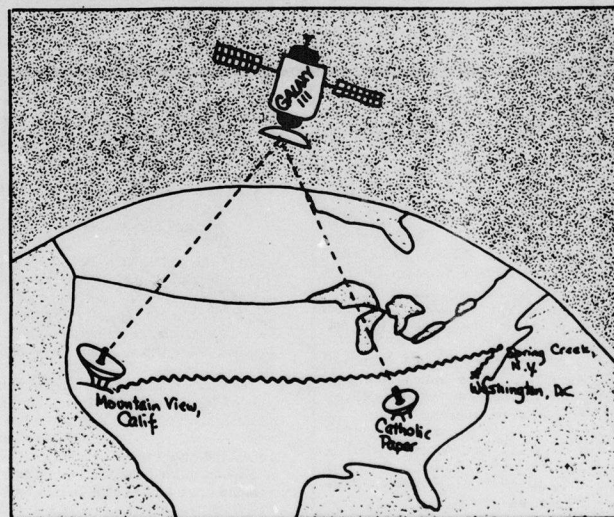
► Our antenna (dish) at The Criterion picks up the story and passes it along a cable to the controller in the newsroom.

► The controller feeds the story into the printer and the computer.

The story has travelled more than 50,000 miles, but the elapsed time between the moment it left NC's computer and began to arrive in our newsroom was only a fraction of a second.



ON TOP OF THINGS—Thomas Allebrandi of Dynavid Corp. installs a satellite dish on the roof of the Catholic Center. Diagram below shows the path which transmissions from National Catholic News Service follow with the new system. (Photo by Dennis R. Jones)



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ICC lists priorities for 1986 legislative session

by Ann Wadelon

Efforts to improve the lot of the Hoosier poor will be a primary focus of the Indiana Catholic Conference (ICC) in the session of the Indiana General Assembly which began this week.

To focus on poverty was the unanimous decision of the ICC board of directors, which includes the state's six bishops plus five laypersons, and the ICC Advisory Council, made up of 20 Catholics from throughout the state.

Specifically, ICC will support increased benefits for AFDC recipients; expanding the AFDC program to include children of poor unemployed parents; restructuring the public welfare system to be administered by the state rather than the current 92 counties; restructuring the Hospital Care for the Indigent (HCI) program; defining statewide standards for eligibility and payments of poor relief; providing prenatal care for indigent mothers; and the allocation of sufficient funds for the SAFE program which helps

low-income and elderly people pay winter utility bills.

ICC leadership also approved action by the ICC staff and networks in opposing the bill to permit execution by lethal injection, and supporting two education bills including one which would call for separate standards for accrediting non-public schools. The other education bill would appropriate additional funds to help those students who are most likely to fail—poor children, minority children, children in single-parent families and those with poorly educated parents.

Furthermore, ICC will monitor other bills for possible action including those dealing with family farms, day care centers, the disposal of fetuses and a uniform definition of death.

ACCORDING to Dr. M. Desmond Ryan, ICC executive director, the focus on reform of the public welfare system will be directed primarily toward two issues: increasing the monthly benefits paid to AFDC recipients and adopting the AFDC-

UP option which would allow children in households where the principal wage earner is unemployed to be eligible for AFDC benefits and Medicaid.

The standard-of-need which is the basis for figuring benefit levels for AFDC recipients, according to Dr. Ryan, was set in 1969, and there has been only a \$21 monthly increase since that time. That puts Indiana 36th among the 50 states in size of payments. The maximum payment for a 3-person family (\$256 a month) figures only 36 percent of the poverty level set by the federal Office of Management and Budget (\$3,460 annually). Add the value of food stamps and the combined income only reaches 60 percent of the poverty level.

Regarding the need for Indiana to adopt AFDC-UP, Dr. Ryan says that there is evidence that the current AFDC regulations cause families to break up as one parent (usually the father) leaves the home so the family will be eligible for AFDC, now restricted to single-parent families.

AFDC-UP would make children in poor

two-parent families eligible for AFDC if the principal wage earner is unemployed and meets other criteria. The wage earner would need to have a history of employment and would be required to continue to actively pursue employment. Someone who has never worked would not be eligible.

The federal government has made UP optional and would pay 62 percent of the cost (as it does for the AFDC program). Indiana is one of only three northern states (Idaho and Alaska are the others) which has not adopted AFDC-UP, seen as particularly valuable to those areas with continued high unemployment (11 percent in Gary in September, 1985).

ICC OPPOSES the lethal injection bill, according to Dr. Ryan, fearing that it would lessen respect for life by legalizing a "humane" method of killing. ICC supports a public attitude of respect for the sanctity of human life at every stage, from conception to death.

In the education area, ICC will work with the Indiana Non-Public Education Association (INPEA) to have lawmakers authorize separate standards for accrediting non-public schools. Those standards would not be less demanding than those for public schools but would recognize the basic differences in philosophy and funding between the two systems.

This "short" session of the Indiana General Assembly is permitted, by constitution, to include a maximum of 30 days and must adjourn by March 15. Various legislators are predicting that the state's business will be over for this year by late February.

Pope calls for 'barrier' against terrorism

By Agostino Bono

VATICAN CITY (NC)—The terrorist attacks at the international airports of Rome and Vienna, Austria, Dec. 27 should prompt governments and individuals to create a united "barrier against the spread of violence," said Pope John Paul II Dec. 29.

"There are no words strong enough to deplore such criminal misdeeds which cause horror to the conscience of every civilized person," the pope said.

The attacks left at least 18 people dead, most of them at Rome's Leonardo da Vinci Airport, and about 120 wounded. Austrian and Italian authorities said the attackers were Palestinians and their main targets were the check-in counters of El Al, Israel's state airline.

"Once again violence has swept away

innocent lives, giving rise to anguish and dismay in every part of the world," the pope said.

The pontiff invited "every citizen, especially the holders of authority, to unite their forces to create a barrier against the spread of violence."

It was the third time the pope had condemned the airport raids. On Dec. 27 the pope issued a statement in Italian deploring the Rome airport attack and a similar message in German deploring the attack in Vienna.

The pope called the Rome raid a "despicable attack" and a "bloody event which offends human and Christian consciences."

The raids were an example of "the barbarous use of violence which causes turmoil in the ordered progress of society," the pope said.

An editorial in L'Osservatore Romano, the Vatican newspaper, echoed the pope's call for united action to end political violence. It asked political leaders to develop a "serious plan" and form "operative and decisional agreements" to combat an "organized plot of terrorism, death and unhinged designs."

"Occasional words and repeated declarations and denunciations are no longer enough," said the front-page editorial.

The raids occurred shortly after 9 a.m. when men armed with automatic weapons entered the Rome and Vienna passenger terminals.

At least 15 people, including three of the attackers, died as a result of the Rome raid. Most of the people killed were holiday travelers.

Among the dead were five U.S. citizens,

including Natasha Simpson, 11, daughter of Victor Simpson, Associated Press news editor in Rome.

Rome airport chaplain Father Franco Serfustini, who was 50 yards away at the time of the attack, was quoted in a news report as saying: "I heard people shouting and crying. There were people lying on the ground. One was trying to stop a hemorrhage with a belt. While I was helping the wounded I blessed several dead bodies."

Philippine bps. must decide role in presidential election

MANILA, Philippines (NC)—As they prepared for their January meeting, the Philippine bishops faced a decision over their role in the Feb. 7 presidential elections, according to church observers.

The main topic at the meeting of the Philippines bishops' conference Jan. 17-24 is the first free presidential election in 17 years, the observers said.

One Philippine bishop who asked not to be identified said the bishops have two options: make a traditional, non-partisan appeal for free and fair elections, or endorse opposition candidate Corazon Aquino.

Only two or three of the country's 100 bishops would support President Ferdinand Marcos, he said.

Observers said a traditional appeal for sobriety and honesty would hardly be noticed by the public, but an endorsement

of Mrs. Aquino by the bishops would be major news and could make a significant contribution to her campaign.

Mrs. Aquino is the widow of opposition leader Benigno Aquino, who was assassinated in 1983 after returning to the Philippines from a self-imposed exile in the United States.

Discussion of the bishops' role in elections includes what the position of the new conference president, Cardinal Ricardo Vidal of Cebu, will be. Cardinal Vidal is to replace Archbishop Antonio Mabutas of Davao, who has been president since 1982.

Cardinal Vidal has been more critical of the government in 1985 than before, focusing his criticism on the government's inability to locate Redemptorist Father Rudy Romano, still missing nearly six months after being abducted in Cebu.

Many in the Philippines consider the cardinal a cautious person and thus unlikely to lead a revolt against tradition that a move to support Mrs. Aquino would represent.

But others say he is also open and democratic, so a firm move for Mrs. Aquino by bishops in January might earn Cardinal Vidal's backing.

The bishops' conference has never publicly supported a presidential candidate.

Whether or not they officially endorse a candidate, the bishops will support the National Movement for Free Elections, Jesuit Bishop Francisco Claver said.

The organization is the citizens' watchdog for February's election, and in remote provinces most of its volunteers and resources come from the Church.

"It is impossible to see past this election," Bishop Julio Labayan of Infanta said, when asked to predict what would happen in the church in 1986.

"Is there any people in the world who has such insecurity built into their world?" he asked. "We don't know what will happen: everything could collapse and get much worse. On the other hand with a Cory (Aquino) victory maybe everything would be rosy, at least for a time. It's impossible to predict, more so now than ever."

Pope extends sympathy to girl's parents

by John Thavis

ROME (NC)—Pope John Paul II expressed his "profound sympathy" to the parents of an 11-year-old U.S. girl who was killed in a terrorist attack on Rome's airport Dec. 27.

In a message read Dec. 30 at the funeral of the slain youth, Natasha Simpson, the pope said he was praying for the repose of her soul and for strength for her family.

The message was read by U.S. Archbishop Justin Rigali, an official of the Vatican Secretariat of State. He represented the pope at the funeral Mass at Rome's North American College.

The pope wanted the girl's parents "to know that he is close to them in the pain and suffering that only they as parents can experience in all its fullness," the message said.

The pope offered them "the support of his prayers," it said.

The girl's parents, Victor and Daniela Simpson, are journalists accredited to the Holy See who frequently cover Vatican events. Victor Simpson and the couple's 9-year-old son, Michael, were also wounded in the attack, but not seriously.

Several hundred people attended the funeral Mass. Among the concelebrants were two Vatican officials, Irish Father Diarmuid Martin, a member of the Pontifical Council for the Family, and Msgr. Pierfranco Pastore, secretary of the Pontifical Commission for Social Communications.



VICAR'S BLESSING—Cardinal Ugo Poletti, vicar of Rome, blesses Jean Shinn, one of the Americans injured in the terrorist attack at the international airport in Rome. She and her husband, Charles, are recovering at the Sant'Eugenio Hospital in Rome. (NC photo from UPI-Reuter)

COMMENTARY

Can a single catechism give us all the answers?

by Dick Dowd

I remember just a few years ago when the new math was the darling of all educators. Most of us parents who had struggled bravely through our own mazes of algebra and geometry felt like Alice in Wonderland as the kids asked for help with homework problems of empty sets, inequalities and Boolean algebra.

After overcoming my initial terror, I followed the example of St. Ignatius of Loyola. A bearded war veteran, he went bravely back to sit on the schoolbench with children to learn the Latin he needed for the priesthood. I trudged down to the local all-purpose drugstore and bought a 39-cent "Introduction to the New Math for First Graders" so I, too, could speak "Boolean" at home.

Something of the same sort of terror we parents felt then seems to have taken hold



of bishops today. The call for new catechisms, heard both at our own bishops' meeting in Washington and the world synod in Rome, seems a response to a similar desire to help everybody understand all the changes since Vatican II.

I found a dozen easy-to-understand, first-grade level "new math" books to choose from at the drug store. Like the bishops, I don't know where parents can find an easy-to-understand, first-grade level "new religion" book to help them catch up on all the changes brought about by the council.

Some kind of "be all and end all" catechism is an idea that never dies, explains catechetical and scripture scholar Father Gerard Sloyan, religion chair and professor at Temple University in Philadelphia. His book, "Shaping the Christian Message," is a catechetical landmark.

There was a similar call for a universal catechism at Vatican I, he said. It was finally written in Latin, he told me, "at the command of Pius XI, a very neat man, in 1935 (65 years after Vatican I ended) to respond to that unfinished business from

Vatican I." He was not surprised that I had never heard of it.

Most adult Catholics associate the word "catechism" with the "Who, What, Why" question-and-answer books we took home from religion class as kids. We knew who God was and why he made us. We probably still do. We learned "our catechism" and never forgot it.

But most catechisms, including the famed 1566 "Catechism of the Council of Trent," the council which reformed the church of the 16th century, are not question-and-answer books at all. Nor are they intended for use by students.

They are usually "running prose" expositions of the faith and morals of the Catholic Communion," written by scholars for preachers and teachers, said Father Sloyan. "Not at all like a Baltimore Catechism."

Vatican II's call for renewal in catechisms was answered by a new "general catechetical directory" drafted and prepared by Cardinal John Wright's Congregation for the Clergy in 1971.

After an unprecedented three national consultations and final 350 amendments passed at their 1977 meeting, our bishops submitted their national directory (they didn't say catechism) to Rome for final approval. That came, with amendments, the following year. Entitled "Sharing the Light of Faith," the U.S. edition is a 160-page letter-size paperback which, like Trent's 350-page world catechism, is designed to contain, for our country, "everything you ever needed to know about teaching the Catholic Faith. Only a half dozen nations have done this.

With only the headlines to guide us, it's difficult to know what this "universal catechism" is to be: a narrative book containing the truths of our faith for clergy



and teachers (like Trent's "Catechismus Romanus") or a question-and-answer book for students (like the redoubtable "Baltimore Catechism" of our youth)?

Father Sloyan predicts a prose book, in Latin, for adults, under the patronage of the Congregation for the Doctrine of the Faith. He also expects it to be, in a phrase borrowed from the new math, a "non-significant event."

QUESTION: Can one book, however well-intentioned and comprehensive, give an immediate answer to every religious question in terms that will satisfy the 750 million Christian thought patterns in the more than 100 different cultures of the world's Catholics now in union with Rome?

ANSWER: Ah, hummmmm. Sister, would you mind repeating the question, please?

Today's church rests on shoulders of the past

by Richard B. Scheiber

It's been just over a century since the Third Plenary Council of Baltimore took place. This was a watershed meeting for the church in the U.S. We feel the effects of that historic gathering even today.

A bit more than a year ago, in November 1984, exactly 100 years after the Third Council of Baltimore met, a large number of Catholic historians and some 70 American bishops gathered at St. Mary's Seminary and University in Baltimore to commemorate the council and to share their thoughts about what the bishops did there.

The most obvious result of that 1884 council was the mandate for the establishment of a parochial school near



each church where one did not already exist, and the requirement that all Catholic children, with rare exceptions, attend these schools. The second most important result was the famous Baltimore Catechism.

Much of the council was concerned with the parish as it existed in the U.S. A cursory look at the topics considered could give the impression that the bishops in 1884 were overly concerned with internal church policies, as opposed to the wider question of the place of the church within the larger community. After all, they spoke many words and spilled much ink over such arcane concepts as territorial parishes vs. ethnic or national parishes, and the establishment of "irremovable" pastors.

At last November's meeting, eminent Catholic historians such as Msgr. John Tracy and Jesuit Father Gerald P. Fogarty scraped the crust of a century off these two apparently irrelevant (at least to today's "pop" scholars) issues and revealed that the problems the council addressed then were central to the situation of the church

in America. Further, they are issues that concern us even today.

Between 1880 and 1890, the Catholic population of the U.S. increased by a third: from 6.26 million to 8.9 million, most of the newcomers immigrants from Europe. The bishops of that time faced a two-fold problem: 1) how to serve this burgeoning Catholic population; and 2) how to help assimilate these newcomers into their new culture. They chose national or ethnic parishes as a conduit, and in the end, succeeded, particularly in the case of immigrants from northern, central and southern Europe.

However, in responding to Msgr. Ellis's paper, Archbishop Patrick Flores of San Antonio raised some extremely thought-provoking questions.

First, he wondered why the church, even today, has not devised a better way to serve the immigrants from the southwest, who also have their own traditions and close family and community ties. He wondered how the American Catholic

Church can seriously attempt to evangelize the black community when our "assimilated" Catholics of immigrant stock flee the areas where blacks are trying to make their homes. Too many of us, Archbishop Flores says, tend to look with some disdain on the culture, richness of faith, and potential of blacks, Hispanics, Indians, Asians, poor whites and new immigrants.

Perhaps the most penetrating question Archbishop Flores asked was this: in Americanizing Catholics, did we really Protestantize? Did the church help to make its people Protestant, at least culturally? Surveys which show Catholics today to be almost indistinguishable from the general population in their attitudes toward serious moral questions tend to legitimize the archbishop's concern.

Many more fascinating thoughts came out of this centenary conference in Baltimore; too many to treat here. A good summary can be found in the latest issue of *The Catholic Historian*, a quarterly magazine published by the U.S. Catholic Historical Society, P.O. Box 97, Eltingville Station, Staten Island, N.Y. 10312.

The late, highly respected Archbishop of Atlanta, Paul J. Hallinan, once said: "The higher man rides on the shoulders of the past, the more likelihood has his perspective of the present will be clear." Anyone who truly loves the church should take that thought to heart.

The Catholic Church fared well in 1985

by Fr. Eugene Hemrick

1985 was a good year in the church!

The extraordinary Synod of the World's Bishops in Rome has just concluded. Reports tell us that it found the changes caused by Vatican II to be effective and positive on the whole.

At this point, almost every Catholic university, adult-education program and university Newman center, as well as various other educational programs have addressed the U.S. bishops' pastoral letter on war and peace; they are now digging into the bishops' proposed pastoral on economics.

If awareness and lively discussion about nuclear war and equal distribution of God's blessings are criteria for judging progress, then the last year can be called successful in the area of justice.

Compared to a year ago, we also are seeing the establishment of many new

centers for the training of lay ministers. If active involvement of the laity in the church is considered a step forward, the last year has witnessed a giant leap.

The numbers of permanent deacons are increasing and their particular role is being more clearly defined. A new force in the church is found in these men and their wives.

And two recent studies in 1985 revealed some excellent news. The first study reported: "Large numbers of students are interested in careers as lay ministers." A significant number also said they were interested in vocations to a religious life.

The second study found that many more priests today are encouraging young people to consider the priesthood or religious life than in 1970. This second finding seems to indicate that some of the disturbing turbulence which left priests uncertain about the happiness of the priesthood might be subsiding.

Thousands of parishes have been benefiting from their parish renewal programs. Bible groups are continuing to increase as are new methods for making religious education more meaningful for youth. There is the continued increase in

programs for the aged, the divorced or separated, the poor and those of other races and cultures.

This brief progress report would seem to indicate that the church is in a new stage of consciousness.

Within itself the church has expanded awareness of the talent that is available and is utilizing it much more fully. Not only have the many programs of renewal and our newly established ministries revitalized us, but our youth seem to be experiencing more of the vitality of ministry and its importance in their lives.

And the clergy and Religious who were somewhat knocked off balance by all of the changes around them seem to be picking up a promising new hope.

If some reading this column think it is a bit too optimistic, I concede it is. I could have written about all the negative things in the church. But this is the beginning of 1986 and each New Year is a special time to look at the positive side of life.

What has been said here can be substantiated. It tells me that if we keep working on these positive findings 1986 will be a great year.

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ENTERTAINMENT

VIEWING WITH ARNOLD

Movie not to be missed by lovers of musicals

by James W. Arnold

"Chorus Line" as a movie remains the classic knock-your-sox-off Broadway show, in its special one-of-a-kind way. That is, it combines the pizzazz of jazz dance and ballet, catchy music and pretty people, but projects them against the real-life miseries of the "kids" in the chorus, instead of the usual raucous comedy and soupy romantic fantasies of the typical musical plot.

The obvious appeal is to lovers of dance, and to customers who prefer (at least on this occasion) poignant insight to the pleasant trivialities of mere entertainment. Yet the combination has worked, fabulously, in theaters of all kinds, all over the world. "Chorus Line" has been running 10 years on Broadway, the most durable show in history, and has already earned a record net profit of \$40 million.

Its premise is deceptively simple: dancers are being auditioned for a new show, with hundreds quickly sifted down to 17 finalists for the eight available jobs (four men, four women). Each of the survivors gets to display his/her talents for the director-choreographer (and us), as well as a personal history. Because the director brutally insists on it, these histories are frank, more like psychological profiles than career resumes. The net effect is that we know in some depth what each person has at stake, and that the outcome will be sad as well as happy, because nine will "lose."

The moral point is dead-on-target: each of these persons, win or lose, is "special." This is one of those rare shows that expands your compassion.

Michael Bennett, the creator, gets to the nub of Show Biz—the road to the big break



is bumpy indeed. Some of the contenders have a little more talent, or looks, or youth, or even reliability. Some not quite enough. It's the prototype story of a competitive society built on the myth of success (if you have the right stuff, work hard enough, etc.). So in a way, "CL" is everybody's story. Life is a continuous audition.

This show works splendidly in a theater because it reproduces and expands exactly what happens on an audition stage. The kids perform, follow directions yelled at them from the back of the theater, and peer over the footlights into the dark to tell us, some nervously, others eloquently (in words, of course), about their anxieties and traumatic childhoods.

Eventually, winners and losers are sorted out. One of them sings that lovely anthem to the Show Biz struggle, "What I Did for Love," saying that it was all worthwhile. Then they all perform the heart-stopping, unifying finale, "One," in gold lame tuxes and top hats, one of the most stirring chorus numbers ever designed for a stage.

The problem of how to turn this into a movie has baffled producers for years. If many critics are disappointed with the outcome, it's probably because the "solution" backs off from greatness to be safe. British director Richard Attenborough ("Gandhi"), veteran producer Cy Feuer ("Cabaret") and writer Arnold Schulman ("Funny Lady") opt to keep it theater-bound, although superbly and imaginatively shot and edited. The songs and dances are all done on a real stage (the Mark Hellinger), and the characters mostly still "tell" their stories without cutaways or flashbacks.

The exception is Cassie, the former star whose need to come back to the chorus is complicated by her past relationship with Zach, the hardnosed godlike director-boss. In the movie, Zach is not only a voice but a person (Michael Douglas), and their anguished reconciliation is expanded to



BROADWAY HIT—Michael Douglas as Zach can't bear to see Cassie, played by Alyson Reed, lose all individuality and become indistinguishable from the rest of the gypsies in "A Chorus Line," the film adaptation of the long-running Broadway musical. Calling it a mature fare but a rewarding two hours, the U.S. Catholic Conference classifies it A-IV. (NC photo)

give the show more "story." Frankly, it doesn't add much, and alters totally the meaning of "What I Did for Love." But it's not a serious drawback, especially because Alyson Reed (as Cassie) is such a knockout performer.

Another significant change is in the contemporary sound and beat of some of the Marvin Hamlisch songs—several are new but nearly all the originals are retained—and the sweaty athletic choreography of some early numbers ("I Hope I Get It," "I Can Do That") by young Jeff Hornaday (who choreographed "Flashdance"). This was simply inevitable to reach the new, younger movie audience. The key originals—"At the Ballet," Cassie's "Music and the Mirror" and the dazzling, glitzy "One"—are as classy as ever and even more exhilarating, given the power of the big screen.

The young cast, many culled from various "CL" stage companies, just explodes with energy and talent. It's impossible to credit them all, but especially notable are Gregg Burge and Janet Jones as quicksilver dance talents; Cameron English as Paul, the anguished Hispanic homosexual; Vicki Frederick as Sheila, the aging and vulnerable sophisticate; and Yamil Borges as the spirited Morales, the girl whose acting school experiences comprise the basis for the comic-then-poignant show-stopper, "Nothing."

While "Chorus Line" deserves credit for probing the dancer's psyche, it sets no records for profundity. Since the characters are all in their 20s, they're conscious mostly of problems caused by unloving or too-loving parents, or of early sexual traumas. The brassy "Dance Ten, Looks Three," with its blunt description of the value of sexy looks to a chorus girl (sung by gorgeous Audrey Landers), mayadden a few ears but is easily redeemed by its humor and moral intent.

This is a movie not to be missed by anyone who loved the original show, or who has an affection for musicals. It remains the ultimate, thinking person's toe-tapper. (Recommended for mature teens and adults.)

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

Recent USCC Film Classifications

Fool for Love	O
Revolution	A-II
Runaway Train	O
When Father Was Away on Business	A-III

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.

Documentary offers another look at Ethiopian food crisis

by Henry Herx

Last year the United States and other nations around the world responded wholeheartedly to the Ethiopian food crisis. Adding a further report on that crisis is "Faces in a Famine," a documentary airing Wednesday, Jan. 15, 10-11 p.m. EST on PBS.

The program focuses on the victims of the famine and those who have come to help, in particular the nurses in American, Irish and Danish emergency feeding camps. They are the ones on the front lines in this relief effort and, faced with multitudes in desperate need, they have to be tough-minded about how best to use their limited resources.



FAMINE VICTIM—A young Ethiopian famine victim gives a kiss to nurse Colette McDonnell in the Irish emergency feeding camp in Ethiopia. The scene is from "Faces in a Famine," airing Jan. 15 on PBS. (NC photo)

But it is heartbreaking work and difficult to remain detached from the suffering that surrounds them day after day. Seeing these nurses making their rounds and talking about those in their care, it is obvious that they feel deeply about each, especially those who are most vulnerable.

The documentary also visits a British air unit, whose mission is to transport grain into the interior, and an American television news producer sent on assignment by his network. In contrast are several American "famine tourists," individuals drawn to the crisis area but without any useful skills that might be employed in the emergency.

The program was filmed in the spring of 1985 and furnishing an update on conditions now is the Rev. Colin Bottell, an Anglican priest resident in Ethiopia. Earlier in the documentary, Mr. Bottell had criticized the "tourists" who came bringing only good intentions when professional assistance was what was needed.

The update terms the Ethiopian relief effort a success, having helped some 6.8 million people, according to U.N. figures. Although conditions have improved, food supplies are still insufficient and even more immediate are the needs of the country's estimated 200,000 orphans.

Produced and directed by Robert Lieberman, the documentary makes no pretense of being anything more than a series of personal impressions. The result is informative and worthwhile but unfortunately Lieberman is somewhat distracting as host and interviewer.

The program was made possible by a grant from the Episcopal Church with additional funding by the Eastman Kodak Company and Alitalia Airlines.

TV Programs of Note

Sunday, Jan. 12, 9-11 p.m. EST (NBC) "Rockabye." Valerie Bertinelli stars as the mother of a kidnapped child who enlists the help of a journalist to penetrate a twilight

world where babies are sold on the black market in a drama written by Laird Koenig and based on Koenig's novel of the same title.

Sunday, Jan. 12, 10-11 p.m. EST (PBS) "Cowboys." The cattle drives along the Chisholm Trail, passing through little towns with their saloons and gun-toting sheriffs, gave rise to the cowboy legends that are compared with actual 19th-century history on this program in the "Lone Star" series.

Monday, Jan. 13, 8-9 p.m. EST (PBS) "Maricela." Displaced from their native El Salvador, 13-year-old Maricela and her mother emigrate to the United States where the mother finds a job with a family in Malibu but the young girl's desire to be accepted by her new friends comes into conflict with her Hispanic roots in this "Wonderworks" program for family viewers.

Tuesday, Jan. 14, 9-10 p.m. EST (PBS) "The Jews of Moscow." The lives of Jews living in Moscow and trying to maintain their religious and cultural identity in the face of Soviet state control is the subject of this "Inside Story Special Edition," which also discusses future prospects for Jewish emigration from the Soviet Union.

Tuesday, Jan. 14, 10-11 p.m. EST (PBS) "Campaigning on Cue: The Presidential Election of 1984." The relationship between the media and presidential campaigns is explored in this three-part series.

Wednesday, Jan. 15, 9-10 p.m. EST (PBS) "Martin Luther King: The Dream and the Drum." Ossie Davis and Ruby Dee host a special commemoration of the first national celebration of the Rev. Martin Luther King's birthday.

Friday, Jan. 17, 8-9 p.m. EST (CBS) "Kraft Salutes the George Burns 90th Birthday Special." President Ronald Reagan heads the cast of friends who make cameo appearances on this special birthday celebration for one of show business' most respected and beloved performers.

POINT OF VIEW

Confusion between the secular and the spiritual

by Richard P. Monroe Jr.

Our society has found a way to have its cake and eat it too. We have divided everything into two columns—secular and spiritual.

The spiritual column has come out on the short end. Very few items make it into the spiritual column. Most of the items in this column are relegated to Sunday morning activities.

However, the secular column seems to have no end. If the items in this column do not provide the basis for our salvation, they do provide the basis by which we live.

This stereo approach to life is founded on our understanding of a belief in the separation of church and state.

Now the bishops are church-related; they belong in the spiritual column. They seem to be aware of this but the problem is that they are trying to take items out of the secular column and put them in the spiritual.

Production of nuclear weapons and the distribution of wealth are matters of the state, not the church. Well, such is the claim. Could there be some confusion here? Let us examine this thing called the secular.

Secular items seem to be anything that we don't want to bother God with, the things that we can handle ourselves. Things like governments and economics, that were instituted by man, should be handled by man. We know best how to protect our

institutions. We expect that God approves of our accomplishments, even though he had no hand in them.

The confusion starts with those Sunday rituals. There we hear that "all powers and principalities are created by God." That would mean governments, corporations, even labor unions. If that is true, then maybe the bishops do have something to say about nuclear weapons and the distribution of wealth.

In our confusion, we listen to the officials of our institutions. Now their strong suit is rhetoric. Webster defines rhetoric as "artificial eloquence." The key word in that definition is artificial—not real or not true.

Rhetoric is the tool we use to justify our convenience. It adds to our confusion. A good example of today's rhetoric is the nationalistic concept of patriotism that is being fed to us as pabulum is fed to a baby.

The power merchants would have us believe that patriotism and nationalism are the same thing. They are not. They never have been.

The patriot loves his country and the

"ideals" for which it stands. The American patriot opposed the concept of "Manifest Destiny" and the desecration of the American Indian. The patriot opposed slavery and all the ugly racism that accompanied it. The patriot worked to help get women the right to vote. The patriot must know and understand the issues and work for the "ideals" that are America's legacy to the world.

Nationalism is a whole different matter. It breeds on fear and insecurity. It wraps itself in a garment of purity and preaches hate and distrust. Hitler used nationalism to mobilize Nazi Germany. With the masterful use of political rhetoric, he instilled an artificial pride that still haunts the German people today. Is that play being used in America today?

The bishops are questioning our secular value structure. They are trying to help us see that our problems are spiritual in nature. The only thing that is secular in this world is sin. When we reply to a spiritual challenge with a secular answer, we answer with a sin. More often than not, it's a matter of convenience.

Woman explores career in music therapy at The Woods

by Pam Fleming

Giannina Hofmeister, a 1964 graduate of St. Mary of the Woods College, has been a concert pianist and piano instructor for many years. Now, at age 43, she is a student again at The Woods, earning certification in music therapy.

Ms. Hofmeister is among the growing numbers of "nontraditional students"—those who enroll in a college either part-time or at a later stage in their life. According to statistics from the U.S. Department of Education, from 1982 to 1992 there will be a 104 percent increase in the number of adult learners age 25 and over.

Full-time students are decreasing, and in fact, 45 percent of students across the U.S. are now attending college part time. By 1992, the Department of Education predicts that half of college students will attend school part time, and 50 percent of students in our nation's colleges and universities will be 25 and over.

Many such "nontraditional students"

like Ms. Hofmeister go back to school because they are at a transition in their lives. Four out of five or 83 percent of adult learners return to school following a life transition, such as a divorce, death of a spouse, or when the children are grown.

Ms. Hofmeister said she was at such a stage in her life when she decided to go back to school. "A lot of things were happening in both my personal and professional life that prompted this change," she said. "I'm sort of letting the process take me. I was always so goal-oriented. This time, I'm going to see where my education takes me," she added.

The Woods is the only school in the U.S. that offers a certificate in music therapy for college graduates, and Ms. Hofmeister is the first student in the program. According to Chary Cole, director of music therapy at the college, music therapy is the interaction between a music therapist and the patient. "Music is simply the catalyst. A music therapist uses music to achieve that interaction," she said.

Music therapy began to be used in veterans' hospitals in the 1960s after World War II. Ms. Cole said, and also began as a discipline at that time. The music therapist must be a person who understands, enjoys and is competent in performing music. Music therapists work in a variety of clinical and educational settings, including hospitals, schools, mental health centers, centers for the developmentally disabled and geriatric care centers.

The certification program in music therapy provides an opportunity for the person who has a degree in music to study music therapy. The program is also designed to be completed in one academic year plus a lengthy internship of 920 hours.

Ms. Hofmeister plans to do an internship at the Neuropsychological Rehabilitation Center in Indianapolis. This center is designed for patients who have suffered some type of brain trauma such as stroke victims or automobile accident victims, and have a chance for improvement.

One of the patients Ms. Hofmeister met at the center was a rock musician hit by a bus while riding his motorcycle. "He was becoming frustrated and depressed, so the physicians at the center wanted to see if I could teach him to play his synthesizer," Ms. Hofmeister recalled. This is just one example of how music therapy can help.

One of the goals of the music therapist is to design therapeutic goals for a patient. "You have to have a very good understanding of a patient's impairment before you can even begin," Ms. Hofmeister said. "This includes the emotional and psychological status of the patient, as well as his physical problems," she added. Such goals might be to increase socializa-

tion or gross motor movement. "The music therapist works closely with other professionals in the medical field, too," she noted.

The Music Therapy Certification Program at The Woods was designed in cooperation with the American Association for Music Therapy. Students who complete the program receive national certification. Students also have the option of taking the Certification Board for Music Therapists' certification exam, which Ms. Hofmeister hopes to attain.

Ms. Hofmeister hopes to complete another degree in social work or the sciences following her music therapy education. "I'm interested in the medical aspects of this field, and in doing research. There are so many variables in music therapy. I didn't realize how complex it was at first," she said.

The mother of three children (Ramsey, age 20; Carter, age 18; and Emily, age 17), Ms. Hofmeister is a member of Mu Phi Epsilon national music fraternity, is a past president of the Indiana Piano Teachers Guild, and is a member of the Matinee Musicale, the oldest music organization in the U.S. She was recently nominated as a fellow of the International Biographical Society in Cambridge, England, and is listed among Who's Who in Music and Musicians for 1985.

She said she enjoys being a student again, and believes that programs such as the music therapy certification at The Woods are going to appeal to more women in the future. "Because of the increasing number of women in the work force, as well as more opportunities for women, schools must respond to their needs," she said.

Bishop says church should not provide alcoholic drinks

ALBANY, N.Y. (NC)—Bishop Howard J. Hubbard of Albany wants the church to stop providing alcoholic drinks at church fund-raising activities.

The bishop cited the problem of alcoholism and the glamorization of drinking in society as the reasons for his "modest but controversial" suggestion, which he also described as a "challenge" for the new year.

His comments came Jan. 2 in his column in The Evangelist, Albany diocesan newspaper.

Instead of holding cocktail parties to raise money, he suggested, church groups could hold social events offering "specialty foods, ethnic drinks, novelty desserts or creative non-alcohol punches and other beverages."

He called for more education on the effects of alcohol and drug use "on the body, mind and spirit."

"Perhaps what is more important," he said, "we must reverse the dual message that we communicate about alcohol and

drug usage. In this latter regard, I would like to ask consideration of a modest although controversial suggestion: namely, that our parishes and church-related social agencies cease using the cocktail party as a vehicle for fund-raising."

"The church has never condemned the moderate use of alcohol," he noted, "but given the mounting human cost of alcohol and drug abuse in our society, we as a church need to communicate that people can come together and socialize without tranquilizing themselves."

No pope's column

"The pope teaches" column does not appear today because it is taken from remarks he makes at his weekly general audiences on Wednesdays and he had no general audiences either on Christmas or New Year's Day.

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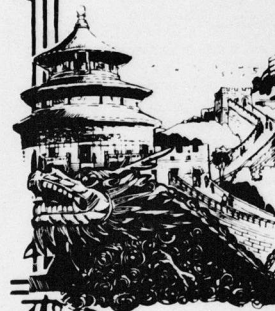
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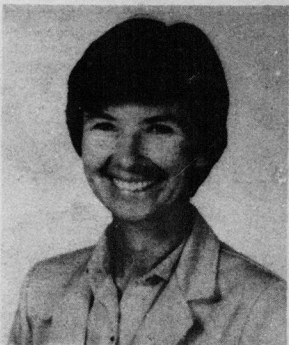
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vips...

✓ **St. Barnabas Associate Pastor Father Mike Fritsch** will host "Moments of Meditation" at 5:55 a.m. every day during the week of January 13-15, and at 1:35 a.m. Saturday, Jan. 16, on WISH-TV, Channel 8, Indianapolis.



check it out...

✓ The Archdiocesan Council of Catholic Women (ACCW) will sponsor a **Respite Orientation** program beginning with
(See **CHECK IT OUT** on page 14)

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were clipped from
Webster's New World
Dictionary
(Second College Edition)

Cris-to-bal (Cris-tóbal) seaport in the Canal Zone, at the Caribbean entrance to the canal: a part of the city of Colón, Panama: pop. 12,800.

crit- (crit-ic) criticism 3. criticized

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QUESTION CORNER

Why was Mass in Latin?

by Fr. John Dietzen

Q A recent issue of our Catholic paper quoted Cardinal Bernard Law about some of the changes in the church. According to this article, he said that before Vatican Council II "our historical sense was somewhat blunted," giving as one example the lack of awareness that the Mass had not always been celebrated in Latin.

I never thought of this. In what other languages has the Mass been celebrated, before the changes we have today? (Massachusetts)



A First, I agree totally with the cardinal's assessment. Judging from my own experience and from my mail through the years as author of this column, the greatest single reason for rejection and lack of understanding of the current developments in the church is the ignorance of so many Catholics of even a basic knowledge of the past centuries of our history as a church.

Without a sense of history, one easily falls into the trap of assuming that what has been since we were born has always been. As one woman said to me not long

ago, protesting our use of English at Mass: "If Latin was good enough for Jesus, why isn't it good enough for us?"

The fact that Jesus, and most of the early members of our faith, quite possibly didn't even know Latin didn't phase her, if indeed she even considered it.

To answer your question, the Mass, even before Vatican II, has been celebrated in numerous languages. In the beginning, of course, the language of the liturgy was almost certainly Aramaic, used by Jesus and the disciples and early Christian converts.

Before long, however, the common liturgical language was Greek, the tongue most commonly known in the world where Christianity first spread. Numerous other languages such as Syriac, Arabic and Coptic, one of the few "relic" languages of ancient Egypt, have been and still are used in the Catholic churches of the East.

Apparently somewhere in the fourth century the Roman church began to adopt Latin as its quasi-official tongue. This was understandable for many reasons. At that time and for nearly the next thousand years every literate person understood Latin. Civil and church business was conducted in Latin. It was therefore natural that the liturgy should be in Latin.

At the time of the Council of Trent (mid-1500s) and for years after, use of local languages during the liturgy was considered "Protestant." To suggest a greater openness to vernacular languages (as

many did at Trent) was to become suspect of disloyalty or heresy.

Even during these centuries, however, many languages—Armenian, Greek, German, Chinese, Mohawk Iroquois in the United States, and others—were officially approved from time to time.

The move to return to local languages for our liturgy developed slowly over the past 100 years or so. The rationale for that development has been explained by recent popes and, in several places, by the bishops of Vatican II.

In that council's Constitution on the Sacred Liturgy, the bishops expressed their desire to change those features which may have "crept in which are less harmonious with the intimate nature of the liturgy" or which have grown less functional.

Among these was the language itself. Texts and rites should be restored, they said, "so that they express more clearly the holy things which they signify. Christian people, as far as possible, should be able to understand them with ease, and take part in them fully, actively, as befits a community" (No. 21).

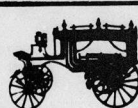
Christians always insisted that their liturgical rites be in a language that conveys the reverence and mystery of what we celebrate. Experience proves that this can be accomplished with careful and dignified use of the language of the people.

Barring another catastrophic rent in the Body of Christ like the Protestant Reformation, which may God forbid, it is not likely, I think, that we will return to anything like a "universal language" in our liturgy for a long, long time.

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

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

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FAMILY TALK

How to mend fences with grown children

by Dr. James and Mary Kenny

Dear Dr. Kenny: "Ten years ago I ordered my daughter from our home. She was a 19-year-old drug abuser and we were no longer able to control her. She was making a shambles of our home, blasting her stereo, coming in at all hours, hanging around with the wrong boys, and flouting our rules.

Now she seems to be doing well. She and her husband live in a small town about 100 miles away. No more drugs, a marriage of five years and two small children. We have never seen our grandchildren. I would like to restore harmony with my daughter but I don't know how. (Indiana)

Answer: Dismantling the great wall of silence that has grown for so long can be a sensitive task. Unfortunately, silence often breeds more hostility. The pattern of silence between you and your daughter has probably become a habit that will be difficult to disrupt.

Ten years is a long time. But better late than never. I am glad you want to make the effort to develop friendly relations with your daughter.

A step-by-step approach may be wiser in this situation than the great leap forward. Taking the wall apart brick by brick is more likely to work than using a bulldozer. Start small.

Why not begin with routine birthday and holiday greetings? A card gives you the opportunity to add a positive personal line or two.

You might write to your daughter: "Happy Birthday! I miss you a lot."

Or to your son-in-law: "Welcome! I wish we had the chance to know you better."

And to the grandchildren: "Merry Christmas! Grandpa and grandma love you and your parents."

If you receive a positive or neutral reply, follow with a letter or phone call. Tell your daughter you are sorry about the gap that has grown between you. Don't get trapped into defending yourself for what happened 10 years ago. Ask about the



children. Tell your daughter how eager you are to see them.

As grandparents, you no doubt want to hear every wonderful thing about your grandchildren. Tie this desire to your daughter's inclination to tell someone how marvelously clever they are. In your common focus on the children, the quarrel may be forgotten.

If you are met with renewed abuse, accept it. Try not to fight back. Give your daughter the chance to get some feelings off her chest. Remember, you said your goal was not to set the record straight but to restore harmony.

If you do not receive a response, find a common interest, a family member or friend who has the respect of both sides. Ask them to tell your daughter how unhappy you are with the cold war and how anxious you are to open up communication again.


If and when contact is made, do not expect things to be as they were. Your daughter is grown up now. She has fought her own battle with herself and apparently won. She has two children and is a mother in her own right.

Meet her on new ground, no longer as parent-child, but as adult-adult. As you reach out to her, try to model your new relationship after your other adult friendships. In other words, be short on advice and criticism and long on positive support and listening.

Hopefully, you and she can develop a new relationship as friends.

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

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Faith Today

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At Heaven's Gate

By Joe Michael Feist
NC News Service

With only a little imagination, you might think you were suddenly in Paris, gazing up at the Cathedral of Notre Dame. There are the haunting gargoyles, the high vaulted roof and the expanse of sparkling stained glass — all unmistakable marks of a classic Gothic cathedral.

But in reality, you're standing at 12th and Madison in Covington, Ky. The church is the Cathedral Basilica of the Assumption.

□ □ □

Bishop Camillus Paul Maes — like many others of his time — believed that churches ought to give worshipers the feeling they are entering the gates of heaven. So in 1894, nine years after his installation as Covington's third bishop, he resolved to build such a heavenly cathedral. And while his dream hasn't been fully realized, it's come awfully close.

When Bishop Maes set out to build his church, he had two great Parisian models in mind. The exterior, he decided, would be modeled after the imposing Cathedral of Notre Dame; the interior would reflect the elaborate lines and arches of the Abbey Church of St. Denis.

But, if Bishop Maes' dream didn't exactly turn into a nightmare, it no doubt caused him a few restless nights. For one thing, architect Leon Coquard had difficulty reproducing the chosen churches of Notre Dame and St. Denis, both of which are much larger than the available space in Covington would allow. And work proceeded in spurts as funds were scarce.

By 1901 the church was five years behind schedule, lacked the limestone facade, the towers, a foyer and stained glass for the windows. But Bishop Maes dedicated the church anyway.

"As I walked down the aisle and saw the white marble steps of the sanctuary," Bishop Maes said years later, "I felt I was at the gate of heaven."

Heaven or no, the troubles con-

tinued. By the time money became available in 1905 to begin work on the facade, architect Coquard had moved and apparently lost interest in the project. A Kentucky architect, David Davis, was hired to finish the job.

Structural work on the cathedral was completed in 1910, but the work of the stone carvers continued. It took several years for Cincinnati sculptor Clement Barnhorn to finish the Assumption scene over the main entrance.

But even today, the cathedral remains unfinished. Because of the money shortage, original plans for twin towers 185 feet high topped with spires were scrapped. Two limestone arches on either side of the main door, meant to be sculpted, remain smooth. Twenty elaborate pedestals adorn the main entrances.

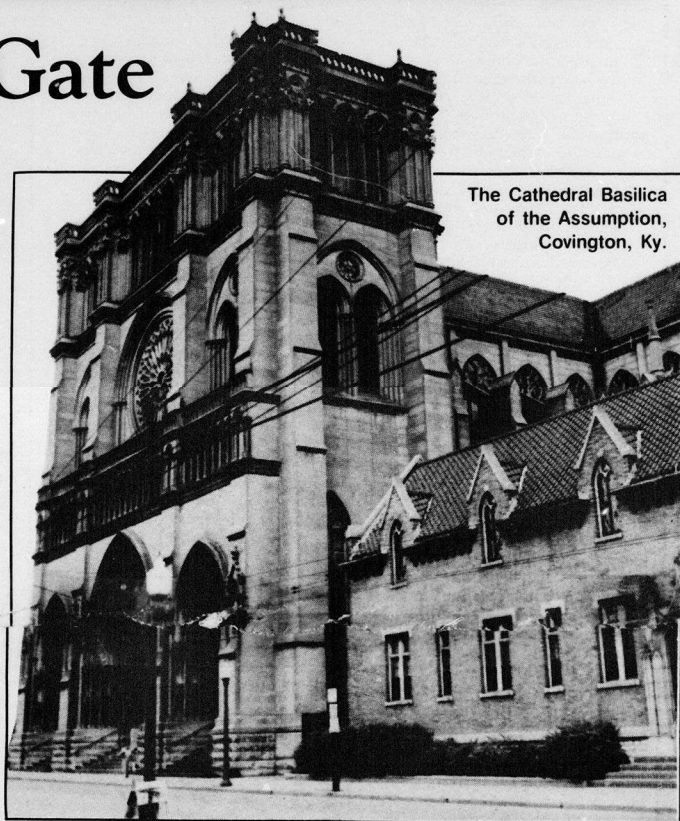
They were built to support statues that were never carved.

"The powerful stone structure and its delicate art together work a fine harmony," a Kentucky reporter was moved to write in 1982. "But the church, for all its glories, is Covington's unfinished symphony."

□ □ □

Unfinished perhaps, but the Covington cathedral nonetheless is sheer architectural beauty complemented by artwork of the highest quality. As was the case in original Gothic churches, the art is used to tell stories of creation, redemption and salvation.

Exquisite stained-glass windows made in Munich, Germany, line both sides of the nave of the Covington cathedral. The huge north transept window measures 67 feet in height by 24 feet in width and displays 117 distinctive figures. It is thought to be the largest



The Cathedral Basilica of the Assumption, Covington, Ky.

stained-glass window in the world.

The sanctuary floor is antique verde marble and the sanctuary is furnished with carved Appalachian oak. Paintings by renowned artists, mosaic Stations of the Cross and sculptures adorn the cathedral.

Heaven's gate? Who can say. But Bishop Maes' dream manifested enough earthly beauty to cause Pope Pius XII in 1953 — for that very reason — to elevate the cathedral to a minor basilica.

(Feist is associate editor of *Faith Today*.)

When the third bishop of Covington, Ky., walked into his new cathedral in 1901, he wanted to feel as if he was entering the gates of heaven. Joe Michael Feist writes about the architectural beauty of Covington's Cathedral Basilica of the Assumption, as this edition of *Faith Today* asks: why are churches built as they are, in so many different sizes and shapes?

Simple Building

By Ana Rodriguez-Soto
NC News Service

When the people of San Isidro Mission in Pompano Beach, Fla., decided to build their church, they "put God to the test," said pastor Father Ricardo Castellanos.

Initially a mission to Mexican farmworkers, the church today sits in the midst of a depressed, industrial neighborhood. The majority of its 1,000 registered families are immigrants from South America who hold low-paying jobs in nearby factories. Many people treasured memories of what churches were like in their old countries.

The new building "had to be very simple because we didn't have too much money," Cuban-born Father Castellanos said. But "the people wanted something that was permanent, a place where they could pray and feel like they were in a church."

The community needed additional space for religious education classes and meetings as well as worship. So the parish council decided to build an addition to the original building, something that would be two-thirds multipurpose area and one-third permanent church.

The first challenge was design. "We don't come together for private prayer. We come together for public prayer, common prayer," Father Castellanos emphasized. "Everything in the building should help you to concentrate on the sacraments being celebrated."

Father Castellanos hoped for a "huge sanctuary" to emphasize the eucharistic celebration, with lots of room for preaching and plenty of space for a music ministry; a building that was simple and solemn yet full of light and movement and joy.

"We are trying to build a building for the community," the young priest said to parishioners.

The greatest problem, however, was financing. Simple and straightforward as the design was, it would cost \$500,000 to build, much of which had to come from people who "weren't used to giving money to the church," Father Castellanos said.

At first, the community embarked on the usual fund-raising activities — carnivals, raffles, dinner-dances. Then they decided to "put God to the test," said the priest.

Instead of asking people to buy raffle tickets for a new car, families were urged to participate in a "non-affle" and simply buy a \$50 chance at "nothing except God's blessing."

The decision "created tension" because there were those who opposed it, he said. But "we really prayed about it and what we felt we were called to do was to raise the funds with no sort of gimmicks."

Something that also helped was volunteer labor, which saved almost \$90,000 in construction costs. Both contractors worked for free, the pews were made by a parishioner and the sheet-rock, tile and sprinkler-system installers charged nothing for their time.

In January 1985, three years after preparations began and a year after groundbreaking, the people of San Isidro dedicated their new church.

Its only luxury are 21 stained-glass windows. One is dedicated to their patron saint and 14 others along the sides depict the Way of the Cross. Dominating the altar is a large but simple cement cross and two more stained glass windows with a large "alleluia" and the risen Christ depicted on them.

"The message of the church is written" on that building, Father Castellanos said. "It reflects how Christ got to the resurrection through accepting the suffering of his passion."

"But the church also reflects the life of all of us," he added. "We get to the resurrection by enduring with faith the struggle of everyday life."

(Ms. Rodriguez-Soto is a writer for *The Voice in Miami, Fla.*)

Visitors walk through the ruins of the synagogue at Capernaum.



The Desert Jewel

By Father John Castelot
NC News Service

At Capernaum, the center of Jesus' ministry in Galilee, are the spectacular remains of an old synagogue constructed in the third century. In all likelihood it was built on the site of the one in which Jesus often preached.

All the structures surrounding the synagogue are built of the almost black volcanic rock of the region. By contrast, the synagogue was made entirely of luminous white limestone, which had to be brought up from the south at great cost.

It resembled a "white jewel in a black setting," as one commentator put it.

It is an axiom in architecture that form follows function. And since the function of the synagogue was quite different from that of the

Jewish temple in Jerusalem, so too was its architecture.

A flight of steps led to the raised stone platform on which the synagogue structure rested. The entire facade faced south toward Jerusalem.

Inside, lining the two side walls, were two rows of stone benches, probably for the elders, the board of directors. The congregation apparently sat on mats on the floor as was customary in the Mideast.

Originally this synagogue had two stories: a gallery above the two side aisles was entered by an outside rear stairway. It was thought at first that women sat here — but there is really no basis in rabbinic literature for the supposed separation of the sexes at services.

At one corner was a small room, probably for the storage of the biblical scrolls.

Of special interest is a colonnaded portico and courtyard attached to the side of the building. It probably served as the community school for both children and adults. It may also have been used for overnight accommodations for the ever present "needy stranger."

These features point up the function of the synagogue. It was a meeting place for communal prayer and ongoing study. Here instruction was carried on at all levels and works of charity were administered.

The synagogue was not a place of liturgical worship in the strict sense. The synagogue's heart was instruction (Torah).

Earlier examples of synagogues have been discovered. They were not all as ornate as the one at Capernaum by any means. But the basic plan was constant: a meeting room, a storage room and, when

Churches By Design

Marine Bird Service

Church building reflects the city it is built for, said Richard Vosko of Albany, liturgical design consultant. Community is hospitable and considerate of needs, the church should reflect this. It should be attractive and user-friendly," Father said. He travels through the states and Canada consulting with parishes on building church structures. Designing a church, "every different," said architect D'Orazio of Silver Spring, Md. Building a church isn't like buying a car where there are different styles" to choose from. He approaches church design like a puzzle with a lot of different pieces to be put together, D'Orazio said. Both men, getting to know a community is the first step in the puzzle. This includes finding parish needs, wants and traditions. It means finding out how parish worships and what traditions and other needs are. Two communities are different, Father Vosko said, "even if they may share a single national identity." Each community has its own social and cultural makeup, culture and ethnic distinction.

...ly feasible, a separate study.

Heart of the temple in the center, on the other hand, was its central function was all sacrifice.

The rear of the building was a continuation of the Ark of the Covenant symbol of God's presence among his people. A curtain hid the interior from view.

As the altar of sacrifice, the rear, which was the building's reason for being.

It was only one temple — in the center. It was reconstructed in the 19th century and finally destroyed by the Romans in 70 A.D. There are — countless ruins and they have ensured the continuance of Judaism over the centuries.

er Castelot teaches at St. Mary's Seminary, Plymouth, Mich.)

The consultation process can be an educational experience for designer and parishioners, both men indicated. People often need help in determining what they want in a church design.

"Many have images of what a church building should be but they can't describe it," Father Vosko said.

D'Orazio added that people initially tend to favor traditional church designs because they "feel safe with the past."

A goal of consultation is "consensus," at least on the broad outlines of a design and how people think "the church should feel," Father Vosko said.

The priest told of consulting with St. John's Parish in Winthrop, Mass., on a renovation project. Since the parish is in the midst of a parish renewal program, he centered discussions with parishioners on the theme of "what we can do to help the parish grow and change."

Father Vosko added that parish consultation leads to a document which serves as a guideline for the architect. The ground covered in this report varies widely.

D'Orazio told of working recently with a Maryland United Church of Christ community which gave him a 30-page comprehensive document. It covered every facet of community life from the origins of the community to worship needs. Their statement asks the architect "to translate our vision of what is needed to live out our faith and covenant life into art and architecture."

Both men commented that church styles alter as people's vision of what a church is changes.

D'Orazio pointed out that in Gothic churches worshippers routinely were far away from the altar and paid little attention to each other.

He spoke of designing a Catholic church in Pennsylvania with the pews radiating out from the altar in a fan shape. The community "wanted to be as close as possible to the sanctuary and to each other," he said.

Father Vosko observed that many churches today are "modeled after a home." One advantage of this is that people "quickly understand what we're talking about."

Like a home, a church can be welcoming and comfortable, he said. The eucharistic setting, like a home dining room, "should be vibrant and alive and so located that all feel as if they are sitting at the table of the Lord."

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

FOOD...

...for thought

Churches should be a pleasure to be in, said liturgical design consultant, Father Richard Vosko of Albany, N.Y. That means church buildings should be "active, attractive and accessible." He consults with parishes on renovating old church structures and designing new churches in the United States and Canada.

"The hospitable church is one which cries out 'Welcome!' and 'We're glad you're here!'" he wrote in "Service: Resources for Pastoral Ministry" published by Paulist Press.

An attractive church is "bright, full of warmth and light and people," Father Vosko said in an interview. It is one where lots is going on all week. Drawing a comparison with homes, he pointed out, "Unless you're very wealthy, you only have one home and use it every day."

Similarly, he would like to see church buildings become centers of community activity during the week in addition to their use for liturgical celebrations on weekends.

A church should be "open for people to simply visit with other people, to share stories, to pray, to continue their education or to find shelter" on occasion, he believes. A church "is the place in the parish and neighborhood where social and spiritual business is taken care of."

Newer church buildings are becoming constructed as "centers for worship, education and socio-pastoral services," he noted. But any church building can become such a center.

He suggested using large worship spaces for lectures and seasonal concerts and using underutilized rooms for community activities such as neighborhood meetings, counseling, reading or for resources for older people.

An accessible church invites all parishioners to participate and makes it easy for them to do so, Father Vosko said. It is "barrier-free."

He explained this means that everybody should be able to get into the church and to move around inside freely.

It also means looking at church design while keeping the needs of all parishioners in mind. This includes the handicapped, he said, but also the elderly and the single parent coming to church with a baby in arms and a toddler in a stroller.

Hospitality in a church setting might mean having enough room for a parent to walk a restless child around, he said. It may mean sponsoring nurseries so parents who choose to do so may attend Mass secure in the knowledge that their child is well cared for in a happy setting.

...for discussion

Think of several important activities that take place inside a church building. If you were the designer of a new church, how would your plan take these activities into account?

Do you find it surprising that church buildings constructed at different points in history — in the age of Gothic churches or in the modern age — tend to be quite different in many ways? What are some factors that account for the differences?

Can you think of a way in which an aspect of a church building — its baptismal font, perhaps; its altar; the way its pews are arranged — makes a statement to the people about the meaning of their lives and worship? How can a church building itself fulfill a "catechetical" or "teaching" goal? How might the building, as such, help to form the people as a true community?

SECOND HELPINGS

"Through the Eye of a Rose Window" by Father Richard Vosko. "At a football game, there is a big difference between sitting down on the 50-yard line and high up in the end zone," the author writes in a chapter on the "altar table of the Lord." And at Mass, he says, where people are located in the church, how well they can see and hear, can "shape the level of their participation." Father Vosko, who wrote the book out of his practical experience as a liturgical design expert, offers information and advice on how to shape a worship environment that invites people to participate actively at church. His comments apply to renovating older buildings as well as to designing new churches. The book discusses the many elements that go into the making of a church with chapters on such matters as what makes an entrance inviting, the baptismal font and its significance, images and art and music. (Resource Publications, Box 444, Saratoga, Calif. 95070. \$7.95.)

CHILDREN'S STORY HOUR

Hans the Architect

By Janaan Manternach
NC News Service

When he was about 10, Hans left his small village for the first time and went with his parents to a big city. It was an exciting trip. He had never seen so many big buildings.

On Sunday they went to Mass in the largest building in the city, the cathedral. "It's so tall!" Hans exclaimed as he looked up at the steeple.

Inside, Hans stared in wonder at how many people it could hold. He was fascinated by the warm red and blue colors of the stained-glass windows. To him the stone statues all around the side walls seemed almost alive.

He became very calm and quiet inside. It was all so still, so big, so beautiful. He felt for a moment that God was right there with him. Words from a hymn came into his mind and he prayed: "O God, how great thou art!"

At that moment, a dream was born in Hans' heart — someday to build a great cathedral where people could feel God's presence.

"It has to be big," he thought later as a teen-ager. "Otherwise people will not notice it. It has to be pointing up to the sky, so people will raise their minds and hearts to God. It must be beautiful, so people will feel God's beauty in their lives. It must be big enough to hold everybody so they feel at home."

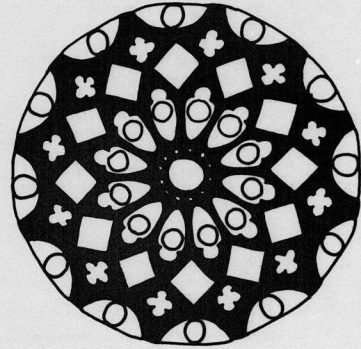
Hans worked hard to make his dream come true. He learned to take a rough stone and shape it into a human face, an angel, a dove. He learned to tell a Bible story in stained glass. He learned to work with wood and metal. He learned how to build walls straight and to keep them from falling down.

After many years of work and study Hans became an architect, an artist who builds useful, beautiful buildings.

Then one day the mayor and the archbishop of a large city invited Hans to visit them.

"We have heard a lot about you," the mayor began. "We know you are a skilled builder and artist."

"We want you to build a



cathedral in our city," the archbishop added.

"All my life I have dreamed of building a cathedral," Hans said. "I accept your invitation. I am honored to use my talents to build a house for God and God's people."

When Hans returned home, he shared the good news with his family. They had a party to celebrate with friends and neighbors.

The next day Hans went to visit the cathedral where his dream

was born long ago. He sat quietly for a long time. As the golden sunlight warmed the shadows and rays of red and blue crisscrossed the gray stone walls, Hans felt very close to God.

"O Lord," he whispered. "Help me create a beautiful home for you and your people."

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

Hidden Words

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

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

CATHEDRAL ARTIST MAYOR ARCHITECT HANS ANGEL DOVE

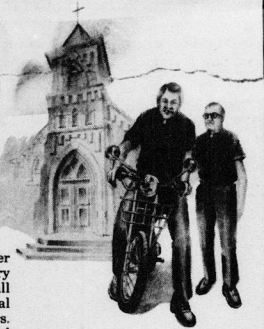
HOW ABOUT YOU?

□ Imagine for a moment that you are an architect who has been asked to design a church. Name two things you would put in your church — things important to the people who will come there.

Children's Reading Corner

The architect of a church building is a creative person — trying to create a place that is a building and a sacred space. In doing so, the architect may come to better appreciate the mystery the church expresses. For creative activities have a way of unleashing inner powers. Take time to try some creative activities. Some books that can guide you are: "Arts and Crafts for Children: 52 Projects for Children to Create on Their Own," by Marge Tuthill (Paulist Press, 545 Island Rd., Ramsey, N.J. 17446. 1978. Paperback, \$5.95.) "Art for the Fun of It," by Peggy Davison Jenkins (Prentice Hall Inc., Englewood Cliffs, N.J. 07623. 1980. Paperback, \$6.95.)

Today's Heroes... or Tomorrow's Saints?

Father Kilian,
Father SteierTwo Approaches
to Solving the
Same Problems

Father William Kilian and Father Charles Steier have a lot of territory to cover. They hurry between small Kansas towns nurturing emotional and spiritual needs of parishioners. Consoling their flocks after natural disasters such as tornadoes, floods and droughts, they counsel them during man-made crises like farm foreclosures and business closings.

Old-timer Father Bill, a 71 years-young priest, rides his circuit throughout three missions in northern Kansas in an old car. For over 32 years, he baptized the young, blessed the newlyweds, visited the sick, buried the dead.

Recently arrived, Father Charlie is a typical modern missionary. He travels between St. Bernard's and two other rural missions on his Honda.

Besides being a spiritual leader he has to be a diplomat, teacher, electrician, and plumber to help his parishioners in need.

As an aftermath of the priest shortage, Fathers Bill and Charlie rely on local lay Catholics to be the essence of Church community. In addition to offering support to U.S. missionaries, EXTENSION Society establishes training centers for lay ministries. You'll find similar stories and articles in every issue of EXTENSION MAGAZINE, which we send as a free trial subscription.

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The SUNDAY READINGS

by Richard Cain
Isaiah 42:1-4 6-7
Psalm 29:1-4 9-10
Acts 10:34-38
Luke 3:15-16, 21-22

BAPTISM OF THE LORD JANUARY 12, 1986

This Sunday is the feast of the Baptism of the Lord. The first two readings for this feast day are the same each year. Only the gospel reading varies over the three-year cycle of Sunday readings, alternating among Matthew's, Mark's and Luke's accounts of the baptism.

The first reading is from the book of the prophet Isaiah. The book is divided into two parts. The first contains material generally considered to date from Isaiah's time. The message is of God's coming judgment and the tone one of threats and condemnation. The second part is generally considered to date from two hundred years later, near the end of the Babylonian exile. In contrast to the first part, the message is of God's coming deliverance and the tone one of consolation and hope. The reading comes from near the beginning of this second part.

Prominent in this second part are four passages called Songs of the Suffering Servant. Together they describe an ideal servant of God. This servant would perfectly fulfill God's will despite much suffering. By doing so, he would take away the sins of all humanity. The first of these four songs forms this Sunday's first reading.

The author of this passage wanted his readers to understand that this Servant would represent the finest qualities of Israel, her leaders and religious heritage. In order to do this he used the term "chosen one," a key phrase whose significance would instantly have been clear to his Jewish audience.

The author went on to clarify how this Servant would carry out his mission. He would combine the two roles of prophet and king, by "teaching" and "bring(ing) forth

justice to the nations." But he would do it in a gentle way unlike worldly rulers, through humility, mercy and suffering. In doing this, he would devote special attention to those who were low in the world's eyes.

The second reading is from the Acts of the Apostles. The book describes the spreading of the Gospel from Jerusalem outward to the Roman Empire. This book, too, can be divided into two parts. Each part centers around a famous apostle. The first part centers around Peter and the second Paul. The reading is taken from near the end of the first part.


Scattered throughout the book are a number of speeches in which one of these men preaches the gospel. These speeches serve two functions. They serve first to mark decisive developments or turning points in the spreading of the gospel. Secondly, they serve as a model of what Christian preaching should be. Toward this end, each is organized according to the same basic plan: (1) an opening phrase which ties the speech to the particular occasion; (2) a summary of the gospel message; and (3) a concluding appeal to the scriptures and call for repentance.

Peter's speech to Cornelius, from which the reading is taken, exemplifies both functions. Cornelius was the first non-Jew to become a Christian. Peter's speech also follows the basic plan. The second reading consists of the first and second parts of the speech. It has been selected to illustrate that Jesus' baptism marked the official beginning of his ministry and of the gospel.

As indicated earlier, of the three readings for this Sunday, only the gospel

the Saints *by Luke*

ST. PETER of SEBASTEA



BORN AROUND 340, PETER WAS THE SON OF ST. BASIL THE ELDER AND ST. EMMELIA. HE WAS THE BROTHER OF ST. BASIL, ST. GREGORY OF NYSSA, AND ST. MACRINA. HE WAS THE YOUNGEST OF TEN CHILDREN. PETER WAS RAISED AND EDUCATED BY MACRINA AFTER THEIR FATHER DIED WHEN HE WAS AN INFANT. HE ENTERED A MONASTERY IN ARMENIA ON THE IRIS RIVER FOUNDED BY HIS MOTHER AND FATHER AND HEADED BY BASIL. HE BECAME ABBOT IN 362. PETER HELPED ALLEVIATE THE DISTRESS OF THE FAMINE THAT AFFLICTED PONTUS AND CAPPADOCIA. HE WAS ORDAINED IN 370, AND WAS NAMED BISHOP OF SEBASTEA IN 380. HE LABORED TO ELIMINATE ARIANISM IN HIS SEE AND ATTENDED THE GENERAL COUNCIL OF CONSTANTINOPLE IN 381. HE DIED AROUND 391. HIS FEAST IS JAN 9.


reading varies. If we place the three gospel accounts of Jesus' baptism in the order in which they were probably written—Mark, Matthew, Luke—we notice an interesting pattern. Mark directly stated that Jesus was baptized by John the Baptist in the Jordan. Matthew toned Mark's account down by stating that Jesus presented himself for baptism and including John's protest that Jesus should rather be baptizing him. Luke went even further, removing all mention of John the Baptist and directing the reader's attention to what happened to Jesus afterward.

This helps to illustrate what the church only gradually understood, that the life and earthly ministry of Jesus marked the beginning of a completely new era in salvation history. John represented the Old Testament, Jesus the New. With each new gospel we see the old passing away and the new coming into ever greater prominence.

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THE ACTIVE LIST



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by 10 a.m. Monday the week of publication.

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

January 10-11-12

A Mixed Serenity Retreat will be conducted by Sister Mary Theresa at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

A Directed Scriptural Prayer Weekend will be held at Kordes Enrichment Center, Ferdinand. Suggested offering: \$50 per person. Call 812-367-2777 for information.

January 11

St. Joseph Council #5290, K. of C., 4332 N. German Church Rd., will hold Arm Chair Races from 7:30 p.m. to 1 a.m. \$1 admission.

The Jubilee Committee of St. Simon Parish will sponsor a Spaghetti Dinner from 4 to 8 p.m. Adults \$2.50, children 4-8 years \$1.75, children 3 and under free. Advance reservations necessary. Call 898-1707 for information.

A placement examination for eighth graders will be held at Chataud High School.

The Office of Worship will sponsor a Lent/Easter Seasonal Planning Workshop at St. Pius X Church, Indianapolis. Call 236-1483 for information.

The Ancient Order of Hibernians will hold its state convention at 1 p.m. in McGraw's Steak House, 3621 E. Raymond St. For information call 317-357-1007 or 317-283-6574.

Cathedral High School will hold placement exams for prospective 1986 freshmen at 8:30 a.m. in the school library. A \$25 non-refundable fee applicable toward tuition will be collected. Financial aid applicants must take the exam no later than Feb. 1.

January 12

A placement test for eighth grade girls will be given at Immaculate Conception Academy, Oldenburg. For information call 812-934-4440.

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

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

The Focus on the Family film series sponsored by the Adult Faith Team of St. Malachy Parish, Brownsburg, continues with "Shaping the Will Without Breaking the Spirit" at 7:30 p.m.

January 13

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St., for a program on "Putting Myself Together" and small group sharing. For more information call 236-1596 days or 259-8140 or 255-3121 evenings.

January 15

Earlybird registration fee (\$12) for New Albany Deaneys 1986 Mid-Winter Youth Rally to be held Feb. 1-2. Registration fee from Jan. 16-20: \$17.

A daylong Creative Problem Solving Workshop for parish teams will be conducted by Jack Lawyer at the Beech Grove Benedictine Center, Beech Grove. Call 788-7581 for information.

The Catholic Widowed Organization (CWO) will meet at Cathedral Chapel for 5 p.m. Mass, followed by a support meeting at 7 p.m. and the regular meeting at 7:30 p.m. in the Catholic Center. Program: Johanne Totten speaking on Traveling for the Single Person.

A Bible Study on the Acts of the Apostles: A Catholic Per-

spective begins from 7:30 to 9 p.m. at St. Luke reception room. \$10 fee includes books and supplies.

January 17

Chataud High School Athletic Department will sponsor an Alumni/Friends Night at 9 p.m. following the Chataud-Manual game. \$2 admission or free with game ticket stub. Over 21 please.

January 17-18-19

The Annual Franciscan Parish Retreat will be held at Mount St. Francis Retreat Center. \$55 fee, including \$15 deposit.

A Marriage Encounter will be conducted at Fatima Retreat House, 5353 E. 56th St. For information call George and Ann Miller 788-0274 or Andy and Dolly Anderson 545-0496.

January 18

The Office of Worship will sponsor a Lent/Easter Seasonal Planning Workshop at St. Anthony Church, Clarksville. Call 317-236-1493 for information.

The Booster Club of Sacred Heart Parish, Terre Haute, will sponsor a South of the Border Night from 4:30 to 8:30 p.m. in the school basement. Mexican combo dinner: adults \$4.50 advance, \$5 at the door; children under 12 \$2 advance, \$2.50 at the door. Call 812-232-8901 or contact Booster Club members for tickets.

A Monte Carlo Night will be held at Holy Cross parish hall, 125 N. Oriental St., from 6 p.m. to midnight. No admission; must be 21 to attend. Dinners, armchair races.

January 19

The Focus on the Family film series sponsored by the Adult Faith Team of St. Malachy Parish, Brownsburg, continues with "Christian Fathering" at 7:30 p.m.

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

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



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The Family Life Office will sponsor a Pre-Cana Day for engaged couples from 12:45 to 5:30 p.m. in the Catholic Center, 1400 N. Meridian St. Pre-registration fee of \$15 required. Call 317-236-1400 for information.

The Richmond Ministerial Association will sponsor an Ecumenical Service for the Week of Prayer for Christian Unity at 2:30 p.m. in St. Andrew Church. Presenter is Tom Mun of the Earlham School of Religion.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K. of C. Pius X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 6:30 p.m.; Westside K. of C., 220 N. Country Club Rd. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 5:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

check it out...

(Continued from page 7)

registration at 9:30 a.m. on Wednesday, Jan. 22, in The Catholic Center, 1400 N. Meridian St. Respite care volunteers provide temporary relief for caretakers of homebound invalids. For information call Ann Thompson at 251-7920.

✓ The Connorsville Deanery Liturgical Commission will sponsor a Workshop for Greeters/Ushers from 7:30 to 9:30 p.m. on Monday, Jan. 20 in St. Gabriel Church, Connorsville. Presenter is Shirley Evans of the Archdiocesan Liturgical Commission.

✓ A Religious Awareness Day will be held on Tuesday and Wednesday, Jan. 21-22 at St. Mary of the Woods College. No admission fee. Sessions include a retreat session and programs on Consistent Life Ethics in a Changing World, Intimacy and Relationships, Beyond War, Emotions in a Religious Context, etc. For information call Rev. Steve Modde at 812-535-5151.

Chataud Athletic Department sponsors

Alumni/Friends Night

January 17, 1986 — 9:00 p.m.
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Tried to stop publication of Jesuit magazine Chilean Jesuit publisher says that gov't case against him backfired

by Bill Pritchard
NC News Service

Jesuit Father Renato Hevia said he believes the Chilean government made a big mistake when it tried to stop him from publishing Mensaje, a magazine run by Chile's Jesuits which is often critical of government policies.

The 49-year-old priest spent two weeks in jail on a libel and security law conviction, but the government, he said:

► Had its case thrown out by several different judges.

► Brought on itself a storm of criticism, from average Chilean citizens, the country's two cardinals, and the papal nuncio to Chile, among others.

► Was unable to stop publication of the magazine, which planned to detail the government's campaign against it in the January-February issue.

"I think it was not a good step" for the government to pursue the case, said Father Hevia in a Jan. 3 telephone interview with National Catholic News Service.

"There has been tremendous pressure (on the government)" internally and from foreign sources, he said.

Father Hevia said the action against him is part of a war against the church in Chile.

"The government doesn't at all like the Catholic Church, even though they are Catholics," he said, because the church "criticizes the government for, as I call them, inhuman policies."

Mensaje, Spanish for message, is a 34-year-old monthly publication of commentary and analysis with a circulation ranging between 8,000 and 10,000. Critics of Chile's military government say it is one of the few strong and independent journals in the country.

Father Hevia has been the magazine's editor for eight years. He said he was called into the presidential palace several years ago and accused of defaming the government, but no action was taken against him at that time.

"Of course, they would like to stop (Mensaje), to close it," the priest said.

The government's current case, according to the Jesuit, focused on editorials in the January-through-May editions. The editorials criticized the crackdown on human rights under a state of siege declared in November, 1984.

The government said those editorials defamed President Augusto Pinochet and violated security laws in force under the state of siege, which was lifted June 17, 1985.

"We just referred to facts and we judged the political behaviors, but we never go against persons," Father Hevia said.

Although the case was thrown out of court several times, it was a government-packed court that finally voted 2-1 for a conviction, according to Father Hevia and others.

That panel consisted of a judge and two government-appointed lawyers. The lawyers "voted against me, of course, because they are employees of the government," Father Hevia said.

The Jesuit was sent to a minimum security jail in Santiago, the Chilean capital, on Dec. 4. By Dec. 19 he was out, released on a \$10 bond, and the case against him was subsequently dismissed by an appeals court.

Although the government had until midnight Jan. 3 to appeal to the Chilean supreme court to reinstate the case, Father Hevia said, "I really don't think they will do it."

"Ten judges so far have released me," he said.

In its Dec. 21 issue, America, the magazine of the U.S. Jesuits, called Father Hevia's conviction "a political judgment, rather than a validly juridical outcome."

"At stake are the democratic principles of freedom of the press and independence of the judiciary," it said.

"I think this is all over now," Father Hevia said.

Papal envoy visits Iran and Iraq POWs

by Agostino Bono

VATICAN CITY (NC)—A special papal envoy met Iraqi President Saddam Hussein before returning to Rome following the second leg of a visit to prisoners of war in Iran and Iraq, the Vatican announced Jan. 4.

The envoy, French-born Cardinal Roger Etchegaray, arrived in Iraq Dec. 31 and returned to Rome Jan. 3, said the Vatican.

"As he did in the preceding days in Iran, the papal envoy visited prisoners of war and brought them the encouragement and comfort of the Holy Father," said the Vatican.

The cardinal visited approximately 3,000 prisoners—almost all Muslims—in four camps. The prisoners "had expressions of gratitude and appreciation for the Holy Father and his envoy," the Vatican added.

Iran and Iraq have been at war five years with neither side having gained a significant advantage. Pope John Paul II has made numerous calls for an end to the war.

In Iraq, Cardinal Etchegaray also met government

leaders, Catholic bishops and leaders of other Christian churches, said the Vatican.

Cardinal Etchegaray is president of the Pontifical Justice and Peace Commission and of the Pontifical Council "Cor Unum," a Vatican agency for coordinating international Catholic relief efforts.

The Vatican has described the visits as "exclusively humanitarian" and aimed at expressing "the lively interest of the Holy Father for the painful conditions of two peoples involved in an old and drawn-out conflict."

The Vatican said Cardinal Etchegaray was accompanied on both trips by Msgr. Joseph Chennoth, an official of the Council for the Public Affairs of the Church, and Franciscan Father Marco Brogi, an official of the Vatican Congregation for Eastern-rite Churches.

Iran and Iraq have diplomatic relations with the Vatican. Almost the entire populations of both countries profess Islam. Catholics form less than 1 percent of Iran's 40 million inhabitants and less than 3 percent of Iraq's 13.5 million inhabitants. Most of the Catholics are from Eastern-rite churches.



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We can make a better world. Pray for our missionaries each day, and do all you can to give them support. They are your ambassadors in the service of Christ's poor. Month by month in '86, resolve to have a share in the good they do.

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 - ☐ Stringless. Send a gift each month and allow the Holy Father's Mission Aid to care for countless mission emergencies—caring based on need, not creed!

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YOUTH CORNER

Seeing each other clearly

by Tom Lennon

Question: Why do people take you for the way you dress, wear your hair, etc., but not for your personality? (Indiana)

Answer: Their vision is faulty. Such persons have trouble seeing beyond the small animal that's on your shirt or the brand name that's on your jeans.

Sad to say, these people sometimes carry their affliction with them into adult life. They become concerned about what kind of car their friends drive and in what area of town they live.

These people lead shallow lives. It is difficult for them to see below the surface of life, below the latest hairdo, the newest trend in pop music, the current catch phrase from the self-improvement books.

Why are such people this way?

Perhaps they are lonely, insecure persons who think

they can find happiness by always being with the in crowd. They may delude themselves into thinking that having people around them all the time is the same thing as having deep friendships.

Or perhaps they are afraid of finding out too much about themselves and so they choose to stay with people who will not probe below the surface of life. Often such people are rather dull to be with. And in a subtle way they may be afraid to face life's deepest issues.

How much more interesting it is to talk with someone whose vision is not faulty, someone, for example, who isn't afraid to come out in the open and admit that he is afraid of certain things.

One young man, age 26, talked to me recently about his glory days on the high school football team. He told me how he lived in utter dread of the two-a-day practice sessions in the searing heat of August. He said he still occasionally

dreams of those gridiron workouts and wakes up with a sense of fear.

That's honesty and in such conversations a person can admit his or her fears and come to a sense of kinship with other members of the human race.

Such conversations get close to the heart of one's personality; truths are revealed and faced. When this happens, friendships can be strengthened. Each partner in the conversation can speak words that will help the other person.

And likely the vision of each partner will improve as time goes on. The truth about life on earth will become clearer and clearer.

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

CYO series continues

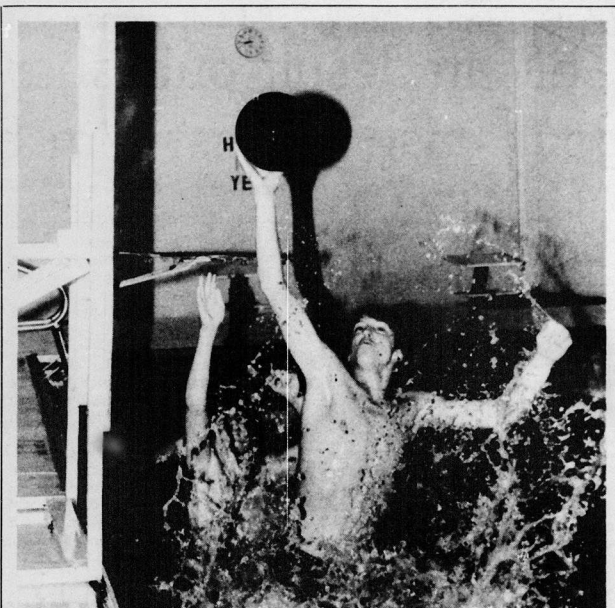
The CYO Seven Super Mondays series will continue Monday, Jan. 20, with a presentation on communications skills. The speaker will be Providence Sister Connie Kramer, pastoral assistant at Holy Spirit in Indianapolis. She will discuss the importance of seeing communication as a two-way street and offer tips to help keep old friends and make new ones. The evening will be 7:30-9 p.m. All youth in the archdiocese are invited. For more information, contact the CYO Office at 317-632-9311.

Youth ministry course offered

Those interested in taking the next CYO Youth Ministry Certificate Program course are asked to register if possible by Friday, Feb. 7. The course is called "Fostering the Faith Growth of Youth through Evangelization and Catechesis," and will be offered Friday-Sunday, Feb. 21-23 at the CYO Youth Center, 580 Stevens St. in Indianapolis. (46203). The presenter will be John

Roberto, co-founder of the Center for Youth Ministry Development.

The tuition cost is \$140. Room and board is \$30. Graduate credit may also be earned at a cost of \$10 per credit. The course is part of an eight-session program lasting two years. For more information or to register, contact the CYO Office at the above address or by calling 317-632-9311.



SWIMMING IN DECEMBER—About half of the youths attending the Connersville Deaneery Youth Day at the Goly Camp, Cambridge City, chose to swim rather than dance or play games. The program for the Dec. 29 youth day, based on the theme of decision-making, featured Father Paul Koetter, archdiocesan director of vocations, and Franciscan Sister Rita Hermann, associate director. They led the group in an activity which drew parallels between the qualities needed to be a good spouse and those needed to be an effective sister or priest. The evening also included supper, liturgy and recreation.

New Albany youth rally offers chance to 'Live Your Dream'

by Tony Cooper

"Living Your Dream" will be the theme of the fourth annual New Albany Deaneery Mid-Winter Youth Rally, to be held Feb. 1-2 at Our Lady

of Perpetual Help Church in New Albany. More than 550 youths and adults are expected to attend the rally.

Jerry Finn, deaneery youth ministry coordinator, said the theme was chosen because it is imaginative and offers lots of possibilities. "So often we get caught up in the things around us that we forget the most important gift we have is our dream of what we do with our life," Finn said. "This youth rally will challenge the young people to live their dreams."

The youth rally features workshops on: understanding dreams, the dream of peace, suicide, cults, divorce, abused and missing children, choosing not to abuse drugs and alcohol, peer ministry, working with the handicapped, imagination and creativity, clowning, and subliminal seduction.

Finn said that in addition to the workshops, there will be extensive use of stories, music and media. "The kids will experience almost a bombardment of challenges to look at and to live out their dreams. Jerry Goebel, our keynote speaker, will provide music and stories and personal witness to his dreams, and ways that we can look at our own dreams."

One of the young people who is working on the lighting crew for the rally, sophomore Tony Whitaker, said he is excited about attending his first youth rally. "I was talking to other people who'd been before, and they said it was fun, and a good way to meet people," Whitaker said. "After talking to Mr. Finn, I got interested and excited about it, and asked him if he needed any help. Since I had experience working the lights

for Providence High School's spring musical, he invited me to do the lights for the rally."

A teen-ager who's doing the photography for the slide presentations, sophomore Jeff Gunther, said he enjoys the teamwork he has found in planning for the rally. "It's a lot easier working as part of a team, because if you get stuck, there's always somebody there to help you, instead of having to figure everything out for yourself," he said.

Finn said he would like to encourage all high school-aged young people from throughout the archdiocese to attend the youth rally. "It's going to be a lot of fun, and it will be one of the most creative and exciting programs we've ever offered. It's going to give them a chance to meet new people and learn more about topics we feel are of interest to them, as well as to share in their faith."

Finn also said there is a big need for families in the New Albany area to act as hosts for the expected 350 out-of-town guests. Anyone interested should call him at 812-945-0354.

The youth rally begins Feb. 1 at 11 a.m. and concludes Feb. 2 at 3:30 p.m. Registration forms can be obtained from the person in your parish responsible for youth ministry, or from your deaneery religious education center. The cost is \$12 before Jan. 15, and \$17 for registrations received Jan. 16-20. No registrations will be accepted after Jan. 20. Registrations, including fees, should be sent to: New Albany Deaneery Youth Ministry Office, 707 W. Hwy. 131, Clarksville, Ind. 47130.

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Feb. 10 football banquet honors Catholic all-state team and two coaches

The selection committee of Faith, Family and Football has announced a 24-member all-state football team and two "coaches of the year."

The team was selected from the 17 Catholic high schools in Indiana, and includes 11 members from the Archdiocese of Indianapolis. One of the coaches being honored is William A. Kuntz of Roncalli High School, Indianapolis.

Named to the all-state team from the archdiocese were:

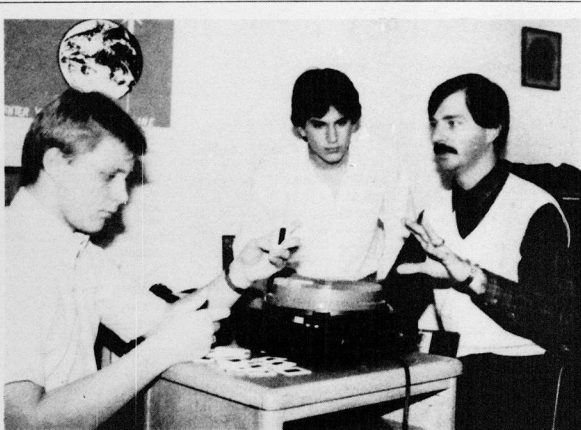
Matt Brian Giles, defensive line, Brebeuf Preparatory School; Morris R. Gardner, offensive line, Cathedral High School; Brian Douglas Hunnicutt and Glenn Jude Bill, defensive line, Chatared High School; Gregory S. Hublar, linebacker, Providence High School, Clarksville; Steven R. Roberts, offensive back, and Emmett T. King, offensive line, Ritter High School; Joseph Leo Kuntz, quarterback, Michael Patrick Caskey, defensive back, and Joseph Paul Gillum, offensive back, Roncalli High School; and Todd Christopher Andrews, punter, Scecina High School.

Named from the other Indiana dioceses were: Bobby Luckiewicz, defensive back,

Andrean High School, Merrillville; Chris Schrader, linebacker, Central Catholic High School, Lafayette; David A. Watercutter and Sam Talarico, defensive line, Dwenger High School, Fort Wayne; Victor Patrick Smith, defensive back, LaLumiere School, LaPorte; Calvert Sterling Miller, offensive back, and Charles Austin Colligan, offensive line, Luers High School, Fort Wayne; Theo E. Hennings Jr., defensive line, Marian High School, Mishawaka; Chris J. Schaefer, kicker, Mater Dei High School, Evansville; James R. Wojciechowski, offensive line, Bishop Noll Institute, Hammond; Shawn Dewayne Young, offensive back, and Robert Lee Seger, quarterback, Reitz Memorial High School, Evansville; and Craig Dominick Spydell, linebacker, St. Joseph High School, South Bend.

Named coach of the year along with Kuntz was Steve Keefer of Luers.

Members of the Faith, Family and Football Selection Committee are: Wayne Fuson, sports editor, Indianapolis News; William Sylvester, athletic director, Butler University; Edward J. Fillenwarth Jr., partner, Fillenwarth, Dennerline, Groth and Baird; John M. Woodside, partner, The



GETTING READY—Jeff Gunther (left) prepares a slide presentation for the New Albany Deaneery Mid-Winter Youth Rally, while Tony Whitaker (center) and Youth Ministry Coordinator Jerry Finn discuss the music for the sound track. Gunther has done the photography for the slide presentation, while Whitaker is working on the lighting crew. The rally, based on the theme "Living Your Dream," will be held Feb. 1-2 at Our Lady of Perpetual Help Church in New Albany. It is the fourth to be sponsored by the New Albany Deaneery, and is open to all high-school-aged youths of the archdiocese. More than 550 youths and adults are expected to participate in the rally, and New Albany area families are being sought to provide housing for those attending from out of town. Registration deadline is Jan. 15. See related story on page 16. (Photo by Tony Cooper)

Ferreer Agency; and Dennis L. Southerland, vice president, Paul R. Hosler, Inc.

Tickets for the Faith, Family and Football Awards Dinner, to be held on Feb.

10, cost \$100 each (\$1,000 for a table of 10) and may be purchased by calling Mr. and Mrs. David A. Felts at 317-353-1178.

For additional information, call Philip J. Wilhelm, 317-359-5411.



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MAY THEY REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to the offices of The Criterion by 10 a.m. Monday the week of publication.)

† **ALMGREEN, Anna E.**, 86, Our Lady of Lourdes, Indianapolis, Dec. 20. Sister of Mary O'Neil.

† **DUFFY, Georgia E. Albia**, St. Augustine, Jeffersonville, Dec. 29. Wife of Edward D.; mother of Dennis E.; sister of Pearl Hunt; grandmother of three.

† **ERNST, Verena Kaella**, 89, Our Lady of Perpetual Help, New Albany, Dec. 23.

† **FEENEY, Helen F.**, 67, Little Flower, Indianapolis, Dec. 26. Mother of Judy Fahey, Mary Helen Powers, Bill and Paul.

† **GOHMANN, Loretta Scheer**, 78, St. Augustine, Jeffersonville, Dec. 22. Wife of Charles H.; mother of Timothy; sister of Mary Bowling, Edna Granger and Helen Grote; grandmother of two.

† **GREENE, Michael O.**, 82, formerly of St. Joseph, Terre Haute, Dec. 23. Husband of Thelma; father of Barbara and James M.; brother of Paul, Elizabeth Reese, Helen Cooley and Catherine Brown; grandfather of two; great-grandfather of one.

† **GREGG, Evelyn F. Riley**, 68, Holy Trinity, Indianapolis, Dec. 18. Wife of Raymond C. (see below); mother of James R., Thomas W., and Anna J. Gray.

† **GREGG, Raymond C.**, 83, Holy Trinity, Indianapolis, Dec. 22. Father of James R., Thomas W., and Anna J. Gray.

† **GREY, Dorothy R.**, 58, St. Michael, Brookville, Dec. 18. Wife of Tom; mother of Mark and Michael; stepmother of Gary and Ronald; sister of Faye Wilhite, Bernice Hilbert, Geneva Hughes, and Marvin and Robert Updike.

† **HAMBURG, Alvin**, 66, St. Joseph, Terre Haute, Jan. 1. Husband of Pearl; father of Nora May Beaulter, Janet Ermer, Patricia Glick, Kathleen Porter, Penelope Romondas, Cynthia Fox, Laurie Ann, Charles, Michael and John J.; brother of Henry, and Roberta and Lois Ann Ruiz; grandfather of 19; great-grandfather of two.

† **HENRY, Charles**, 70, St. Gabriel, Connersville, Dec. 27. Husband of Norma; nephew of Leslie Hudson; cousin of Thelma Duval and Robert Hood.

† **HILTON, Frank F.**, 64, St. Benedict, Terre Haute, Dec. 14. Husband of Clara D. Sankey; father of Holly D'Amour, Dr. Frank L. and David K.; brother of Charles, Robert, William, Adalide DeLisle and Rosalee Westwood; grandfather of two.

† **HINES, Clarabell**, 54, St. Patrick, Terre Haute, Dec. 22. Mother of Minnie S. Nusbbaum and Ira Jr.; sister of Raymond Padgett and Inez Knight; grandmother of four.

† **HOWING, Mildred T.**, 57, St. Mary, Rushville, Dec. 26. Wife of Marvin; mother of Greg, Daniel, Jeanne Lacy, Marsha Daugherty, Cynthia Sickbert and Christine; daughter of Mrs. A.J. Meyer; grandmother of five; sister of five.

† **JARED, Marcella J.**, 97, St. Anthony, Indianapolis, Dec. 17. Mother of Clyde M., Gordon P. and Bernard; grandmother of seven; great-grandmother of 19.

† **JORDAN, Margaret Ann**, 66, St. Gabriel, Connersville, Dec. 25. Wife of John R.; mother of Michael and Judith; sister of Gene F. Wright; grandmother of one; aunt of six.

† **KOETTER, Joseph B.**, 82, St. Mary, New Albany, Dec. 28. Husband of Lorena G. Battliner; father of Larry L. and Joanne Gettelfinger; brother of Mary Huber, Rosaline Stumler, Edward Sr. and Bernard; grandfather of six; great-grandfather of four.

† **MACKEY, Cecil Ray**, 68, Sacred Heart, Terre Haute, Dec. 19. Husband of Eulalia; father of Eddie, Joseph, Mary Ann Machin, Margaret Milan, Virginia Gilbert and Cecilia

"Cookie;" brother of Lester; grandfather of 13; great-grandfather of three; uncle of four.

† **MAHONEY, James J.**, 64, Holy Trinity, Indianapolis, Dec. 19. Husband of Harriet "Hedge" Somrak; father of Kathy Klokner, Karen Miller, James and Joseph; brother of Rita Wertman and Margaret Ann Marchant.

† **MACIFFE, Kathryn**, 94, Annunciation, Brazil, Dec. 26. Sister of James, and Eleanor Eppert.

† **McCANN, Olga A. Just**, 89, Little Flower, Indianapolis, Dec. 24. Mother of Robert S. and Eleanor L.

† **MESSMER, Margaret A.**, 96, St. Andrew, Richmond, Dec. 26. Mother of Martha Kuhne and Robert J.; grandmother of four; great-grandmother of two; sister of Dora Moss.

† **MEYER, Hazel**, 83, St. Lawrence, Lawrenceburg, Dec. 25. Sister of Violet.

† **MODESITT, Ruth Ann**, 54, St. Leonard, West Terre Haute, Dec. 19. Wife of Elmer "Kelly"; sister of William, Virgil and Edward Payton, Betty J. Harris, Lone Jackson, Mary Evol, Martha Williams and Bonnie Fleming.

† **MORROW, Frederick**, 80, Holy Spirit, Indianapolis, Dec. 22. Husband of Mary A.; brother of Frances Peters and Mary Alice Worth.

† **NICKUM, Esther C.**, 89, Assumption, Indianapolis, Dec. 27. Mother of Ruth, Theresa Denson, Marie Biggs and Esther Biggs; grandmother of 16; great-grandmother of 27; great-grandmother of seven; aunt of Ruth Higgins and John Scheible.

† **NOLAN, Floyd J. (Red)**, 59, St. Mark, Indianapolis, Dec. 29. Husband of Dorothy M.; father of Pamela J. Smith, Jeffrey W., Randall J. and Timothy G.; brother of Glen, Donald, and Eulalia Wheeler; grandfather of four.

† **PADGETT, Gary W.**, 21, St. Michael, Brookville, Dec. 12. Son of Donald K. and Ola Mae (Cummins) Padgett; brother of Chris and Jeff; grandson of Mr. and Mrs. Clarence Cummins and Chester.

† **SCHFER, Lovenia E. Huckleberry**, 84, St. Augustine, Jeffersonville, Dec. 26. Mother of Rosemary Mahoney; grandmother of one.

† **SCHNEIDER, Albert**, 66, St. Paul, Tell City, Dec. 20. Foster brother of Anna Schreiber and Lorretta Kleiser.

† **SHAW, Catherine H.**, 87, St. Paul, Tell City, Dec. 19. Mother of Cecilia Kleiman, Orris Tremper, Velma, and Joyce Baldwin; grandmother of eight; great-grandmother of 19; great-great-grandmother of two.

† **STEMM, Elizabeth Ann**, 74, St. Mary, New Albany, Dec. 25. Wife of Robert; mother of Delores Homan; grandmother of two.

† **WARD, Joseph H.**, 69, St. Catherine of Siena, Indianapolis, Dec. 28. Husband of Ruth; father of Paul and Warren; grandfather of five; brother of Mary Ann Knoke and John V.

† **WARISSE, Mary B.**, St. Mary, New Albany, Dec. 24. Mother of Mary G. Huff; grandmother of three; great-grandmother of five.

† **WEIDMAN, Thelma**, 61, Holy Spirit, Indianapolis, Dec. 24. Wife of Fred J.

† **WEILCH, Irma M. Day**, 88, St. Mary, New Albany, Dec. 28. Mother of William E., Albert S., Irma McSweeney, Wilma Buchner and Mary Jo Hotchkiss; sister of Stephen Day, Katherine Maier and Mildred Kaiser; grandmother of 21; great-grandmother of 20.

† **WILLIAMSON, Charles H.**, 70, St. Augustine, Jeffersonville, Dec. 26.

† **WISSEL, Bertha M.**, 73, St. Anthony, Indianapolis, Dec. 28. Wife of Emil H.; sister of Frank B. Marlow and Helen McNabney.

† **WRIGHT, Frances Lucille**, 77, St. Joseph, Shelbyville, Dec. 15. Mother of Thomas, John, Michael and Daniel; sister of Robert Higdon and Jerry Frix.

Sister Mary Elise Angemeier dies

ST. MARY OF THE WOODS—Providence Sister Mary Elise Angemeier died here Dec. 28 at the age of 87. She received the Mass of Christian Burial on Dec. 31 and was buried in the convent cemetery.

The former Elizabeth Angemeier was born in Ingelfield and attended public grade school and St. James School in Haubstadt. She graduated from St. Mary of the Woods Academy and

received a B.S. in education from St. Mary of the Woods College.

For 50 years Sister Angemeier taught in Illinois and Indiana, retiring to the motherhouse in 1973. Her Indiana assignments included Holy Family and Holy Trinity in New Albany and St. Patrick in Terre Haute.

Sister Angemeier is survived by a nephew, Jerry, of Terre Haute, and other nieces and nephews.

Rites held for Sister Martha Hopf

ST. MARY OF THE WOODS—Eighty-eight-year-old Providence Sister Martha Hopf died here Dec. 24 after a long illness. She was buried from the Church of the Immaculate Conception on Dec. 27. A native of Jasper, the former Clara Regina Hopf attended Jasper public schools. She made her first profession of vows in 1915 and professed final vows as a member of the congregation in 1923.

Sister Hopf served for more than 55 years in schools in Illinois, California and Indiana. Her archdiocesan service included Ladywood, St. Agnes and St. Patrick schools in Indianapolis.

Survivors of Sister Hopf include one brother, Joseph, of Evansville, a niece, Providence Sister Betty Hopf of Mishawaka, and many other nieces and nephews.

Adoptive mother of priest dies

YORKVILLE—Clara M. Lovisecek O'Brien, formerly of Indianapolis, died here Dec. 30 at the age of 64. She was the adoptive mother of Father John P. O'Brien, pastor of St. Martin Parish, Yorkville, and St. Joseph Parish, St. Leon.

Mrs. O'Brien was a bookkeeper at St. Francis

Hospital before her retirement in 1973. She was a former member of Holy Trinity Parish, Indianapolis, from which she was buried on Jan. 3.

In addition to Father O'Brien, Mrs. O'Brien is survived by a brother, Frank Perko, and two sisters, Frances M. Lambert and Helen A. Alkire.

Book review

History from a new angle

THE AMERICAN CATHOLIC EXPERIENCE, by Jay P. Dolan. Doubleday (New York, 1985). 504 pp., \$19.95.

Reviewed by
Father Hugh J. Nolan
NC News Service

To date most of the American Catholic histories have been written around the achievements, real or only attributed to, of leaders of the church, principally bishops. This methodology helped to make heroes. It was an interesting way to write or to read history, but just too simplistic.

First, in our nation's secular history, historians moved gradually from heralding for the most part the top leaders to evaluating the contribution of the grassroots folk, the average farmer, the ordinary city dweller. The move at the moment is to social history. This type of historiography has now seeped into the religious history of our nation, Protestantism first and now Catholicism, and is exemplified in this book.

Dolan, a professor at the University of Notre Dame, asserts that he was greatly influenced by the Second Vatican Council. Herein he finds his mandate for a people's history of the church in the United States. "By proclaiming the church to be first and foremost the people of God, the Second Vatican Council sought to revise the more traditional view of the church as a hierarchical institution in which the pope and his clergy reigned like monarchs. . . . A new understanding of the church demands a new history of Roman Catholicism," he writes.

Dolan informs his readers that his main concern is to focus as much as possible on the people and not just the prelates. "I wanted to look at the American Catholic experience from a new angle, from the bottom up." He certainly has taken a giant step in the right direction. This is indeed a major filling of a vast gap in American Catholic historiography. Dolan admits that for some of the periods of this 300-year study there is a dearth of sources and well-

researched material. Despite these handicaps he shows a mastery of what materials there are.

Dolan's treatment of the various immigrant groups and their adjustment to a new native land for their offspring is outstanding. Here is a glowing, heroic story of impoverished, uneducated peoples, who overcame seemingly insurmountable odds to take an honorable place in American society, and to make solid contributions to it—not the least of which was an abundance of religious vocations—and all of this before welfare.

In many ways the church in the United States has reached the heights it enjoys because of the faith and the sacrifices of these immigrants. Their sacrifices built most of the churches, schools, and later colleges and universities.

Here is a volume no one interested in any aspect of American history can afford to miss.

(Father Nolan, a historian, editor and writer, is pastor of St. Isaac Jogues Parish, Wayne, Pa.)

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Mother Teresa seeking farm for AIDS victims

NEW YORK (NC)—New York Mayor Edward Koch said he has agreed to help Mother Teresa find a farm for AIDS victims and seek release of more terminally ill prisoners to her care.

Mother Teresa, founder of the Missionaries of Charity and winner of the 1979 Nobel Peace Prize for her work among the poor, made the requests in a meeting with Koch the first business day of the new year.

Koch said afterward that he was "going to make a request publicly of people who have farms, estates" to lease or lend them to Mother Teresa. He would also check if the state had any land that could be put to that use.

The Missionaries of Charity care for well over 100,000 lepers around the world, and in many places the government has "given her land, acreage, where lepers actually build their own homes and have an environment where they could work. She would like to use that same idea about AIDS victims," Koch said.

No cure has been found for AIDS, or acquired immune deficiency syndrome.

Mother Teresa, whose headquarters are in India, arrived in New York in mid-December for eye surgery and to open a residence for AIDS victims run by sisters of her order in lower Manhattan.

On Christmas Eve, as she was opening the center, she made an appeal through Koch to New York Gov. Mario Cuomo for the release of three prisoners at Sing Sing state prison in Ossining, N.Y., who were dying of AIDS. Cuomo granted them medical furlough under her care, and they are at the Manhattan residence.

Koch said Mother Teresa had asked for the release of about 50 other terminally ill prisoners so they could be near their families. She was talking of AIDS victims too ill to endanger others criminally, he said.

The prisoners would not be part of her farm project, he said.

NCAN calls for retired bishops to begin ordaining women

CHICAGO (NC)—The National Coalition of American Nuns has called for "retired and zealous Catholic bishops" to begin ordaining women priests.

Retired bishops "have nothing to lose: not promotion to positions of higher jurisdiction, nor to a red hat," the Chicago-based group said in a front-page editorial in the January edition of its monthly newsletter. "Red hat" refers to membership in the College of Cardinals.

NCAN says it has about 2,000 members. There are 115,000 women Religious in the United States.

The newsletter said it first called for the ordination of women 17 years ago. It said that since then "Catholic women in unprecedented numbers" have enrolled in theology studies and "have been an example to the men enrolled in the same studies."

"Upon earning a master's degree, however, the men go on to ordination and the women, barred from orders because of sex, have to search for modest positions in parishes," the newsletter said.

It said Catholic women do not seek ordination for the sake

of "power," but "only to preach, to administer the sacraments, and to teach the Gospel to the poor."

Church law declares the ordination of women invalid, meaning that even if a bishop broke the law to ordain a woman she would not become a priest. "Only a baptized man can validly receive sacred ordination," says the Code of Canon Law, the general law governing the Western church.

The group seeking ordination of women is headed by Sister Margaret Traxler.



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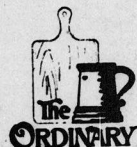
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New legislation for 'productive, worthy' occupation: agriculture

by Liz S. Armstrong

WASHINGTON (NC)—In the words of the Roman statesman Cicero, "of all occupations from which gain is secured, there is none better than agriculture: nothing more productive, nothing sweeter, nothing more worthy of a free man."

Today's farmers, productive but hard pressed to find monetary gain in their occupation, might doubt Cicero's view, quoted by President Reagan Dec. 23 as he signed two major farm bills. One measure tries to bail out the troubled Farm Credit System and the other, the Food Security Act, is a five-year program allotting \$52 billion in subsidies during the first three years.

The second bill was indeed a weighty proposition: 13 pounds and 1,397 pages.

Both pieces of legislation were pushed by the House and Senate in the rush of legislation approved shortly before Christmas.

The Farm Credit System Restructuring and Regulatory Reform Act reorganizes the federal Farm Credit Administration, which oversees the private but heavily government-involved farm credit banking and financial network; creates a new Farm Credit System Capital Corporation—which had been opposed by Catholic and farm groups; increases federal authority over the whole system, and allows the government to shore up the \$70-billion Farm Credit System, which provides a lion's

share of the credit drawn by farmers in the U.S.

The system involves 37 banks and under the new legislation the wealthier ones are supposed to help their less-fortunate counterparts. The new Farm Credit System Capital Corporation, which would centralize resources, would also provide aid to the most desperate system members and serve as an accounting clearinghouse for bad debts and foreclosed farm property.

In December, the National Farmers' Fair Credit Committee, a coalition of farm and farm-oriented groups, including the Minnesota Catholic Conference, had urged Congress to postpone action on the farm credit legislation until its 1986 term.

Creating a new national corporation to purchase non-performing loans and unsold farm property "would further dilute farmer control over the private farm credit system," the committee complained. A Farm Credit Capital Corporation could in fact threaten farmers by setting up "a central loan collection and liquidation agency," committee chairman Cecil Huff stated.

Currently, the Farm Credit System holds about one-third of the \$212 billion U.S. farm debt. Because its assets are tied up in farm land, members are often threatened by agricultural economic crisis just as the farmers themselves are.

The other bill, Congress' quadrennial farm policy package, provides continued but lower price supports for wheat, corn and other basic commodities; sets new food stamp allocations; demands farmers practice soil conservation; calls for training of food stamp recipients; and specifies numerous other agricultural policies.

Its provisions on conservation and food stamps were termed acceptable by one church-affiliated rural issues analyst who also noted that the commodities supports are low and still oriented to the big farms, not the smaller, needier farm. "It's not going to change it any," added the source. "The big guys get most of it. People will still go out of business."

The U.S. Catholic Conference had no reaction to the enactment of the bills. The bishops in the past, however, have been outspoken advocates of a fair deal for the nation's family farmers. In a statement approved at their November 1985 general meeting, they said that a federal farm bill should include "a just return for farmers and a just wage for farmworkers, incentives for long-term conservation of the soil, and the enabling of more owner-operator farms rather than fewer."

Reagan praised both bills, although he said he disagreed with some provisions—like one, according to his explanation, which will tax dairy farmers to provide money for the government to pay other dairy farmers to kill off their herds while Uncle Sam buys meat to keep prices high. Shortcomings aside, he added, "I believe that these two bills will help lead to a healthy, sustained recovery for those who are engaged in the proud and peerless way of life called American farming. This is the season for new beginnings."

Feed and shelter illegal refugees, but do not transport them, Bishop Gracida says

LAREDO, Texas (NC)—Feed, clothe and house illegal refugees but do not transport them between cities, Bishop Rene H. Gracida of Corpus Christi told priests at a meeting in Laredo.

"I don't want any priest or any church providing transportation to refugees between cities or places within a city to airports or bus terminals," the bishop said.

"Aside from these restrictions, it is possible to house, feed, clothe and transport aliens within a city to see the doctor, to see a lawyer. . . . We have the full cooperation of the local Immigration and Naturalization Service and they recognize the human needs that several Catholic churches render these people," Bishop Gracida said.

The bishop urged people to bring out bedrolls and make their halls and shelters available to the thousands of refugees who cross the border from Mexico into Texas.

"Welcome the stranger into our midst . . . for there would be no need for

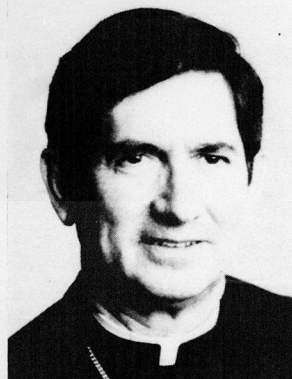
the political movement known as the sanctuary movement if we urged all priests to minister to refugees," he said.

"I call on all priests to help meet the corporal and spiritual needs of our immigrants as they pass through our communities seeking to better themselves," Bishop Gracida said.

"Spread the mattresses in all the halls and church basements. You are not to question or to ask for green cards or yellow cards or any cards," he instructed, referring to permanent residence cards.

Richard Masin, reporting for the Committee for Spiritual and Corporal Works of Mercy, said there is a legal difference between harboring and sheltering the aliens. Sheltering is providing warmth and comfort to those in need, while harboring is a secretive act, he said.

Masin said detention facilities in Laredo, both public and private, were filled with refugees, many of them from Mexico, Central and South America.



Bishop Rene Gracida

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