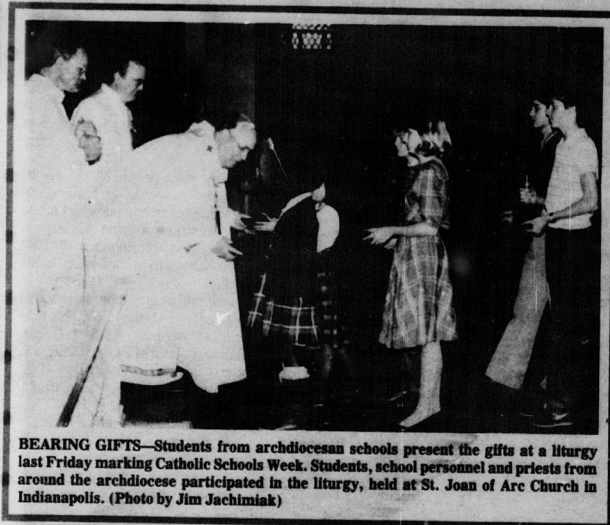


## Church rallying point in Philippines



**BEARING GIFTS**—Students from archdiocesan schools present the gifts at a liturgy last Friday marking Catholic Schools Week. Students, school personnel and priests from around the archdiocese participated in the liturgy, held at St. Joan of Arc Church in Indianapolis. (Photo by Jim Jachimak)

## Haiti archbishop asks halt to violence

by NC News Service

Archbishop Francois-Wolff Ligonde of Port-au-Prince, Haiti, urged Haitians to stop the violence Feb. 9 after crowds danced in the streets and looted stores while celebrating the ouster of President Jean-Claude "Baby Doc" Duvalier.

Catholic Relief Services' warehouse in Port-au-Prince was ransacked during several days of demonstrations. Protesters also attacked the tomb of Francois "Papa Doc" Duvalier, father of Jean-Claude, digging up his coffin and scattering the remains.

In Florida, Haitian communities celebrated Duvalier's Feb. 7 flight from the country. Archbishop Edward A. McCarthy of Miami celebrated an outdoor Mass for Haitian refugees Feb. 9.

In a letter read in Port-au-Prince Catholic churches, Archbishop Ligonde said, "We must not let our passions lead us to violence. We do not have the right to hate anyone, even those people we call our

enemies or the enemies of our nation. As human beings, as Christians, we must pardon the outrages, forget the insults and love one another."

The archbishop also called Duvalier's ouster a "victory of truth, justice, prayer and love."

On Feb. 10, the archbishop said the church was neither for nor against the interim six-member governing council, headed by Army Chief of Staff Gen. Henri Namphy. Two of the council's members are civilians.

"The priority in Haiti is to restore (See CRS STARTS on page 29)

## Catholic press hit with third postal rate jump

**WASHINGTON (NC)**—The U.S. Postal Board of Governors announced Feb. 5 a postage rate increase that for a third time this year will increase rates for Catholic and other non-profit newspapers. A fourth increase is also threatened.

For The Criterion this will mean an estimated additional \$18,000 per year on top of two other increases that increased rates by \$66,000 per year.

The increase will go into effect March 9 and is designed to raise \$65 million. It was to have gone into effect Jan. 18 but was rescinded when errors were found in the rate structure.

A measure to raise an additional \$32 million could be tacked on if passage of the Gramm-Rudman deficit-reduction law results in cuts in the partial subsidy the Postal Service grants the non-profit press and others in the form of reduced mailing costs.

This increase would mean an estimated additional \$7,500 a year for The Criterion.

David Harris, secretary of the postal

## Card. Sin condemns electoral fraud

**MANILA, Philippines (NC)**—In the unsettled aftermath of the Feb. 7 Philippine presidential election, the country's Catholic Church has been a rallying point for dismayed government vote counters and for supporters of the opposition.

The country's leading Catholic churchman, Cardinal Jaime Sin of Manila, has condemned what appears to be widespread electoral fraud.

Church people also have been a target for criticism from President Ferdinand Marcos, who as of Feb. 10 was confident of winning another term.

Responding to questions about alleged election violations by his supporters, Marcos said the real problem was that voters were being "held back by priests, nuns and Namfrel representatives."

Namfrel is the popular term for the National Movement for Free Elections, a private election-monitoring organization.

Marcos also said that Catholic priests had denied him a landslide victory by trying to dissuade people from voting for him.

The country's Catholic bishops planned a Feb. 13 meeting to discuss the church's role in the next government.

Votes were still being counted Feb. 11, with some predictions that the tallying would take at least another two days. Reports of ballot box theft, violence and intimidation of voters have marred the election.

Cardinal Sin praised Namfrel during a Feb. 9 Mass and criticized "widespread disenfranchisement of qualified voters" during the election. He urged "all those in power, all those who are involved in the process of counting the vote... to act in the light of their conscience."

The cardinal has been critical of the Marcos government. But in recent months he has called for national reconciliation to counteract increasing politically motivated violence.

Speaking at the same Mass, Mrs. Aquino also praised the Namfrel workers, giving "thanks for all those brave people who have given so much in the last days." She has claimed victory.

Later, speaking at a Mass in another church, the opposition candidate said she had prayed for help in peacefully taking over the government from Marcos.

Thousands of her supporters greeted her at the two services.

As the vote was being counted in Manila the same day, 30 employees of a government vote-counting center walked off their jobs, saying that computer printout numbers favoring Mrs. Aquino were being ignored.

One worker said Mrs. Aquino was ahead by 100,000 votes in the computer tally, but the publicly posted figures showed Marcos ahead by more than 30,000 votes.

The workers, mostly computer terminal operators, took refuge at Our Lady of Perpetual Help Catholic Church in Manila and discussed what to do. Many were sobbing, according to news reports, and appeared to be frightened as they left the counting center.



**CARDINAL VOTES**—Cardinal Jaime Sin of Manila is fingerprinted after casting his vote in the Philippine election. (NC photo from UPI-Reuters)

Special section on  
**WEDDINGS**  
see pages 13-24

### Looking Inside

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FROM THE EDITOR

# Why we need better marriage preparation

by John F. Fink

St. Valentine's Day seems an appropriate time for our annual supplement on weddings. We hope you will find this year's informative and valuable.

Better preparation for marriage (which is different than preparation for the wedding) is spreading throughout the United States as most dioceses have now established new marriage preparation policies. The Archdiocese of Indianapolis' new policy, promulgated by Archbishop O'Meara in September, just went into effect on Jan. 1 of this year.

To a young couple madly in love, parts of the new policy might seem like a lot of bother: starting preparations with the parish priest at least six months before the wedding, for example, or filling out the required couple-relationship inventory, or meeting several times with sponsor couples. Today's young people are always so busy that they don't like to take the time to do things that they are required to do. Besides, the wedding preparations involve so many details that they take up most of their available time.

But the church is thinking beyond the wedding. It's the marriage that is important and figures show that Catholic marriages are ending in the divorce court at about the same rate as those of the rest of Americans. The answer has to be better preparation and that's the whole purpose of the new policies.

The yearly number of divorces in this country more than tripled within the 20 years leading to 1981, when there were 1,213,000 divorces. The figures fell in 1982 and again in 1983. The government hasn't yet published figures for

the years after 1983, but the Population Reference Bureau, an independent agency, says that provisional statistics indicate that there were increases again in 1984 and 1985.

MSGR. JAMES McHUGH is a family life and population specialist. He has been a friend of mine since he was head of the Family Life Office at the U.S. Catholic Conference and later head of the bishops' Pro-Life Activities Office. Today he is a special consultant on population issues to the Holy See's United Nations office. He and I have served together on the board of directors of the International Catholic Organizations Center in New York. He spoke to the Catholic Press Association at a convention in Milwaukee last year.

Msgr. McHugh believes that our society has adopted new attitudes toward divorce and marriage in which economic factors play a major role. "Where the economic situation allows divorce—at times almost rewards it (for men)—you're not going to see a reversal of the trend" of increases in the number of divorces, he said recently. "The only thing that can reverse it is a reconsideration and reaffirmation of some of our basic concepts about marriage and family," he added.

One of the things that has propelled the skyrocketing divorce rate is the no-fault divorce laws that are now in most states. It now is much easier to get a divorce than it used to be.

The author of a new book has monitored the sociological effects of California's no-fault divorce law since its inception. In "The Divorce Revolution," Stanford University sociologist Lenore Weitzman says that the major economic result of no-fault divorce has been "the systematic impoverishment of women and children."

Her studies show that most men are economically much better off after a divorce while women and the

children they must raise alone are much worse off. This bears out Msgr. McHugh's remark that the economic situation rewards divorce for men.

Msgr. McHugh had some things to say about marriage preparation policies: "For a significant time now, dioceses have been establishing policies of some preparation for marriage besides just filling out forms. But unfortunately, no diocese or other agency has initiated any long-term or comparative studies to obtain sociological measures of the impact of those program," he said.

He is quick to say, though, that "my impression is, generally they have had a good effect. The mere demand for such preparation tells young people that the church considers marriage a serious business, and those going through such a program generally come away with a positive feeling about it. They see it as a process of enrichment."

THAT IS, OF course, how young people should see it. The pre-marital inventory, for example, is designed to help the couple assess their strengths and potential areas of conflict. Each partner answers a wide variety of questions on communication, sexuality, finances, in-laws, spirituality, etc., and the results are then used as the basis for discussion.

Other programs available in this archdiocese to assist engaged couples include Pre-Cana Conferences and Pre-Cana II, Tobit Weekends at Alverna Retreat House, Evenings for the Engaged, and Natural Family Planning classes. Those interested can get more information about these offerings at the Family Life Office at the Catholic Center.

Marriage preparation shouldn't be looked on as a bother. It's one of the best programs the church has to offer its members.



## Lethal injection bill dies in Senate

by Ann Wadelton

In a surprising upset, the lethal injection bill, HB 1005, died in the Senate Judiciary Committee of the Indiana General Assembly, when no one would second the motion to approve the bill.

The action came after the bill had been approved 62-37 in the House and amid a national move toward supporting both capital punishment and lethal injection as a more "humane" method of execution. Supporters of HB 1005 cited a recent Indiana University poll showing that nearly three out of four Indiana adults favor the death penalty and two out of three of those Hoosiers favor lethal injection.

The Indiana Catholic Conference (ICC) played a key role in defeating the bill. ICC networkers had been alerted to contact members of the judiciary committee urging opposition to the bill. ICC executive director Dr. M. Desmond Ryan organized expert testimony to refute the alleged advantages of the medically-induced death of a capital offender.

ICC opposition is based on the church's respect for all life, a conviction expressed to committee members in a statement from Archbishop Edward T. O'Meara, ICC general chairman. The Church opposes

capital punishment and fears that an allegedly painless method of killing would make the death penalty more acceptable and could lead to the medically-induced killing of others, i.e., the terminally ill, elderly, handicapped, etc.

Proponents of HB 1005 argued that lethal injection was more humane, painless and would provide a ready supply of organs for transplant.

Crucial to the testimony opposing the bill was that of Dr. Paul Muller, retired medical director of St. Vincent Hospital, who at the request of Dr. Ryan had gathered testimony from physicians. Dr. Muller showed letters from the directors of organ transplants at Methodist and Indiana University Hospitals saying that organs taken from those killed by lethal injection were not usable. "Organs," he told the committee, "are irreversibly injured within minutes after cessation of circulatory function."

Muller's contention that physicians, dedicated to preserving life, should not be asked to be part in a killing was supported by a policy statement of the American Medical Association saying that "no

physician should participate" in a death by lethal injection. Muller also questioned using someone outside the health profession to insert the I.V. of deadly chemicals, citing the skill needed to insert a needle in the vein.

ICC's Dr. Ryan testified that lethal injection is not necessarily painless. He offered as evidence testimony of Dr. Leroy Vandam, professor emeritus at Harvard Medical School, stating, "Interventive injection of drugs...requires a considerable amount of professional expertise. Even when performed by an expert, serious technical difficulties may arise causing the recipient physical and mental pain. If one of the drugs were accidentally injected into an artery, a not unlikely occurrence, the recipient would experience excruciating pain..."

Another opposition voice responding to ICC's call was Paul E. Levy, a deputy in the state public defender's office, who warned that "easier" executions could lead to shoddy treatment of appeals. "If executions become routine, we're going to give (appeals) less scrutiny and inevitably we will execute someone who would have

been spared. And that would be the ultimate act of inhumanity." In this century, Levy said, "there have been 343 documented cases of innocent persons being executed."

Much of the impetus for change in Indiana came from the electrocution of William Vandiver, a procedure which took about 23 minutes, more than twice the usual time. However, he was brain dead almost immediately, according to medical evidence. Levy noted that opponents of electrocution seemed more concerned with the "anxiety of the witnesses" than the condition of the prisoner.

Indiana has 34 prisoners awaiting execution. An official of the corrections department testified that the current electric chair is about 50 years old and needs "updating." It was made from the gallows which it replaced.

## OFFICIAL APPOINTMENTS

Effective February 5, 1986

REV. KEITH MCLELLAN, O.S.B., appointed administrator of St. Isidore Parish, Perry County.

REV. SIMON MCTIGHE, O.S.B., appointed administrator of St. Boniface Parish, Fulda.

The above appointments are from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.

## Archbishop O'Meara's Schedule

Week of February 16

SUNDAY, Feb. 16—First Sunday of Lent, Eucharistic Liturgy and Rite of Election, St. Joseph Church, Terre Haute, 11 a.m.

WEDNESDAY, Feb. 19—Dialogue session with Religious of the Archdiocese, Catholic Center, Indianapolis, 7 p.m.

THURSDAY, Feb. 20—Invocation for the 95th annual meeting of the Indianapolis Chamber of Commerce, Convention Center, Indianapolis, 12 noon.

SATURDAY, Feb. 22—Dialogue session with Religious of the Archdiocese, Sisters of St. Francis Convent, Oldenburg, 2 p.m.

## Collection for native, black Americans is this weekend

The Black and Indian annual mission collection will be taken up in the Archdiocese of Indianapolis this weekend.

Sometimes referred to as the Home Missions Collection, it is the oldest national collection in the United States, dating back to 1884.

Msgr. Gerald A. Gettelfinger, archdiocesan chancellor, said that last year eight parishes in the archdiocese "with strong evangelization programs among our black brothers and sisters received assistance. Truly this is one way to help not only those in dioceses in Alaska, New Mexico, and Mississippi, but our own in the Archdiocese of Indianapolis."

In anticipation of the 1986 collection, Msgr. Paul A. Lenz, executive director of the Black and Indian Mission Office, Washington, D.C., commented: "The

church's predominant activity is Our Lord's work of salvation. Every Catholic should be mission-minded and have a part of that salvation program. A collection like the black and Indian century-old appeal for the black and Indian apostolate of the church provides a wonderful opportunity to be one with Jesus in the soul saving ministry. The church today is more aware of the needs of our sisters and brothers of the black and Indian community and their desire to be with the Catholic Church is more evident than ever before."

The Black and Indian Collection of 1985 amounted to \$5.3 million. However, bishops of the United States made requests for \$16 million. Msgr. Lenz is appealing to the faithful everywhere to be mission-minded and to be supportive of the church's dedicated evangelization concerns.



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# Social workers in our Catholic high schools

by Peg Powers

Schools face the challenge of providing excellence in education at the same time that many of their students face non-academic burdens of low self-esteem and family crises which consume many of their energies.

Three Indianapolis Catholic high schools, Cathedral, Chatard and Roncalli, have social workers available one or two days a week for student counseling services. These high schools contract with Catholic Social Services' school outreach unit for on-site social work/counselor services.

Students themselves may request counseling or they may be referred by teachers or parents.

Back in 1969 Catholic Social Services started a program to provide counseling and other social services in schools. The program now serves 21 area Catholic schools. In the elementary schools much of the responsibility lies with the adults, but in the high schools the adolescents are expected to find solutions and take responsibility themselves.

Listening, empathizing and helping teens do responsible problem-solving is a major role for the three high school

workers, Bridget Brown at Roncalli, Linda Evans at Cathedral and Lynn Woods at Chatard. They help adolescents understand themselves better, be more confident, get in touch with their feelings, set realistic expectations for themselves, and improve on peer and adult relationships. They help them identify their feelings and values, manage relationships and set goals for the future.

Crisis work in the high schools is not uncommon. Lynn, Bridget and Linda sometimes deal with students who experience severe depression, thoughts or even attempts at suicide, or serious alcohol and drug addiction.

Another important role of the school social workers is to provide consultation to parents, helping them sort out their standards and expectations for their

children. Being a parent in the '80s seems to be more complex than in past generations. Society's values have changed, standards have loosened, young people are exposed to more via the media. The counseling program also helps parents with referrals to other community resources for services such as academic evaluation, family counseling and parenting classes.

During 1985 about 250 students received counseling at the three Catholic high schools.

Catholic Social Services hopes to be able to expand school social work/counseling services to include all schools wanting the services. The program is funded by sliding scale fees from the schools, but chiefly from the United Way of Greater Indianapolis with additional funding from the Archbishop's Annual Appeal.

## Officers elected for new pastoral ministers association



**NEWLY ELECTED**—Officers of the newly formed Archdiocesan Association of Pastoral Associates, Ministers and Administrators pose with Archbishop Edward T. O'Meara after their installation. They are, from left, Sister Shirley Gerth, Sister Alice Retzner, Sister Connie Kramer and David Bethuram. (Photo by Jim Jachimlak)

by Jim Jachimlak

An association for pastoral ministers has become a reality in the archdiocese.

The organization, which was formed during a Feb. 6 meeting at the Catholic Center, will be known as the Archdiocesan Association of Pastoral Associates, Ministers and Administrators. Membership is open to all non-ordained persons with full-time or part-time parish pastoral responsibilities in the archdiocese.

Forty-three pastoral ministers from around the archdiocese attended last week's meeting. They chose a name for the organization, approved a constitution and elected officers. The purpose of the group, as spelled out in the constitution, "will be to foster spiritual and professional growth,

communication, support and a corporate voice for pastoral associates, pastoral ministers and pastoral administrators."

Officers elected for the coming year were: Providence Sister Connie Kramer of Holy Spirit Parish, Indianapolis, president; Franciscan Sister Alice Retzner of Holy Trinity Parish, Indianapolis, vice president; David Bethuram of Our Lady of the Greenwood Parish, Greenwood, secretary/treasurer; and Franciscan Sister Shirley Gerth of St. Mary Parish, Greensburg, communications secretary. Nominations for those offices had been taken in advance by mail.

The officers were installed during the meeting, in a ceremony which included remarks by Archbishop Edward T. O'Meara.

*A Lenten meditation*

## The mystery of the goldfinch

by Fr. John Ostidiek, O.F.M.  
Director, Alverna Retreat Center

The other day I watched a peculiar thing happen.

As I sat reading, a female goldfinch—a bird species that we see often around our property—tried frequently to fly through a closed window. Once or twice, I could write off to stubbornness—but six, even 10, times? There she was poised in air, wings flapping, trying to push her beak through the pane of the window, again and again and again.

Why? What kept her at the impossible task of trying to fly through the glass? A quick check of my books on the natural history of birds gave me only some very "iffy" clues. No author stated: "Female goldfinches occasionally try to fly through closed windows because..."

So, I can only guess. She might have thought she was greeting or fighting

another goldfinch as she saw her reflection. She might have mistaken the reflection and thought she was going through actual air toward a tree. Or . . . ?

Anyway, I didn't solve the problem, and ended the day with another mystery.

But aren't we surrounded by many such mysteries in our day-by-day world? Mysteries that intrigue us, make us smile, take our worried minds off our anxieties. Might not these be God's gentle, parental way of distracting the crying child I so often am? Might not they also be God's magic-like cleverness in keeping wonder alive in my mind? Might not God be pointing out to me that I really don't understand so many "ordinary" happenings, let alone the truly religious mysteries I believe in?

I still don't understand the goldfinch's behavior. Between efforts, she would fly off to perch quite normally in a nearby tree. A very standard, average goldfinch to all appearances. But why would she come back for another go at her impossible dream of flying through a window pane? Did I catch you smiling, too, God?

Yes, we live surrounded by mysteries. Isn't it grand?

## Black Catholics Concerned is enlarging its membership

by Richard Cain

This Sunday will mark the completion of the second stage of a local Black Catholic group's efforts to enlarge its membership and gain more information about the black Catholic community in the archdiocese.

"We plan on touching every parish that has black Catholics," said Father Clarence Waldon, pastor of Holy Angels in Indianapolis and vice president of the group, Archdiocesan Black Catholics Concerned.

So far, the group has sent a mailing to all known local black Catholics and also contacted the pastors of all Indianapolis area parishes. Last Sunday and this Sunday, parish representatives are soliciting memberships after all Masses. After this,

the group plans to follow the solicitations with phone calls.

In addition to seeking new members, the group is also taking a census of black Catholics in the archdiocese. This will allow the group and the archdiocese in better meeting the pastoral needs of black Catholics.

Black Catholics Concerned was founded in 1971 to help black Catholics have greater impact in the church and in the black community. Black Catholics are the third largest Christian denomination among blacks in the United States.

Membership is open to people of any race who share the goals of the group. For more information, contact the group at P.O. Box 88078, Indianapolis, Ind. 46208-3172-3324.

## Unit of Calix Society to be formed at St. Vincent's

by John F. Fink

A unit of the Calix Society is being formed at St. Vincent's Hospital in Indianapolis. The first meeting is planned for Sunday, Mar. 2, following the 8:30 a.m. Mass at St. Vincent's.

The Calix Society is an association of Catholic alcoholics who are maintaining their sobriety through affiliation with and participation in Alcoholics Anonymous. It was started in Minneapolis, Minn. in 1947.

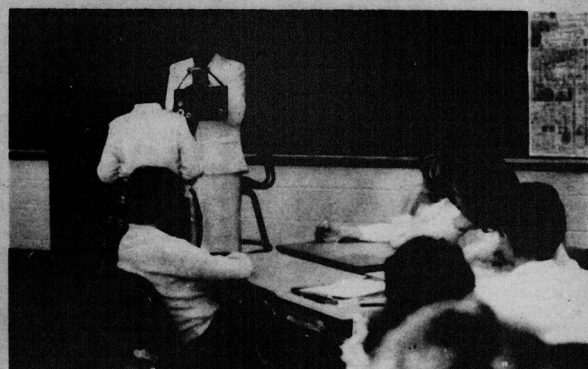
The word "Calix" is Latin for "chalice" and was chosen because members have "accepted the idea that they are substituting the cup that sanctifies for the cup that stupefies," according to the society's literature.

Calix has three objectives: to interest Catholics with an alcohol problem in the

virtue of total abstinence; to promote the spiritual development of its members; and to strive for the sanctification of the whole personality of each member. It is not "Catholic A.A." and only when a person achieves some measure of sobriety is he or she eligible for Calix.

Calix literature states that Catholic need something more than Alcoholics Anonymous can give since A.A. is necessarily nondenominational. After people manage to maintain sobriety through A.A., Calix helps them to regain their spiritual lives.

There presently is a unit of Calix at St. Francis Hospital in Beech Grove. The unit at St. Vincent's is being organized with the assistance of Lawrence Ullrich, head of the Stress Center. Further information is available from St. Vincent's Stress Center.



**GIFT FOR THE MAYOR**—Robyn S. Cresson, a sixth-grader at Our Lady of the Greenwood School, presents Greenwood Mayor Jeanette Surina with a plaque she helped make. The mayor proclaimed the week of Feb. 3-10 as Catholic Schools Week.

# COMMENTARY

## The Yardstick Toward improved Vatican-press relations

by Msgr. George G. Higgins

Kenneth Briggs, who resigned as religion editor of The New York Times some months ago, was temporarily rehired by the Times to cover the recent extraordinary Synod of Bishops. A mainline Protestant with a degree in theology, Briggs is well-informed about the Catholic Church and over the years has consistently reported on Catholic events and personalities with fairness and objectivity.



That's why I sat up and took notice when, writing in The London Tablet, a Catholic publication, he judiciously criticized the Vatican's handling of press relations during

the synod. Briggs granted that in some respects Vatican press relations have improved in recent years. Overall, however, he still finds them less than satisfactory, a perennial complaint by even the most sympathetic reporters assigned to the Vatican beat.

Vatican II addressed this subject, but fell considerably short of the mark. The council's Decree on Social Communications, promulgated Dec. 4, 1963, was generally thought to be the least satisfactory of all the council documents. Most commentators shrugged it off as a premature fizzle—drafted too early to benefit from the council's debate on several other key documents, notably the Pastoral Constitution on the Church in the Modern World and the Declaration on Religious Freedom.

Whatever that, the Vatican made up for lost time several years later by issuing

a new pastoral instruction on the means of social communications. This follow-up document was prepared by an international committee of experts, including several Americans, and was issued under the auspices of the Pontifical Commission for Social Communications.

The instruction won the praise of even the most severe critics of the council's decree. To be sure, some observers were uneasy about several of the new instruction's references to the role of public authorities in regulating the media. It was felt that the document was rather fuzzy on this score in that it appeared to leave the door open, perhaps unintentionally or unwittingly, to an unacceptable kind of government censorship.

In any event, the U.S. Catholic Conference Communications Committee was not exaggerating when it pointed out in a commentary on the instruction that "in a real sense this document can be viewed as an expression of the church's coming of age, at least conceptually, in regard to the world of modern communications."

The instruction held out hope that Vatican press relations, which were not very good during the council, would be better in the future. It stated pointedly that "when ecclesiastical authorities are unwilling to give information or are unable to do so, then rumor is unloosed and rumor is not a bearer of the truth but carries dangerous half-truths. Secrecy should therefore be restricted to matters that involve the good name of individuals or that touch upon the rights of people whether singly or collectively."

I thought at the time that if this



statement were taken seriously, half the battle to improve the church's internal communication policy would have been won. Human nature being what it is, however, one would be naive to expect this to happen automatically.

The media will have to help make it happen by insisting that church agencies and institutions implement the spirit as well as the letter of the pastoral instruction. Briggs' complaint about press relations at the synod is just another indication that the media will not be found wanting in this respect.

1986 by NC News Service

## To Talk of Many Things

## Abortion and euthanasia: listen to the warnings

by Dale Francis

Fifteen years ago, I wrote a short story, "The Waiting Room, 2020 A.D." It has been reprinted in publications with a total of millions in circulation, in books and booklets, dramatized on radio, filmed for television. I've never taken a cent for it. Any who ask, I give permission to use it. It is a warning. I'm glad for any who will help sound the warning.



The story is set in a time when society, calloused by long acceptance of abortion, has decided it no longer can afford its non-productive older members. When citizens are 55, they must every five years go to the community's waiting room, to be called before a board which will decide whether

their usefulness will allow them another five years to live or if they will be put to sleep peacefully.

It is fiction but it is based on suggestions already made by some social scientists. Those who today suggest that older people, having lived their lives, should be "put to sleep" by society, are so radically out of harmony with ordinary thought that it is easy to dismiss them as crackpots. But listen to them; they are sounding warnings of things to come.

The rationale for their now unpopular thoughts already exists in our society. When you hear those who say they don't want to speak of the value of human life but of the quality of human life, listen to them carefully. They are giving you a warning.

We're already in the inevitable population bind. Our society has been destroying more than a million infants in the womb every year. A contraceptive mentality has been reducing our birth rate.

At the same time, medical science is lengthening life. There are more older people, less people in the productive years compared to those who are older. We are, 34 years from the year of 2020 A.D., already coming to the economic lack of balance that could make older people a burden on society.

Abortion has provided the rationale of choosing convenience over human life. We already have those who openly discuss allowing infants who are born physically or mentally handicapped to die. One non-Catholic moral theologian suggested not considering a child to be a person until that child is examined and shown to have "quality" of life.

It wasn't long ago that euthanasia was discussed only by those who were dismissed as crackpots. Now it is being seriously argued as a right that should be guaranteed. When first it was discussed, a quarter of a century ago, it was dismissed as such a repugnant idea that no one could

possibly seriously consider it. But it was a warning.

The battle we are fighting for life at its beginning is a battle for human life at all of its stages. The life you save may be your own.

We get warnings and, because they are far removed from the common viewpoint, we ignore them. I was reminded of this the other day when I read again an article I think I probably read when it was published in May 1938. If I did, it was a warning I ignored.

It was in Coronet, a magazine that had started a year and a half earlier, a magazine of Reader's Digest size with outstanding photography and articles by well-known writers. This article was by Havelock Ellis, more notorious than famous for his articles on sex, and it was titled, "The Question of Abortion."

What did laws against abortion mean? Ellis started his attack with these words, "Thousands of unnecessary deaths every year, homes destroyed, lives physically ruined, mental calamity without end, as well as a 'moral pall,' as it has been termed, cast over the relations of doctors and their patients—that is what we witness today even in those countries which consider themselves the most 'civilized.'"

He went on to quote unidentified doctors who spoke of 700,000 illegal abortions a year, called for abortion on agreement by two doctors, urged the nation to rid itself of the burden of out-dated anti-abortion laws. That was 48 years ago. We didn't then, we should now, listen to warnings.

## The Human Side

## Here's the latest word on lay ministry

by Fr. Eugene Hemrick

The latest study on lay-ministry training programs confirms that the lay movement in the United States is becoming better organized and stronger each year. Approximately 100 dioceses have one or more training centers. We have identified more than 160 programs.

If you are a person contemplating lay-ministry training, what should you expect?

To start with, half or more of your class probably will be lay women between 30 and 50 years old. Their main purpose for being in the program will vary equally between wanting to make lay ministry a paid or volunteer church career.

About two-thirds of the participants will be married.

The majority of your classmates will be white American business or church professionals. Most of your classmates will not be formally committed to future service

to the church. They will not be on a contract.

Your classes will be much more academic than oriented to skills development or field experience. You can bet on getting courses in ecclesiology, Christology, Scripture, spirituality and liturgy. Chances are good you will take social-justice and ethics courses. Less probable are courses in church history, sociology and psychology.

There also will be courses in communications and group dynamics with a 50-50 chance that you will study counseling, spiritual direction and administration during your training.

If you are serious about getting a degree it probably will take you three years. Be prepared to foot a large part of the bill.

Once you have completed your course of studies you can expect that you will attend periodic seminars to keep you up-to-date, and you probably will have formed a network of contacts and friendships with persons who are in the same work. They will be your main source of support.

There is nothing in the study that gets at the personal satisfaction you will receive. I would venture to guess that the new

spiritual vision that will be added to your life will give you a peace and happiness heretofore unknown.

The lay movement is more than academics and skills. Behind it is a spiritual urge—the urge to contribute something significant to society. It is the something significant to society. It is the urge to rise above our age of consumerism and materialism and to tie together the mystical order of the divine with the world of today and thus raise it to a higher level of excellence.

The essence of the lay movement is religion and religion is at the base of the revolution to make society better through peaceful means.

The increasing number of lay-ministry programs is moving us into a new era in the church. No doubt, like all new movements, some persons will be attracted to lay ministry for reasons out of line with its true purposes.

On the whole, however, I think the increase in numbers represents an increase of interest in the church and shows us persons who are looking to widen their vision and increase their level of hope in the church.

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the criterion

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## Christian leaders urge: cut TV sex and violence

by Joe Michael Feist

WASHINGTON (NC)—Nearly 1,600 Christian leaders, including more than 100 Catholic bishops, have called on major television networks and advertisers to "stem the tide of filth" on TV or face a possible boycott.

The leaders also urged "an immediate end to the anti-Christian stereotyping presented in network programming."

Their comments came in a statement issued Feb. 4 at a news conference by Christian Leaders for Responsible Television. The news conference was held during the annual convention of the National Religious Broadcasters in Washington.

The statement and the CLRT organization are extensions of a 1985 statement organized by the Rev. Donald Wildmon, head of the National Federation for Decency. That statement was signed by 600 religious leaders.

Mr. Wildmon, a Methodist minister, is executive director of CLRT.

"We call upon the television networks and the advertisers to take immediate steps to reduce incidents of sex and violence and profanity by at least 35 percent in the fall of 1986, and to work for another such reduction in 1987," the statement said.

At the news conference, Billy Melvin, CLRT board member and executive director of the National Association of Evangelicals, said that CLRT will attempt in the next few weeks to meet with the heads of the three major networks to express their concerns.

### No Arnold review

James Arnold's movie review does not appear this week because he had a heavy case of the flu. The column will be back next week.

He added that CLRT will also seek a meeting with representatives of several corporations "which lacked sensitivity and concern" in the selection of programs they sponsored last year. Those corporations, he said, are American Motors, Wendy's, Noxell and Warner-Lambert.

Melvin also said letters of appreciation will be sent to Sears, Phillips Petroleum, Mars and International Business Machines Corp. for sponsoring more acceptable programs.

Mr. Wildmon said he could not specifically cite offensive programs sponsored by the advertisers. He said his National Federation for Decency routinely monitors TV programs, and the companies were selected based on their "total track records during last fall's prime-time programs."

Further action will depend on the responses from the networks and the sponsors, Mr. Wildmon said.

He added, however, that support for an economic boycott against sponsors of offensive programs "couldn't be stronger" among the 1,600 members of CLRT.

While noting that television can be a positive force in society the CLRT statement said, "There is a growing concern that television has actually begun to destroy the fabric of society."

More and more, the statement added, "television is seen as a purveyor of gratuitous sex and violence, undermining moral values and reflecting a perverted, corrupted caricature of human existence."

The statement cited studies on the number and effect of acts of violence on prime-time television. A 1983 U.S. Department of Justice report, the statement said, noted that "virtually 100 percent of aggression researchers agree that there is a cause-effect relationship between the consumption of violent entertainment and an increased tendency toward anger and violence in normal viewers."

Monitoring by the National Federation



TV FARE—Country stars Johnny Cash and Kris Kristofferson, as the retired James brothers, share a playful moment in "The Last Days of Frank and Jesse James," a new movie airing Feb. 17 on NBC. (NC photo from UPI-Reuters)

for Decency, the statement added, shows that use of profanity on prime-time television more than doubled between 1978 and 1984.

Auxiliary Bishop Nevin Hayes of Chicago is listed as a CLRT board member.

Other Catholic bishops signing the statement included Cardinals Joseph Bernardin of Chicago and Bernard Law of Boston; and Archbishops John Quinn of San

Francisco, Roger Mahony of Los Angeles, Edward A. McCarthy of Miami, John P. Whealon of Hartford, Conn., Philip M. Hannan of New Orleans, John R. Roach of St. Paul-Minneapolis, Edmund C. Szoka of Detroit, John L. May of St. Louis, Raymond G. Hunthausen of Seattle, William D. Borders of Baltimore, Daniel Sheehan of Omaha, Charles A. Salatk of Oklahoma City, and Cornelius Power of Portland, Ore.

## 'We Are the World' wins special Christopher award

NEW YORK (NC)—"We Are the World," the best-selling recording that helped focus national attention in 1985 on the issue of world hunger, will receive a special Christopher Award at the group's annual awards ceremony Feb. 27.

First given in 1949, the awards recognize those who in the previous year achieved artistic excellence in books, films and television specials "affirming the highest values of the human spirit."

### Recent USCC

#### Film Classifications

Down and Out in Beverly Hills ..... O  
Iron Eagle ..... O  
Turtle Diary ..... A-II

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

Also scheduled to receive awards are the producers, directors and writers of seven television specials, four films and 10 books, including five for children.

The award is a large bronze medallion engraved with the name of the winner and the motto of The Christophers, "It is better to light one candle than to curse the darkness."

"The Christopher awards celebrate the people who live by our motto," said Father John Catoir, director of The Christophers.

Father Catoir said that in honoring the "We Are the World" recording, The Christophers wished to recognize "an unprecedented effort by the entertainment industry to combat world hunger." The record, he added, "ignited a bonfire of compassion and sharing across America."

A total of 74 awards are being given this year. Eighteen previous winners are on the 1986 list, including Pamela Hill, who will

receive her fifth Christopher Award. Ms. Hill was executive producer of "The Fire Unleashed," an ABC news program dealing with the challenge posed by nuclear technology.

Three of this year's winning works are based on books which won Christopher Awards in past years. They are:

► The motion picture "Marie," the true story of a woman whose honesty brought down a corrupt Tennessee administration.  
► "Wallenberg—A Hero's Story," a television special about the Swedish diplomat who saved over 100,000 Hungarian Jews during World War II.

► "Love is Never Silent," a television special about deafness based on "In This Sign," a 1969 book winner.

Besides "Marie," two of the other films to be honored dramatize stories of personal achievement or courage. They include "The Official Story," an Argentinian

drama that focuses on the search for children of parents who were killed by the government, and "Shoah," a nine-hour documentary about the Holocaust.

"The Color Purple," a Steven Spielberg film depicting the liberation of a rural black woman in the early 20th century, will also receive an award.

Among the book winners are Peter Hebblethwaite's "Pope John XXIII: Shepherd of the Modern World," Roll May's "My Quest for Beauty," and a biography of Mother Teresa of Calcutta "Such a Vision of the Street: Mother Teresa—The Spirit and the Work," by Eileen Egan.

Books for children slated to receive awards include "The Patchwork Quilt," by Valerie Flournoy, "Sarah, Plain and Tall," by Patricia MacLachlan, and "Underdog," by Marilyn Sachs.

## Widely acclaimed documentary on Northern Ireland to air

by Henry Herz

"Northern Ireland: At the Edge of the Union," consists of a 43-minute BBC documentary accompanied by an American-produced update, airing Tuesday, Feb. 18, 10-11 p.m. EST on PBS.

This is the documentary that caused a 24-hour strike by BBC staff when government pressure forced it to be withdrawn from the schedule last summer. A "slightly edited" version which aired in October was widely acclaimed in Great Britain and Ireland as well as Northern Ireland.

Filmed mainly in Derry, the documentary focuses on two elected members of the Northern Ireland Assembly—Sinn Féin's Martin McGuinness and hard-line Loyalist Gregory Campbell. Both are churchgoers, teetotalers and solid family men. And both live in fear of assassination.

This is 1985 Ulster where 2,500 people have lost their lives in the cycle of sectarian violence that began 16 years ago. In listening to these two representatives of diametrically opposed political views, what is frightening is that both readily accept violence as a legitimate means of achieving their political aims.

Although they refer to the opposing party as Protestant or Catholic, the objective viewer will see that their fanaticism has little to do with religion or morality but is motivated out of a deep-seated sense of nationalism. The documentary makes depressingly clear that there is no possibility of compromise over the issue of national identity. Equally clear is the terrible futility of political violence.

The update, filmed in late January and in the process of being edited, will look at the recent historic agreement between Great Britain and Ireland giving Dublin some influence in Northern Ireland's affairs.

# TO THE EDITOR

## The Palestinian Arabs and Israel

In John Fink's Jan. 24 column on the Palestinians, he observed that they are also victims of the PLO. Fair enough. The tragedy of the Palestinian people has always been the lack of a moderate leadership committed to achieving peaceful co-existence in the region. Sadly, the basic problem in the Arab-Israeli conflict has been, and remains, the Arabs' obdurate refusal to recognize the legitimacy of a corporate Jewish existence in the Middle East.

To help reinforce and maintain their unremitting hostility, the Arabs have developed a network of myths (a few of which have gained currency among some in the west), including what is possibly the most pernicious myth of all—that the Jews "expelled" Arabs from the Arab "homeland." Serious scholars and demographers have demonstrated that the Arab population of the region followed Jewish settlers whose land development

activities created areas of greater economic opportunity and were, naturally enough, attractive to people looking to improve their standards of living.

Today, Jordan is the only Arab country which has offered citizenship to Palestinian Arabs. Indeed, Jordan's constitution contains a provision very similar to Israel's Law of Return, offering immediate citizenship to any Palestinian who is not a Jew! All other Arab countries prefer to consign their brothers and sisters to an uncertain future and to continue using them as a weapon in their campaign to destroy Israel.

No one can deny that the refugee camps (or neighborhoods, more accurately) are wretched, despite the infusion of over one billion humanitarian dollars, of which the United States is the single largest contributor. The United Nations Relief and Works Agency (UNRWA) has created and staffed schools for the refugees in a highly

politicized manner. As late as July 25, 1982, New York Times correspondent David Shipler reported that "...there is evidence that the PLO used the UNRWA... as a kind of civil service to enforce and carry out its draft and military training program. The curriculum in agency schools was laced with anti-semitism and themes of militant nationalism. The Sibil Teachers Training School (had) dormitories full of uniforms and storerooms full of ammunition." When Archbishop William Carey characterized the PLO as "terrorists" and "cowards," he was speaking from experience.

Before 1967, there were no universities on the West Bank and only a few institutes of higher education. Today there are four university academic institutions including Bethlehem University, which was founded in 1973 by Catholic institutions abroad and continues to be supported by them. It is instructive to note that Jordan permitted

no such institutions during its 19 years of rule on the West Bank.

Briefly, what of Israeli Arabs? They serve in the Knesset (the Israeli Parliament), have a free and representative press, enjoy a higher standard of living than their cousins in surrounding countries, and have benefited from Israel's educational, judicial and medical systems. Granted, there are areas of discrimination (an Arab could not realistically hope to serve as Prime Minister, for example). But given the hostility of Israel's Arab neighbors and the constant state of war under which Israel has existed, what has been achieved is remarkable. Would that the Bahais in Iran, the Maronites in Lebanon, the Copts in Egypt, and the Kurds in Iraq find themselves living under such conditions.

Marcia Goldstone, Ph.D.  
Jewish Community Relations Council  
Indianapolis

## The religious issue in Nicaragua

I am writing in connection with the three articles in the Jan. 31 issue (p. 24) referring to the situation of the church and church people in Nicaragua. The headlines for the articles, taken from NC News Service wires, all take a negative stance towards what is going on in that country: "Pro-Sandinista priest asked to leave Nicaragua by his Franciscan superiors"; "Nicaraguan cardinal asks U.N. for help against persecution"; "Vatican newspaper blasts the Sandinistas." I feel this does a disservice to the very complicated nature of the situation of the church in Nicaragua; it also, in my opinion, helps to confuse the North American people.

In my two relatively lengthy stays in Nicaragua in 1981 and 1984, I had occasion to meet and talk with then Archbishop Obando y Bravo, as well as with the Franciscan priest, Father Uriel Molina. I was present at the 25th anniversary celebration of priesthood of Father Molina in 1984. Though now Cardinal Obando, simply by being the chief bishop of his country, commands the respect and honor of the majority of his countrymen (90 percent are Catholic), that does not mean they agree with his political stance. One would have to experience the Central American scene to understand how that could be true.

The greater majority of the Nicaraguan people are supportive of their government (even now) and are definitely not supportive of the contras, whom they do not view as "freedom fighters," but rather cold-blooded killers in the style of Somoza's national guard. The article about the cardinal's plea to the U.N. points out that "...Obando Bravo's statement to Perez de Cuellar made no reference to the raids into Nicaragua carried out by guerrillas (contras) operating from bases in Honduras with U.S. support." It is this inconsistency in describing the "persecution" of the church—and of human

beings—that must be taken into consideration.

I feel that the U.S. government, in order to justify its headline approach towards Nicaragua, is manipulating the religious issue in that country. I feel that this includes "canonizing" the traditional and conservative views of the cardinal, as if he alone speaks for the whole church there and the whole country in every respect. Indirectly, I feel that the U.S. news media are also being misled to do the same thing.

It seems to me that in a post-Vatican II age we must have a bit more sophisticated idea of who the church is and how it speaks. We must allow for many voices to be heard, particularly in such a difficult and complicated situation as the struggle in Nicaragua.

Indianapolis

Fr. Paul O'Brien, S.J.

## Support contras

Considering that the Vatican now sees the Marxist Sandinistas clearly (article "Vatican newspaper blasts the Sandinistas," The Criterion, Jan. 31), shouldn't you be giving strong editorial support to the contras? Wouldn't it be most useful to recount the history of how Marxist regimes without exception have tried to first restrict and then stamp out the church? You might very well ask why so many religious couldn't have foreseen the Nicaraguan persecution.

You don't "owe" space to the congressman who supported the Sandinistas and condemned our policies in Central America. He clearly flies in the face of the Vatican, and the Nicaraguan bishops as well. Don't you owe your support to them? No one requires you to be "fair" to those beguiled.

John F. Geisse

Indianapolis

## No plurality of doctrine in church

At the recent extraordinary synod in Rome, a proposal was made for the compilation and promulgation of a universal catechism of Catholic doctrine. While the concept of a universal catechism was widely accepted at the synod, there has been some opposition. For example, in his column in The Criterion a few weeks ago, Msgr. Higgins argued against such a universal catechism. One reason he cited is the "pluralism" which permeates the Catholic Church. A universal catechism, he argued, may not adequately serve the needs of such a "pluralistic" Church.

Of course, the Roman Catholic Church, by its very nature, is pluralistic in many respects. There is a plurality of nationalities, races, colors, cultures, and tongues in the church. This has been true since Pentecost, for God wills his true church to be Catholic (universal), not just in name or theory but in fact.

However, there is not, never has been, and never can be a plurality of doctrine in the Catholic Church! Catholic doctrines, such as the sinfulness of abortion and the divinity of Jesus Christ, cannot be "changed" to suit a particular race, nationality, or culture.

Moreover, Catholic doctrine cannot be changed to suit a particular opinion, whether this opinion is held by many Catholics or just one.

We need a universal catechism so that Catholic doctrine can be clearly, consistently, and correctly taught from parish to parish throughout the Catholic world without being polluted by opinions or local/regional variations.

We profess to believe in the "one, holy, Catholic, and apostolic church." God is one, his church is one, and Catholic doctrine must be one (and universal). Thus, there can be no plurality of Catholic doctrine.

Timothy A.M. Duff

Bloomington

## 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 and he had no general audiences while he was in India.

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# A twilight zone of meaning

by Cynthia Dewes

The illiterate dragon roams the countryside, carelessly laying waste the English language and spreading ignorance with its fiery bad breath. Which is an overblown way of saying we are surrounded by idiots.

An AP wire newspaper article recently described Anne Frank as a "German, Jewish girl." GERMAN. Does anyone else see the irony in that? (not to mention that it is wrong).

Another news story repeated the word "fundamentalists" two or three times. I presumed the word was referring to "fundamentalists."

That's the problem. I'm tired of presuming. I'd like to trust that what I read is accurate, and that it is written correctly. I'd like to believe that there's a great copy editor in the sky who protects me from error—my own and others.

The most pervasive, insidious threat to the integrity of our language seems to be the wanton insertion of the apostrophe into the possessive pronoun "its." It is a communist plot, to say the least.

Now, "it's" is a perfectly good word. It means "it is." IT IS. As in "It's (it is) a nice day."

It does NOT (doesn't) mean "its." As in "Its tires are flat." The possessive pronoun "its" does NOT take an apostrophe.

Then there's spelling. Creative rearrangement of letters does not count as proper spelling, no matter where it occurs. And from the evidence I've seen, misspelling is found in newspapers, magazines, books, letters from college presidents and the Congressional Record, to mention only a few. Maybe even Alpha Bets.

Diagramming sentences has probably been relegated to the same limbo as—er—limbo. If not, how can we account for all the "him and me went's" and "between her and I's we encounter? Where is the inner alarm that used to alert us to the misplaced pronoun?

Nor is the spoken word exempt from ignoramuses. Mispronunciation is epidemic. On news shows commentators stumble over names of persons and places they would know by osmosis if they had passed fourth grade geography, or had listened to Ted Koppel on their night off. Syndicated programs of classical music are introduced by smooty hosts who even manage to mispronounce in foreign languages.

Educationese, militarese and puff have thrown our language into a twilight zone of meaning. There are padded cells full of people like myself who went over the edge because one more person said "at this point in time" when he meant "now," or "hopefully" when he meant "I hope." It is to grit the teeth.

Glibness is not articulation. Wordiness is not profundity. And the kind of stuff we're reading and hearing lately is not communication. Know what I mean?

## check it out...

✓ The American Association of Retired Persons (AARP) will sponsor Free Tax Service by IRS-trained volunteers for low income, elderly and shut-in persons from 1:30 to 3:30 p.m. on Thursday, Feb. 20 at the Southside K. of C., Council #3660, 511 E. Thompson Rd. Bring current tax information and last year's forms. For more information call Edward J. Powell at 881-1344.

✓ Little Flower Church will offer Lenten Gatherings for Adults and Teens on Sunday evenings from Feb. 23 through March 16. Each gathering begins after 5 p.m. Mass and features a pitch-in dinner,

film, discussion and evening prayer. Special activities are planned for children. Reservations must be made by Sunday, Feb. 16. Call 357-8352.

✓ The 1986 Greater Indianapolis CROP Hunger Walk will be held Saturday, April 19. A Recruiters Rally will be held on Tuesday evening, March 4. Interested groups or individuals may contact the CROP Hunger Walk at 1100 W. 42nd St., Room 140, Indianapolis, Ind. 46208, 317-923-2938.

✓ The Indiana chapter of Bread for the World will hold a one-day State Conference on Local and World Hunger Issues on Saturday, March 8 from 9 a.m. to 4 p.m. at North United Methodist Church, 3808 N. Meridian St. Several workshops on hunger, health and practical solutions will be held. Registration fee \$10. Advance registration is requested. For information contact Dave Miner, 1512 Alimingo Dr., Indianapolis, Ind. 46260, 317-253-9799, or Greg Wilson 317-297-5851.

✓ Holy Angels School in Indianapolis will celebrate Black History Month with its 17th Annual Dinner Theater Weekend Feb. 15-16. On Saturday, Feb. 15, students will perform excerpts from the play "Purlie Victorious" at 7:30 p.m. in Ritter High School, 3360 W. 30th St. Admission is \$2. On Sunday, Feb. 16, educator, lawyer and political activist Brenda Gorton will speak at a dinner at the Madame C.J. Walker Urban Life Center. Admission \$15. For more information call 926-5211.

✓ OOPS! The Marriage Enrichment Evenings described in the Jan. 31 Check it Out section will be held on Tuesday through Thursday, Feb. 25-27 from 7:30 to 10 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd. in Indianapolis. They will NOT be held at St. Louis Parish, Batesville. Sorry for any inconvenience.

✓ An Archdiocesan Confirmation In-service sponsored by the Office of Catholic Education and the Association of Parish Administrators of Religious Education (APARE) will be held on Saturday, March 1, at All Saints School, Columbus. Registration begins at 9:30 a.m., followed by a keynote address by Archbishop Edward T. O'Meara at 9:30 a.m. and afternoon workshops. The registration fee of \$10 per person, \$25 per parish (three or more persons) includes lunch. Deadline is Feb. 20. For more information call Franciscan Sister Diane Jamison, 317-881-0631 or Mike Carotta, 317-236-1433.

✓ The Ladies Club of St. Barnabas Parish will sponsor a Leisure Day from 9 a.m. to 2 p.m. on Saturday, March 1. The featured speaker will be Holy Cross Father Bob Nogosek. \$5 per person fee includes coffee, doughnuts and lunch. For reservations call Loretta at 882-5494.

✓ Holy Trinity Class of 1936 will hold its 50th Reunion on Saturday, June 7 at the church. Class members are asked to call Bruno at 291-7485 or Hermina at 247-7312 for more information.

✓ Catholic Social Services recently opened an Eastside Adult Day Care Center in the Linwood Christian Church, 4424 E. Michigan St. The center is open from 7 a.m. to 5:30 p.m., providing social services, nutrition, recreation, companionship, supervision and health monitoring for the physically or emotionally impaired. Holy Trinity Day Care Center continues to serve the westside. For information on the adult day care program call Gwen Weber, 356-4653, or Miriam Negron, 638-8322.

## vips...

✓ J. Jerome Crauey, music director of Holy Name Parish for 25 years, will be

honored by the parish at a Reception at 6:30 p.m. on Saturday, Feb. 22, in Hartman Hall. The public is invited to attend.



✓ Mr. and Mrs. Albin J. Kress will celebrate their 50th Wedding Anniversary at 5:30 p.m. Mass at St. Mark Church on Saturday, Feb. 15, followed by a buffet-reception hosted by their children at Meridian Woods Clubhouse. Al and Mary Kress are the parents of four children: Ruth Marien, Tom, Barbara Meisberger and Bob.



✓ Betty Milner, left, and Rosa Thrash right, were honored recently with Safety Certificates for 42 and 35 years, respectively, of service to St. Francis Hospital. Betty, a laboratory office manager, and Rosa, an environmental services employee, have never sustained a job-related injury in their long years of working in the hospital.

✓ Conventual Franciscan Father Reginald John Kellogg will be honored on the occasion of his 25th Anniversary of Ordination with a Mass of Thanksgiving at 10:30 a.m. on Sunday, Feb. 23 in Holy Angels Church, 28th St. and Dr. Martin Luther King St. A reception and buffet will follow in the parish social hall. Father Kellogg was the first black priest ordained from Holy Angels Parish. He celebrated his first Mass there 25 years ago.



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# The cross of our time

by Fr. John Dietzen

Q Some weeks ago you responded to a question from a woman who wondered about Episcopalians who receive the Eucharist in her parish church. The answer you gave was to me puzzling and painful.

First of all, you immediately shifted from Episcopalians in particular to Protestants in general. And that's not the same thing at all. We rejoice in the Anglican-Roman Catholic Consultation and the promise it bears for a closer relationship based on love and mutual respect.



Episcopalians do go to the local Roman Catholic parish to receive Communion. There are those who do believe that the Lord Jesus wants them to do this.

You might be surprised to know that it is not at all unusual for Roman Catholics to receive in our church in general, in this parish in particular.

Forgive me for saying so, you laid an egg when you spoke about visiting in another's home and failing to observe the host's rules. I always thought the holy table was the table of the Lord and that he is the divine host as well as sacrifice. So who are you, your bishop or even the pope to say who among Christ's children shall respond to his call to take and eat?

Do you know the story of St. Elizabeth Seton's conversion to Rome? She was the daughter of an Episcopal priest, faithful in our church all her life, until the day she heard a sermon by the (Episcopal) bishop

of New York on the importance of frequent reception of Communion.

He said he thought the faithful should receive daily. It was her discovery that only in the Roman church could she hope to receive so frequently that led her to Rome.

At the time of her canonization, Cardinal Joseph Bernardin, then archbishop of Cincinnati, invited the official Episcopal delegation to attend the services in St. Peter's. In his gracious letter, he described St. Elizabeth as the Episcopal church's gift to Rome.

If more of you could show such kindness, such graciousness of spirit, who knows? You might get us all!

My closest clergy friend in this parish is the Roman pastor. I long and pray for the day when in good conscience we can break the bread of life together without compromising our consciences. (Massachusetts)

A I can only say that your letter moved me very deeply. Not only do I agree with almost everything in it and consider the division of our churches a shameful scandal of our lifetime, I also am deeply sorry that you felt my response was so negative and ungracious. I hope it was not, and apologize insofar as it was.

In no way do I judge the personal decisions of people in this matter (or any other) in responding to what they feel the Holy Spirit is moving them to do.

While I believe there is some responsibility to be aware of and follow some objective norms of faith, I would never translate that to condemnation of any individuals.

On the other hand, it is not my option, or that of any other person who presumes to speak as a Roman Catholic teacher and as

one faithful to the Roman Catholic tradition, to encourage or approve violations of what are, for better or worse at the moment, the policies and teachings of our faith.

I fully realize the difference between the histories of the Episcopal Church and those of Protestant denominations. I made the transition because the same principles apply to anyone contemplating reception of the sacraments who is not a member of our Roman Catholic faith.

It seems to me you feel I should have said something like- The Catholic Church teaches this but it really is not that important to pay attention to these teachings.

To say this would not only be dishonest in our relationship to our faith, but undermine the whole process of the work of the Holy Spirit in bringing us faithfully together as he sees we should be.

I would agree with what Cardinal Bernardin said at the time of the canonization of Mother Seton. He does not see any conflict between that kind of statement and attitude to the Episcopal Church and his own firm adherence personally and in his archdiocese to the policies established by our church. I must admit I do not either.

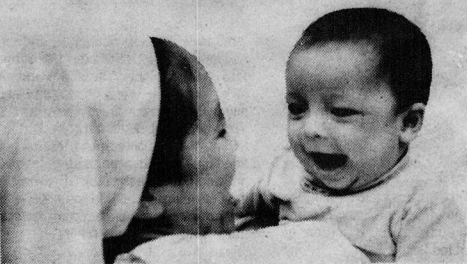
This tension and division is among the great crosses we are asked to bear in our time of Christian history. I join my prayers with what are obviously yours, that this kind of problem will be part of past history in the not distant future.

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

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*James S. Barton*  
Archdiocesan Director

P.S. Masses are offered by mission priests every day of the year for members of the Propagation of the Faith.

## FAMILY TALK

# Mending an eight-year breach with former rival

by Dr. James and Mary Kenny

Dear Dr. Kenny: I recently took a job as a junior executive with a firm and was shocked to find that one of my co-workers was a former rival for the same girl. It brought back the hurt of our falling out.

We have not seen each other in eight years. He and I had been very close friends; then he took my girlfriend away. I understand she went on to marry someone else, but our breach never healed.

There has been a cold silence between us at work. This is unfortunate, since we will need to work together. Should I take the first step? I still feel wronged, but really, what does it matter after eight years? I would like to put our trouble in the past. (New York)

Answer: Good for you. Yes, take the first step. Someone has to and the gentleman always makes the first move.

The first step in overcoming years of hostile silence is important. There are several ineffective openings to avoid. Don't start in public. Don't be confrontational. Don't be overly formal.

Find a private place to talk. This is not a matter to address in front of others. Perhaps one of you has a private office. "Jack, I'd like to see you for a minute in your office."

Lunch or a drink after work would be possibilities. "Jack, how about letting me buy you a drink. I'd like to call a truce between us."

A brief note has some advantages for openers. It gives you the chance to make your point well, and then, for Jack to get past his first emotional reaction before you meet.

What do you say? This is no time to set the past straight. Some people have a

"fatal" compulsion to set everything right for the record, with a clear admission of who is right and who is wrong. As you write in your letter, "What does it matter after eight years?" I agree. Don't renew the confrontation.

Instead, say: "I don't like the cold war we have fallen into. We were friends once. I am sorry about what happened, and I'd like to reach the point where we can at least talk comfortably with each other."

"I'm sorry" is not an apology. You are simply saying you are not happy with what has happened over the last eight years.

If he accepts your suggestion to talk, fine. But what if he does not? Suppose he responds by continuing to blame you, or worse, by saying he feels no need to rectify matters.

Allow him his first negative response. Don't try to defend yourself. Tell him you understand his feelings and are still open to peacemaking, if and when he feels differently.

If Jack is open to a meeting, again stay with the "I" messages. Focus on your feelings now about the silence, not the original disagreement. As much as possible, let the past alone. You may be able to discuss it someday, but not for starters.

Stay positive. Do something together, such as having lunch, to take the pressure off your personal relationship. Discuss your work together. Fill each other in on what has happened in your lives since the alienation. Make plans to meet again.

Bridging an eight-year wall of time and distance is no easy task. Give "I" messages. Focus on the present. Stay informal. And keep trying.

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

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# THE SUNDAY READINGS

FIRST SUNDAY OF LENT

FEBRUARY 16, 1986

by  
Richard  
Cain  
Deut. 26:4-10  
Psalm 91:1-2, 10-15  
Romans 10:8-13  
Luke 4:1-13

**BACKGROUND:** Much has been said about the recent space shuttle tragedy which took the lives of seven astronauts and stunned the nation.

But the seven weren't the only Americans to die accidentally that day. On an average day, close to 300 of us die as a result of accidents. Yet the deaths of those seven hit us in a special way because we identified with them. Watching their deaths we felt our own. Identifying with the experiences of others—particularly the experiences of Israel and Jesus—is what Lent and these readings are all about.

In the first reading we encounter the religious practice of tithing. Tithing is the giving of a tenth of one's crop or other income to God. The Israelites believed that God deserved a special share of their harvests because of what he had done for them. He had delivered them from slavery in Egypt, chosen them as a special nation and had given them the promised land.

By tithing, each Israelite showed that he or she accepted as a personal gift what God had done for their nation.

The gospel reading contains Luke's account of Jesus' temptation in the desert. In the gospel narrative, the temptation comes immediately after Jesus' baptism. Taken together, these two incidents show Jesus identifying in a special way with the experience of Israel.

The parallel becomes clear when we recall two incidents from the Exodus story that marked the birth of the nation of Israel. When God led Israel out of Egypt, he first led them through the Red Sea. As Paul noted in 1 Corinthians 10:1-5, this was a

baptism. Then God led them into the desert for 40 years to test their faith. Jesus' baptism and 40 days in the desert served as a mini-Exodus experience.

In this passage we encounter the mystery of temptation. Why does God allow our faith to be tested? Humans test things in order to learn more about them. But if we believe that God knows everything, then surely God doesn't need to conduct tests in order to learn more about us. Rather, it would seem that God permits us to undergo temptations so we may learn more about ourselves and who God is in our lives.

We are told that Jesus wrestled with three temptations. First he was tempted to prove that he was the Son of God by using his divine powers to meet his own human hunger. This he refused to do. What would have been wrong with that? Probably nothing—except Jesus had come to show people how to live as humans. If he had used his divine powers to meet his own human needs we would not be able to look to him as an example of how to be fully human.

Second, he was tempted to achieve his kingship over the world by making a deal with Satan. It would have spared him the agony of the cross but won him only a kingdom of the devil, not of God.

Last, he was tempted to prove he was the Son of God in a way similar to what God would actually ask him to do—fling himself to death on the cross in order that God would catch him back up in the resurrection. This was a very subtle temptation. Jesus must have experienced the human urge to do God's will his own way. But swallowing human pride (after all, he was

## the Saints by Luke

### ST. GERMANUS



BORN AT TRIER, GAUL, GERMANUS WAS RAISED AND EDUCATED BY BISHOP MODOARD OF TRIER. WHEN ONLY 17, HE GAVE HIS POSSESSIONS TO THE POOR AND LIVED FOR A TIME AS A HERMIT WITH ST. ARNULPH. ON ARNULPH'S ADVICE, GERMANUS AND HIS YOUNGER BROTHER, NUMERIAN, ENTERED THE MONASTERY AT ROMBERG. GERMANUS LATER WENT TO LUXEUIL AND THEN TO GRANFEL IN THE MOUNTAIN PASS OF VAL MOUTIER WHERE HE WAS NAMED ABBOT BY DUKE GONDO, WHO HAD JUST FOUNDED THE MONASTERY.

GERMANUS LATER HEADED TWO OTHER MONASTERIES, ST. URSITZ AND ST. PAUL ZU-WERD, IN MOUTIER VALLEY. GONDO'S SUCCESSOR, CATHIC (OR BONIFACE), CONSTANTLY LOOTED AND ROBBED THE POOR OF THE AREA. ON ONE OCCASION, WHEN HIS SOLDIERS WERE LOOTING THE HOUSES OF THE POOR, GERMANUS REMONSTRATED WITH THEM AND HE AND A COMPANION, RANDGOLD, WERE MURDERED BY THE SOLDIERS AROUND 677. HIS FEAST IS FEB. 21.

God!), he chose to remain true to his mission and let God the Father be God.

We tend to think of Jesus' temptations as though they were merely an intellectual debate between him and Satan. But that is to deny the humanness of Jesus. If he had used his divine power to shield his humanness from the oppressive power of the temptations, he would have been doing the same thing as if he had changed the stone to bread—an approach he had earlier

rejected. Rather, the temptations must have challenged his humanness to the limit (as when he prayed the night before his crucifixion to be spared the agony. Luke 22:42) Perhaps that is why he turned to the scriptures for support in countering the pressure of Satan's temptations.

In the second reading Paul explains why scripture is so valuable to us as Christians. Through it we can better identify with Jesus and his experience.

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## God Isn't Finished With Me Yet

frustrate ourselves by aiming too high. It is much better to set goals that are realistic and that can be achieved with moderate effort. There is nothing like the ex-

perience of success to motivate us onward to newer and more difficult goals.

•Second, we ought to allow space in our lives for the unexpected, the unplanned. Sometimes growth comes in the most unforeseen ways. Planning our lives too tightly may squeeze out the space needed for the unexpected. Artists, writers and others who depend on creativity find that it is frequently in the freer moments, during relaxation or play, that the best ideas come. Insight, like a child, is often born in its own time and circumstances.

There is perhaps no better time of year than Lent to turn attention and energies toward growth in faith. Lent is a time when the whole church pursues growth and renewal. So during this special season we have each other's attention, energies and prayers to aid the process.

*(Parent is adult education representative with the U.S. Catholic Conference Education Department.)*

Growth doesn't stop at any point of our lives, writes adult educator Neil Parent. Lent, he adds, is a special time to pursue that renewal of mind and spirit.

By Neil Parent  
NC News Service

"Please be patient; God isn't finished with me yet." Those words adorn a well-placed plaque in the home of one of my sisters. They serve as a constant reminder to her and her husband to go easy on the children as they grope and struggle their way through childhood.

The inscription could just as easily apply to adults. Not only should we be patient with each other's shortcomings, but with our own as well.

Too often, I suspect, we tend to see ourselves as essentially completed persons, like finished products at the end of an assembly line. After enduring the growing pains of childhood and suffering the traumas of adolescence, we arrive at the other end: an adult.

Recently, however, researchers in adult life development have helped us better appreciate the unfinished nature of adulthood. Adulthood is less a state of completion than an ongoing process of growth and maturation, of molding, if you will.

Our God-given task in life, therefore, is not to maintain the wonderfully enlightened state we arrived at in our early 20s, but to continue to grow and develop to the fullest extent possible.

Furthermore, we are asked to grow not for our own sake alone but for the sake of others as well. This is precisely what St. Paul had in mind when, in writing to the Ephesians, he encouraged them to

grow to the "full maturity of Christ the head" so that all members of the body could function properly.

But how does continued adult growth come about? This is not an easy question since people are all different. Both our needs for growth as well as our means of growing vary greatly. Still, some general observations are possible.

First, Socrates' dictum, "Know thyself," remains crucial to the task. It is impossible to aid our own maturing process if we are ignorant of ourselves and especially of those areas in which we most need to improve. Thus there is a need to cultivate time for self-reflection.

Throughout his active ministry, Jesus spent long hours in reflection and prayer in preparation for dealing effectively with the choices he faced.

Second, we should set some goals for our growth. Generally, growth is not going to happen unless we take active measures to achieve it.

Today we have come to recognize the important interrelationship between a person's intellectual, physical, emotional and spiritual dimensions. These are like so many threads that must be carefully woven together if we are

to create a meaningful fabric of life.

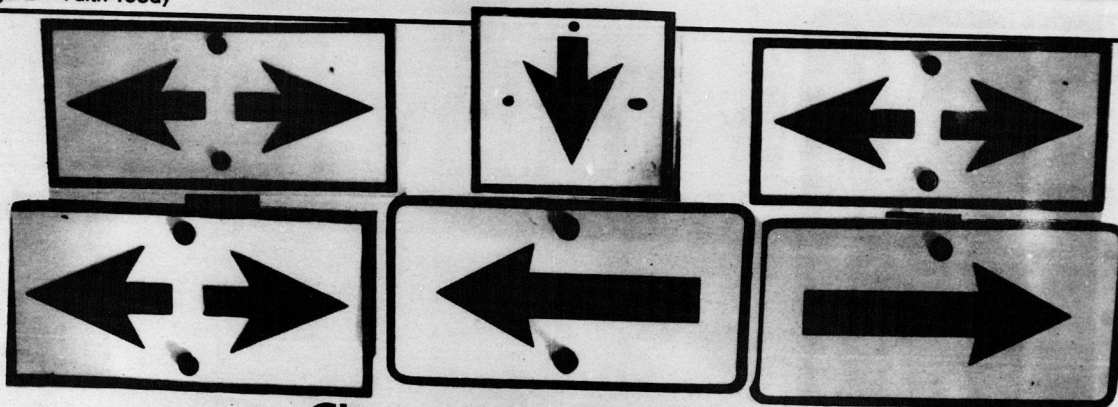
Once we have decided in what areas of life we would like to grow, we need to determine how best to go about the process. This is not always easy. Knowing what we want to change is one thing; figuring out how to do it is something else.

Over the years, I have been fairly consistent in wanting to improve in prayer. But how to do that in the midst of a busy and demanding life has proven rather elusive.

To help solve such problems, many people seek advice or guidance. It is sometimes difficult for people on their own to adequately diagnose and treat areas of life that call for special attention. In the spiritual realm, involvement in renewal and faith-sharing groups as well as the use of spiritual directors can be beneficial.

Two other things about growth in adulthood should be noted:

•First, we ought not to



## Changing Directions

By Theodore Hengesbach  
NC News Service

The greatest concern and joy of parents is helping a son or daughter grow to adulthood. Parents record their children's development in photo albums or chart their height on a kitchen wall. It is a joyful experience.

The continuing growth of an adult is not as obvious as that of children. But it is no less real.

In fact, every person — youth or adult — is in some stage of development. Change is occurring now. And it will occur in the future.

Actually, people have two choices: to allow change to overtake them or to plan to meet the challenges of the future in creative, thoughtful ways.

Are there any patterns in the ongoing growth and development of adults? Common sense, as well as a growing body of research, suggest there may be some common, broad outlines.

Still, adult development is a very individual thing. No one develops exactly as someone else or according to the same time frame. But there are certain major tasks that all adults face.

A task in early adulthood is the strengthening of the sense of oneself as a separate, distinct individual. One leaves home, starts work, gets married, raises a family or purchases a house.

In one's 30s, personal values, including religious values, are usually very carefully assessed. This examination sometimes leads to what is called the mid-life crisis. A person can feel that the reality of life has outstripped one's hopes.

Sometimes this leads persons to consider making some changes in job, career or lifestyle.

In the late 40s and early 50s, adults take a realistic look at life, reassess it, and often come to a renewed sense of satisfaction with it. Often they realize they have not accomplished everything they

had hoped but, in the main, they realize that life is good.

The next stage is retirement. Approached properly, retirement can be an enriching and freeing experience for individuals. A man I know, now in his late 60s, is thriving in retirement because he is free to do some things he never could before, like taking college courses. Retirement for him is an exciting adventure.

The late 50s and 60s also provide opportunity for greater personal growth and the search for meaning in life.

Adult development is not automatic, however. It cannot be left to chance. You can take charge of your own development and have a hand in meeting the challenges you face.

This is a major difference between child and adult development. The adult has the advantage of experience and insight, and can take greater charge of growth. By

setting goals, adults can take charge of their future.

The first step is to set a goal — purchasing a house, preparing for a more satisfying job, developing a personal plan for retirement.

The next step is to examine whether the goal is achievable and realistic. Is it something you really want to do and are motivated to achieve?

Finally, set a target date when you believe you can achieve the goal. This target date is very important because it provides room for maneuvering. That is, you begin to use the time to set short-range goals that put you in position to achieve an objective.

Some examples:

• If you want to change your job, you need to do more than quit the one you now have and begin to pound the pavement until you find another. Set a target date when you want to have the new position. Give yourself

enough time.

Next, set short-range goals, such as finding out what jobs are available, what your skills and interests are, what additional training you might need.

• If you want to begin to plan for a successful retirement, set a target date when you plan to retire from current responsibilities. Then set short-range goals — participating in a pre-retirement workshop, developing a plan for arranging your finances and living arrangements and discussing options with your spouse and children.

Through setting long and short-range goals, we can take charge of change to a significant degree. We can participate in the thrill of helping to shape our own future and experience joy in its accomplishment.

(Hengesbach teaches at Indiana University, South Bend.)

## No Pain, No Gain

By Father John Castellet  
NC News Service

The biblical authors did not write biography. They were interested in their characters chiefly as instruments in the working out of God's plan of salvation. Nor did they leave us psychological analyses of people's growth.

Still, cautiously reading between the lines, one can discern interesting patterns of personal development. A fascinating case is the portrayal of Jacob in Genesis 25-35. It is the story of a man's growth from a sniveling boy to a powerful tribal sheik, father of the 12 men who would in their turn father the 12 tribes of Israel.

At the outset, Jacob is contrasted sharply with his twin brother Esau, an outdoors type, a lone hunter. Jacob is a homebody, happier cooking meat than

shooting it.

Esau, the elder (by a few moments), and hence entitled to all the treasured rights of a firstborn son, is the apple of his father's eye. Jacob is Rebekah's pet. She teaches Jacob to be wily and tricky.

The first instance of this is Esau's return, famished, from a hunting expedition. He begs Jacob to let him gulp down some of the stew that is cooking. Sensing his advantage, Jacob makes Esau bind himself under oath to transfer his birthright before he receives a bite to eat.

Then there is the famous story of Jacob's despicable deception of his dying father, Isaac. Rebekah wants her pet to obtain the old man's last blessing, which confers all inheritance rights.

Esau is sent hunting for food for his father's last meal, after which

his father will bless him. Rebekah starts plotting. She cooks a tasty dish and insists that Jacob disguise himself as Esau. Poor Isaac's eyes are practically useless and he falls for the ruse, much to Esau's distress — and fury.

Now a turning point comes: Jacob is sent out alone to find a wife among his parents' relatives in Upper Mesopotamia. A spectacular dream in which he encounters God bolsters his courage.

At Haran, Jacob meets and falls in love with his young cousin, Rachel — and promptly locks horns with his crafty uncle, Laban. In this encounter Jacob learns to stand on his own two feet.

When Jacob asks for Rachel's hand, Laban gives permission on condition that Jacob work for him for seven years. But on the night of the wedding, in the darkness of



# WEDDINGS

A Special Supplement to The Criterion

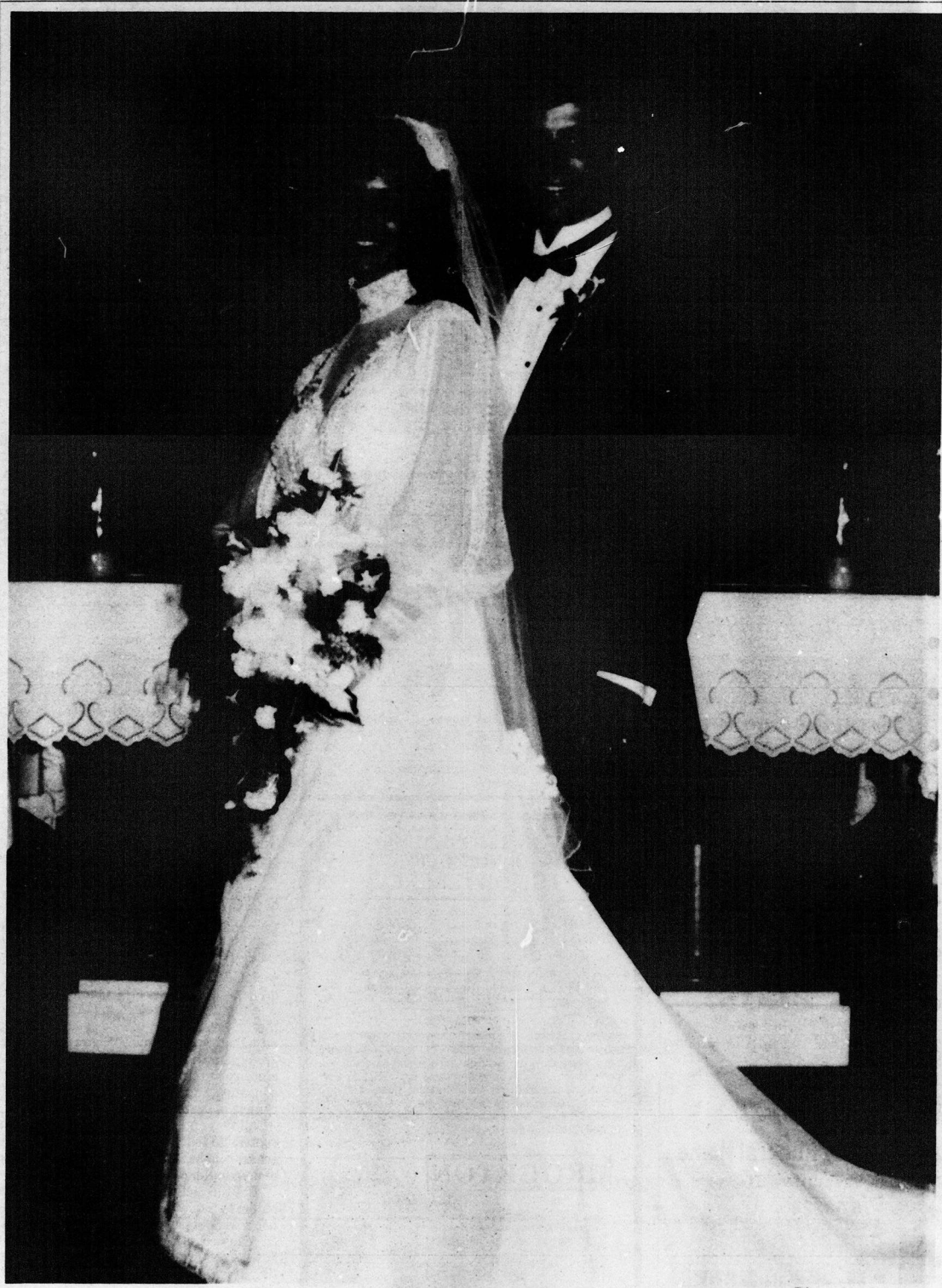


Photo by Jolene

# How local sponsor couples are helping engaged couples

If a wedding is in your future, chances are good that you'll be getting together with a married couple as well as your parish priest as you prepare your marriage.

This married couple will invite you to their home, administer a couple relationship inventory which each person takes individually and then share the responses with you. They also will give you a chance to talk to one another and to them about any and all issues in marriage, from finances to laws, from role expectations to communication. Even conflict resolution and sexuality are fair game.

"We got a lot out of our meetings," declared one young couple from a northside Indianapolis parish. When Father told us we had to go to this married couple's house, we weren't too happy about it. But it turned out to be really interesting. We found out that was okay to argue."

Another engaged pair entering an interfaith union felt the discussion about religion was "touching at something we very much needed. My fiancée and I had avoided talking about it until we went to be sponsor couple." This couple also was of mixed religions when they entered marriage and so "they could understand some of our problems."

"SPONSOR COUPLES," as these trained couples are called, now exist in more than 75

parishes around the archdiocese. Their widespread use stems in part from the new marriage preparation policy, which calls for married couples to be part of parish-level programs.

"The idea is to give an experiential dimension to marriage preparation," said Valerie R. Dillon, director of the Family Life Office, which is responsible for implementing the policy. "Young couples often have very romantic and unrealistic ideas about marriage. Couples who have lived it can provide a more realistic, but hopeful vision."

The new policy was promulgated on Sept. 21 by Archbishop Edward T. O'Meara, with an effective date of Jan. 1, 1986. It also calls for mandatory use of a couple relationship inventory, notification of the parish priest as soon as the couple becomes engaged (or at least six months before the proposed date), and adherence to liturgical guidelines provided by the archdiocese.

"There's been a big increase in sponsor couple programs since September," Dillon observed. "Some parishes have had sponsor couples or Evenings for Engaged programs for years. But, for the past year or so, more and more pastors have begun to use married people as part of their team."

"Since September, I've helped train sponsor couples in at least 25 parishes around the diocese, and several more training sessions are planned."

Recently, Dillon has begun doing the two-session training on a deanery basis, especially where small parishes may need only two or three sponsor couples. St. Ambrose Parish, Seymour, will be the site of a Seymour Deanery training program on Feb. 13 and March 1. St. Anthony, Clarksville, will host a New Albany training program in March. Training also will take place next month at Holy Rosary Parish for sponsor couples from parishes on the near south and east sides of Indianapolis.

DILLON IS "very pleased with the response to the policy—not only utilizing married couples, but also many, many places that have begun to use the new inventories, PREPARE and FOCUS."

"I think that the PMI (Pre-Marital Inventory) still can be a useful tool for dialogue and I understand that it's hard to change when you've used something for a long time. But the new inventories really help couples get at the issues of today."

According to Dillon, there has been widespread conversion to PREPARE, a computer-scored-only inventory regarded as the most sophisticated of the three. "At last count, 29 parishes were using PREPARE and more are considering it. That surprises me, because it's more complicated and more expensive. But I also think it's an excellent tool."

As for compliance with the six-month notification period, pastors are reporting "earlier and earlier" visits to the rectory by young couples wanting to get married. "They make arrangements for halls and bands and gowns—all that's needed for the wedding day," Mrs. Dillon observed. "Now, we're happy to see our couples beginning earlier preparation for the marriage itself."

## What will your marriage be like 20 years from now?

by David Gibson

People say that it takes two to "build" a marriage. And there is truth in that. In this case, however, the "building process" is rather unique. There is no step-by-step architectural blueprint to follow; no finished model of "completed" product.

Twenty years after the wedding day, most couples would probably admit that in many ways

their marriages "look" much different than they would have imagined. The blueprint they might have drawn 20 years earlier would not have included many developments that have occurred and that have contributed to making their marriage uniquely theirs.

Of course, certain aspects of marriage are fairly predictable. There are certain tasks that must be carried out as couples establish a life together and a home, for example. But, as time passes, many

couples discover that the way these tasks have come to be performed is not as they would have predicted.

Perhaps their blueprint wouldn't have revealed which marriage partner would ultimately take responsibility for making sure the household bills are paid on time and that the checkbook is balanced. Perhaps, based on their blueprint, they couldn't have foreseen which partner would do most of the cooking, sweep the floors, wash the car or mow the lawn. For there is no marriage rulebook with a formula that works for everyone when it comes to deciding which marriage partner will do these things.

The record will show that many couples have taken years to get comfortable with the way each partner handles money and to establish patterns each is relatively compatible with when it comes to handling their expenses. This can be an ongoing challenge in marriage.

And the record shows that many couples work out one approach to household work in the early stages of their marriage, only to change and adapt it in many ways over the years.

In fact the record will show that time—the passage of weeks, or months, or years—can be a real friend of marriage. Over the course of time some things fall into place and new perspectives emerge in a marriage. The marriage begins in certain ways to "look" a little different than one would have imagined.

Then there are all the unexpected occurrences that influence people's lives and make an impact on their marriages. A period of joblessness, for example, can make a lasting impact on a couple.

Again, it would be hard to predict on one's wedding day how each partner will handle and be influenced by the lengthy illness of a parent.

Couples can't predict on their wedding day who their closest friends will be or how they'll prefer to pass their leisure time 20 years hence. They can't predict how each partner will react if one develops a desire to return to the university for further education, or if one wants to make a complete change of careers.

All these questions and developments can contribute to the shape of a couple's marriage. In a sense, couples learn—and then they re-learn again and again—how to live together.

But the fact that there is no finished marriage model to follow right down to the last detail on one's wedding day is not the bad side of marriage.

Many couples would testify that their marriages have grown even more interesting over the years as they tried—imperfectly, perhaps, but with commitment—to meet the new challenges in their life together.

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# Batesville Deanery marriage preparation program

by Barbara Jachimiak

The Batesville Deanery Marriage Preparation Training Program for sponsor couples was held on Sunday, Jan. 19, at St. John the Baptist Church in Osgood. It was presented by Valerie Dillon, director of the archdiocesan Family Life Office in Indianapolis, as part of the new marriage preparation policy promulgated by Archbishop Edward T. O'Meara, effective Jan. 1. Each deanery offers a marriage preparation program for sponsor couples.

"This was the largest sponsor couple group I have had," commented Dillon. She said this workshop consisted of three sections combined into one full day which began at 10 a.m. and ended at 4 p.m.

She noted that more than 50 couples from the deanery, several priests and pastoral associates, and a few couples from outside the deanery attended the session. This was the second and final phase of the formal training program, she added. The first all-day session was held at St. Anthony parish hall in Morris last month.

"We offer three different inventories to use in

assessing a couple's relationship—PREPARE, FOCUS and PMI (Pre-Marital Inventory)," Dillon said. "Sponsor couples will then use the one the parish chooses." She explained that, after the inventory, there are several couple-to-couple meetings by the engaged and sponsor couples. The talks cover all aspects of marriage, such as spiritual, physical, emotional, financial, children, and communication.

Dillon also expressed appreciation for the help she received from Dottie and Claude Bilbrey as the sharing couple for the St. John's training session. The Bilbreds are the lead sponsor couple at St. Mary's Parish in Greensburg which has had an active marriage preparation program for several years.

When asked about the prospect of older couples who were previously married being asked to participate in marriage preparation, Dillon replied, "Statistics show the percentage of divorce rises in second marriages. The couple in a second marriage could benefit from talking to someone who had successfully dealt with the difficulties the marrying couple will face." She noted "ghosts from the past" is one of the topics used in helping remarried couples realize that some difficulties may arise in the new marriage that will likely be related to the memories of the first one.

Dillon concluded that marriage preparation programs are common in most dioceses in the



**SPONSOR COUPLES**—Cletus and Rosella Holze (facing camera) and Cyndy and Ben Langferman (back to camera) are among the sponsor couples from St. John's. (Photo by Barbara Jachimiak)

United States and may last from four months to as long as 18 months. She believes the use of an inventory evaluating engaged couples' relationships is virtually universal. The Archdiocese of Indianapolis has a six-month minimum timetable in its pre-marriage process. The process will also enable the engaged couple to themselves assess their relationship and their readiness to marry.

## Book discusses key marriage skills

by Katherine Bird

"A healthy, satisfying marriage relationship is never accidental," writes Don Dinkmeyer and Jon Carlson in the book, "Time for a Better Marriage" (American Guidance Service, 1984, \$7.95). "Basic to the process of building a stronger, happier marriage is a commitment to spend time together learning and applying relationship skills."

The authors, experienced marriage and family counselors, add that their book is a "program designed to help you better understand your marriage and learn important skills that will enable you to enrich your relationship." Each of the 10 chapters deals with a different skill.

Dinkmeyer and Carlson point out that problems are going to be a fact of life in every marriage. And problems in one area have an annoying habit of cropping up in another.

For instance, in sexuality. "A couple's sexual relationship is like a barometer, reflecting the highs and lows of the relationship," they write. What happens outside the bedroom all day has a tremendous influence on what happens inside it.

Learning how to carry on discussions calmly is a key skill to develop, the authors indicate. Especially in such an emotion-laden situation as sex, they say, "it is important to clearly understand and accept each person's point of view." Only then can a couple move forward and grow as a couple.

Being able to share feelings is another important skill in a relationship. Sometimes, the authors say, "fear and insecurity block the way to communicating what we are really feeling." But, they add, sharing feelings takes courage and a willingness to risk rejection for the sake of developing a deeper relationship.

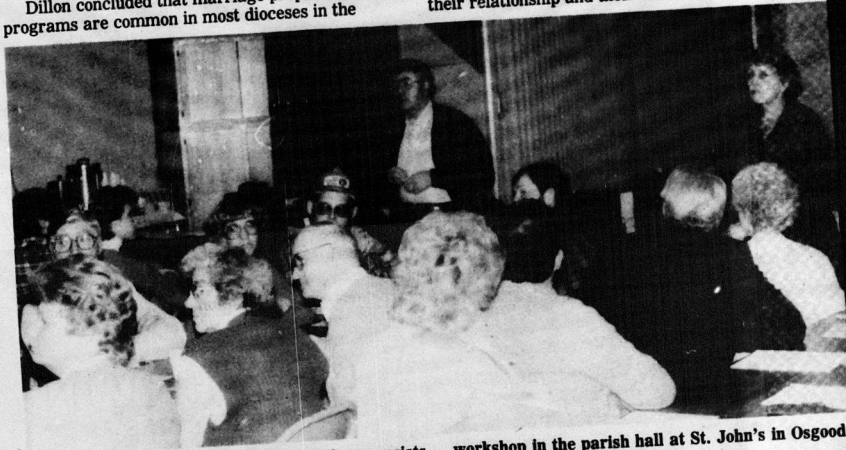
Dinkmeyer and Carlson recommend making "I" statements to share feelings. And they stress the need to be as concrete as possible: "I'm lonely when you're not here" is preferable to a more general statement like "I'm feeling so lonely."

As in other sections in the book, the authors list some questions for self-evaluation on how well couples share feelings. These include:

- Do you avoid intimacy by not sharing feelings?
- Are your conversations general or do you share on a personal level?
- Do you ask a lot of questions and give opinions rather than reveal how you feel?

For couples and groups interested in marriage enrichment, the book serves as a "how-to" manual with 10 weekly lessons. The lessons explore topics vital to couples involved in the exciting process of learning to live with each other on a daily basis.

Included are activities for improving skills, such as a step-by-step approach for handling conflict; case histories describing commonly encountered situations such as in-laws or money; and exercises for self-evaluation.



**MARRIAGE WORKSHOP**—Claude Bilbrey assists Valerie Dillon in leading a marriage preparation

workshop in the parish hall at St. John's in Osgood. (Photo by Barbara Jachimiak)

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# Advice from a counselor How to handle conflicts in your marriage

by Katharine Bird

Mary Roemer has counseled clients at the Family and Children Center in Mishawaka, Ind., for 10 years. In a recent interview she talked about the role of conflict in marriage.

Is conflict in marriage bad?

No, it is essential to a healthy, intimate relationship. Conflict is a sign that a marriage is alive. Conflict is the arena where growth in a relationship takes place.

Growth and change are something we are always struggling with. New life comes through change. How a person handles conflicts tells what a relationship will be.

What areas do couples come into conflict over?

The Number 1 reason people come to me is the lack of intimacy in their marriage. They complain they have no feeling of being close to a partner. Conflict arises in the arenas where intimacy is

played out: in accepting differences; in expectations; in demands for personal power; in getting needs met; in sexual expectations.

But conflicts also need to be worked out in numerous day-to-day matters: Where are we going to spend our summer vacation? How shall we use the spare room—as a sewing room for you or a study for me?

How well do couples handle conflict in your experience?

It's a terrible problem for most couples. Many haven't developed ways of working through conflict effectively.

Why is conflict such a problem?

Many people don't understand that conflict is a healthy thing in a relationship. Too many choose fight, flight or accommodation rather than deal with conflict head on.

But it is balderdash to think that those techniques are effective ways of dealing with conflict. They do nothing to resolve the underlying problem which, if allowed to fester, can destroy a relationship. Some individuals end up in the divorce court; others have chronic rashes or migraine headaches.

Can you give an example of a client's initial consultation with you?

A woman will come to my office alone and complain that her husband doesn't listen to her, that she can't communicate with him and isn't getting her needs met.

How do you help her?

I encourage her to bring her husband in. Then I work on helping her to be more effective in the whole area of give-and-take with her husband.

I often start with asking what I consider a pivotal question: What do you want?

So many people don't know what they want. They get embarrassed when I ask that question because they can't answer it.

Yet what people typically want is appreciation and recognition, to be understood and to have some sense of being personally effective in a relationship.

Could you explain how people use anger in handling conflict?

For some couples, anger is a contact sport. If you have lost other ways of being effective with a mate, shouting back and forth is a way of making contact.

How do you help people who battle constantly?

Such couples need a new road map. They may not realize that not everybody uses anger as a way of handling conflict.

The first thing is to slow them down. People who are angry are emotional and the more emotional people are, the less able they are to solve problems.

I make it plain that in my office I make the rules. I may insist that each person speak for 10 minutes without being interrupted. It may be the first time in years that each has listened without verbally responding.

I also try to get the couple to achieve some agreement by the end of the hour in my office, maybe simply some agreement on how to parent a 5-year-old.

What are some techniques for handling conflict that you find effective?

I like to talk in terms of broad categories: communication skills, assertiveness, conflict resolution.

1. Communication skills: Listen carefully; make sure the message being sent is the message received.

2. Assertiveness: Be persistent and clear; repeat when necessary.

3. Conflict resolution: Look for a number of solutions to a situation. Too often each person sees only one. There are usually several.

Don't personalize the problem. Leave the prepositional phrase, "to me," out of your vocabulary. Statements like, "Why are you doing this to me?" can make the other person feel threatened and defensive. It gets in the way of resolving a problem.

Don't blame and accuse the other person. That only escalates a problem.

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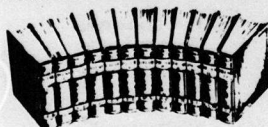
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**CONFLICTS IN MARRIAGE**—Many couples don't understand that conflict in marriage is a healthy thing in a relationship, counselor Mary Roemer says. Conflict is a sign that a marriage is alive. Conflict is the arena where growth in a relationship takes place, she says. (NC photo by Gerard Fritz)



# Mixed marriages more likely to end in divorce

*But they need not end in divorce if couple discusses role of religion beforehand*

by Joe Michael Feist

**Fact:** Almost 40 percent of all Catholics who married in the 1970s married non-Catholics.

**Fact:** The younger a couple is, the more likely their religious affiliation differs.

**Fact:** Attitudes about interchurch marriages are becoming more positive. Seventy-two percent of Americans approve of such marriages.

**Sad-but-true fact:** Mixed Protestant-Catholic marriages are more likely to end in divorce than either Protestant or Catholic same-church marriages, but it is unclear what is the cause of instability. It is safe to say that differing religious affiliations could lead to conflict in a marriage.

**THE HAPPY fact,** however, is that "mixed marriages" need not lead to unhappiness and divorce, especially if the couple takes time before the wedding to candidly discuss the ceremony itself as well as the overall role of religion in their lives and in the lives of any children they may have.

Dr. Richard Lawless, vicar for education in the Diocese of Syracuse, N.Y., and a specialist in the area of interchurch marriages, discussed in a recent interview how these couples can minimize possible conflict.

"Beginning with the Vatican Council II document on ecumenism," Lawless said, "there has developed a whole new respect on the Catholic side for all other religious groups, especially other Christians." The developing ecumenical movement "undergirds a real pleasant change in pastoral practice," he added.

Asked what steps an interchurch couple should take before their wedding, Lawless had several suggestions.

"The couple should first ask, 'What would we like to see happen at our wedding?' and then work backward from there," he said. "For example, is there a strong reason to have the wedding in one church or the other? That might be a problem. Another question is: How does the couple see the role of the priest? Is it a passive role or an active one?"

Lawless believes there is no substitute for communication and open discussion between an engaged couple from different churches. "If the couple can be clear as to what their own expectations are, as well as the expectations of others, they'll be in far better shape. As much as possible, any wishes, desires, wants or needs should be discussed openly from the beginning.

"The very act of working out these difficulties can strengthen the relationship," Lawless said.

Next, Lawless commented, conferences should be arranged with the clergy from both communities, no matter which church the ceremony will take place in or the roles of each minister.

"It would be good to visit with the Protestant minister, not only as a courtesy, but as a real recognition of the Protestant clergy's role" of leadership in a community. "There would also be the opportunity to hear any of the values or concerns the Protestant community might express as the couple goes into the marriage."

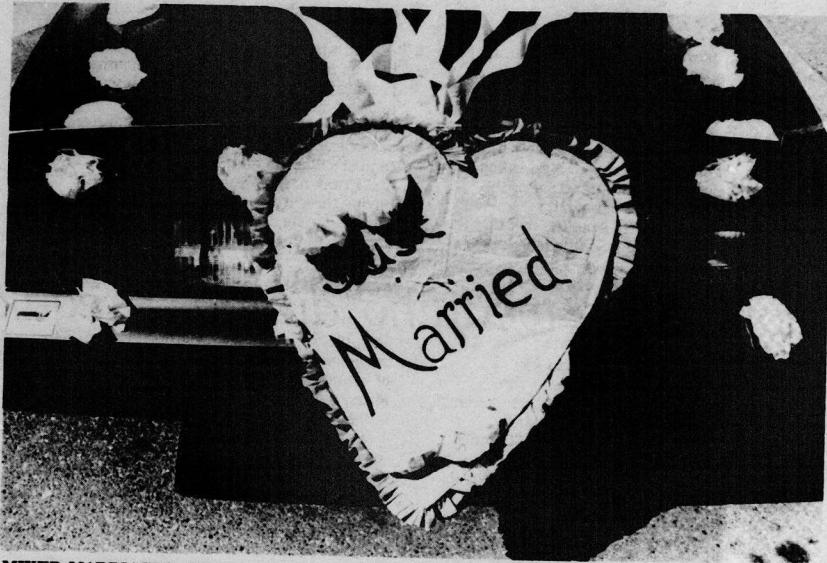
During the time before the wedding, Lawless believes the couple should attend some services at each other's church. "It's important for the non-Catholic partner to have some understanding of the Catholic faith and vice versa," he said.

No one should be carrying "any hidden agenda to try to change one person's faith," Lawless believes; the expectation is that each partner will continue to live within the tradition of his or her church.

**ANOTHER AREA** of extreme consequence that should be discussed prior to the wedding is the subject of children and their faith, Lawless said.

The church's Code of Canon Law still requires the Catholic party in a "mixed marriage" to promise "that everything possible will be done to see that the children of this marriage will be baptized and educated in the Catholic faith."

Because "it is not simply the conscience of the Catholic partner involved here," but also the conscience of the non-Catholic, Lawless said, the



**MIXED MARRIAGES**—Mixed marriages are more likely to end in divorce than either Catholic or Protestant same-faith marriages. But the religious

canon regarding Catholic baptism of children may not always be possible to fulfill. For a married couple, the pastoral practice "is that the Catholic is not expected to put the marriage in danger in order to carry this (canon) out," Lawless said.

Children of interchurch couples should not be

traditions of both partners in a mixed marriage can be a strengthening element in that family, Richard Lawless believes. (NC photo by Mimi Forsyth)

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# Archdiocesan Family Life Office head talks about

by Jim Jachimiak

If 30 years of marriage haven't made Family Life Director Valerie Dillon an expert, the marriages of three of her four daughters in 10 months should have.

The first wedding was in September 1984 but preparations had begun months before that. "We went from one wedding to another to another and there was no let-down in between," Mrs. Dillon says. The let-down came last August, after the third wedding was over. "It was partly from the pressure being off and partly from the fact that the last wedding was the youngest of the four

daughters," she says. "The baby had gotten married."

And what about the father of the brides? "Ray held up beautifully" through the months of preparation, Mrs. Dillon says. "He was very tolerant of us."

The weddings came during three different seasons of the year—Karen and Ken in late September; Patricia and Kurt in March; and Donna and Frank in early August. "That justified my buying three different dresses," Mrs. Dillon jokes. "After all, one can not wear a dress that is not appropriate for a certain season of the year." Then

she reveals the real reason for three different dresses: "I didn't want myself showing up in the same dresses in three different photo albums."

The weddings had some common elements—all three were formal weddings with sit-down dinners, and all three liturgies included the same reading from Corinthians. But each was a little different from the previous one—different clothes, different kinds of receptions with different types of music.

Karen wore the same wedding dress her mother had worn in September 1953. But it was Pat who "got very nostalgic about tradition," Mrs. Dillon says. That included seeking help from the mother

## Planning a wedding during a regular Sunday liturgy

by Fr. David Monahan

Bob Niles and Terri Bates planned their wedding for Jan. 19 at the 11 a.m. Mass, a regularly scheduled Sunday eucharistic liturgy at St. James Church in Oklahoma City.

At the least, it would be a conversation piece for the people of St. James. At best, it would be a community builder for the parish as a whole and especially for the young couple daring enough to ask their wedding be a true parish celebration.

"I had mentioned it in one setting and Bob and Terri had heard about it," said Father James Kastner, the quiet but astute pastor of St. James. The couple communicated their desire to be wed on a Sunday and finally chose the third Sunday of January because the gospel reading for that day is the story of the wedding feast at Cana.

"Basically it's a Sunday parish Mass at which some members of the parish are getting married," Father Kastner said. "We don't adjust the readings. We relate the wedding to the readings."

Father Kastner explained that the community emphasis at Bob and Terri's wedding would be enhanced by announcements in the parish bulletin

some weeks before the event, inviting the members of the parish to attend. Following the wedding Mass, a simple reception, open to all, would be held in the parish hall.

Father Kastner's 25 years as a parish priest leave him with no illusions that all engaged couples arriving at his rectory door to discuss their impending marriage are eager to celebrate their wedding with the whole parish.

They often have preconceived notions, he said. "This wedding is mine," they say. "This wedding is ours. Our wedding is going to be a very private thing. There is not a high level of awareness of marriage as a sacrament, a celebration of the church."

In the planning between couple and pastor for the marriage liturgy, tensions often surface in different ways, Father Kastner said. The most frequent conflicts occur about music and seasonal decorations. A young woman who has fantasized for years about gliding down the aisle to the strains of the Lohengrin wedding march is not about to click her heels gleefully at the suggestion of a more liturgically correct composition, the pastor indicated.

But, at least in some cases, the Sunday parish

Mass wedding can be a strike for freedom from bondage to the popular but culturally ephemeral, Father Kastner indicated.

We have baptisms at Mass and we have anointings of the sick at Mass, he said. And today we gather for the sacrament of reconciliation in a communal rite.

"Most of the sacraments are celebrated when some portion of the parish community can be present," he said. "It seems to me that, now and then, if you can have a wedding take place at a Sunday Mass, it is a healthy thing for all."

Father Kastner cautioned that the wedding-at-Sunday-Mass approach should only be used when the couple is well known in the parish.

The pastor said other effective means for creating some community involvement at a marriage ceremony include publishing in the Sunday bulletin a general invitation to the people of the parish to take part in a wedding no matter when it is celebrated, and asking many people ordinarily involved in the Sunday liturgies—for example, music groups, servers and lectors—to participate.

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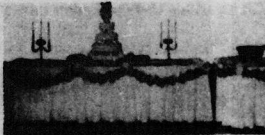
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# the year she had three of her daughters marry

of the bride in selecting a wedding dress. "She is not the frilly type but she picked out the most antebellum wedding dress," Mrs. Dillon says. And, she adds, "when Donna started making her plans, we realized that she wanted everything completely different."

**MRS. DILLON NOTES** that the grooms also took different approaches. "One of them was very much involved in everything, which is wonderful, and at the same time, you've got another person to deal with in making decisions." Another groom "said he would turn it all over to us. The only part where he became extremely involved was when it came to the cake. What we were going to wear and what we were going to do was not important but the cake was."

Karen is a reporter and anchor on WTHR-TV, Channel 13, in Indianapolis. So naturally, Mrs. Dillon says, Karen's wedding "was a media event." A film crew from the television station produced a videotape of the wedding and reception. "They interviewed people at the reception and got some outrageous responses."

Because Pat and Kurt both worked in Minneapolis, his hometown, the wedding was held there. That was also more convenient for some members of Pat's side of the family, who live in Chicago. Mrs. Dillon says, "In their case it made sense to have the wedding there. I think that's something the parents ought to be flexible on."

Having the wedding in Minneapolis "both eased the pressure and increased it." Perhaps the biggest concern for the March 30 wedding was the weather. "In Minnesota you do not plan a wedding for December, January or February—or March if you're smart," Mrs. Dillon says. While the rest of the family flew from Indianapolis to Minnesota, Valerie and Ray drove. "We had to bring up all of the bridesmaids' gowns, the wedding gifts and most of the luggage"

There was no snow on the wedding day and "we thought that we had beaten the weather," Mrs.

Dillon recalls. Then they woke to three feet of snow the next morning. "We got on the road in spite of it and we drove through the most blinding snowstorm that I've ever been in." And the rest of their family, by flying, only beat them to Indianapolis by 15 minutes. The airport in Minneapolis had closed because of the weather, delaying their flight.

As director of family life, Mrs. Dillon helped develop the marriage preparation policy for the archdiocese, which was implemented last fall. Preparing for three weddings herself "brought home to me very clearly the marriage preparation policy that we have is very sound." She mentioned in particular a six-month preparation period mandated by the policy. "There is no way that my daughters were capable of very much reflection two months before the wedding," she says. "They really needed time for serious consideration well before the wedding."

**THE PREPARATIONS** also convinced her that all parties involved must be willing to compromise. "There needs to be a recognition that it really is the children's wedding," she says. "You can't let little details blow up."

Mrs. Dillon continues, "One of the biggest problems is trying to find bridesmaids' dresses that look good on all of the shapes that inevitably become a part of the wedding party. That's a real test of everyone's ability to compromise."

She recalls some advice offered by the mother of the first groom: "Preparing for the wedding can either be fun or a burden. Make it fun." As she prepared for the weddings, Mrs. Dillon says, "I remembered Ken's mother's advice. I consciously reverted to that many times in the many months that were involved."

Once the wedding day comes, she warns, "Murphy's Law does come to fruition. You've got to know that something will go wrong." But in her experience, when things went wrong, "we were the only ones who knew."

Three weddings in less than a year meant a

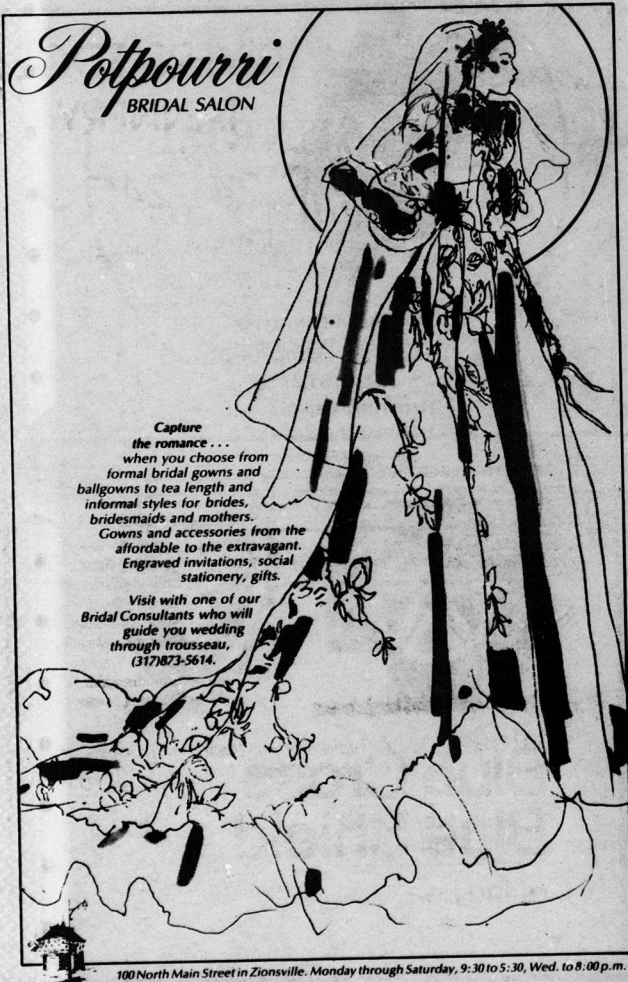
large investment for the family of the brides. "It cost us a bundle," Mrs. Dillon acknowledges, "but it was probably the most fun I've ever had spending money. It was our gift to our daughters and their future spouses. What we could do for them, we did." She offers this advice to other parents who are financing a child's wedding: "If you can't afford a lavish wedding, don't go into debt. There are many ways to do it more simply, without breaking the bank. I think what is important is that there be a spirit of joy and a spirit of family."

Furthermore, when one family is paying for the wedding on its own, that family should not overlook the wishes of the other family. "It has been said that whoever pays the piper calls the tune," Mrs. Dillon points out. "But I think that is a real trap in wedding preparations."

The year of weddings "was tremendously exciting," Mrs. Dillon says. But with daughter Valerie still unmarried, is Mom ready to go through it again? "Well," she says, "we're hoping that she's not making any immediate plans."




**WEDDING PARTY**—As the first of three weddings approached, Valerie Dillon's co-workers threw a party for her. Here, she opens one of many gag gifts while daughter Karen and husband Ray watch.



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# How to select appropriate music for Catholic wedding ceremonies

by Fr. Ronald F. Krisman

While serving for four years as music director in New England parish, I found my most serious occupational hazard was dealing with the anger sometimes generated over the selection of music for weddings.

But from such situations I developed a certain amount of compassion, especially for frazzled mothers of the bride.

Before the Rite of Marriage was revised in 1969, church musicians often had a number of set pieces from which wedding selections were made. The couple might include a song or organ selection outside the standard repertoire if the piece was considered appropriate and could be learned without too much effort, but if the selection happened to be a popular song or something from grand opera, the response was invariably "no way."

"Blacklists" and "whitelists" formerly provided great assistance for pastoral musicians. One could simply state, "The church forbids that piece." Today a great deal of church music is being written; no list could possibly include everything which is appropriate.

So, when questions about wedding music surface in premarital counseling sessions, the priest or premarriage counselor often refers couples to the church organist or music director, who must shoulder all the responsibility—and ire—over the selections.

A particular difficulty is the fact that not everyone fully appreciates the Catholic marriage liturgy. The Rite of Marriage is always celebrated

with a Liturgy of the Word preceding the sacrament of matrimony. The Eucharist often follows the exchange of marital consent. As such, the liturgy contains communal and personal elements. When personal choices in the ceremony are made with no regard for the liturgical rite or the Christian understanding of marriage, the wedding celebration can lose its proper sacramental dimension.

The style of music chosen is one way to personalize the ceremony. To some couples a piece by Handel would be as incongruous as grandmother's fine crystal at a July 4 picnic. So, in addition to the church's treasury of music tested over many centuries, liturgical celebrations today may use vernacular hymns, folk music, jazz and music employing the wide range of contemporary compositional techniques.

Still, church legislation on wedding music requires that all selections be well-crafted. Music to be sung must be appropriate for a Christian wedding, expressive of the church's faith and that of the people who will be present.

General liturgical principles also come into play. Music to be sung should encourage participation by the assembly. This isn't easy when the people come from many different parishes and different parts of the country.

Accordingly, couples need to give their first consideration to music which is, or can easily become, the assembly's sung prayer: the opening hymn, sung either during the procession of ministers—including the bride and groom—to the altar or immediately afterward as a "gathering song" to unite the assembly; the responsorial

psalm and gospel acclamation during the Liturgy of the Word; and, if the Eucharist is to be celebrated, the acclamations during the Eucharistic Prayer (the Holy, Holy, Holy; memorial acclamation; and the Great Amen); and the communion song.

A cantor, rather than a "soloist," will be needed to provide leadership for the assembly's song. Other music choices, whether performed on musical instruments or sung alone by a choir or cantor, are secondary considerations.

Musical selections should fit the celebration's ritual requirements. Thus, the Lord's Prayer is a prayer to be sung or recited by the entire assembly, not by a soloist.

Finally couples should be assisted to select music which reflects their creativity. Even some "popular songs" are suitable if they express a Christian understanding of love and marriage.

More and more church musicians are well versed in liturgy and are able to point out what principles couples need to keep in mind for their weddings. These musicians see this work as a true ministry in the church. While assuming their responsibility as professionals, they also try to be responsive to the needs of those they serve.

It might seem a nice personal touch to ask a family friend to sing at one's wedding. But such a decision often overlooks the musical and liturgical training required for pastoral musicians. One would never dream of asking inexperienced musicians to play in the band at the reception dance! And so the added expense of providing good music at weddings can be a wise investment.

Excellent background for a couple planning their wedding can come through the experience of other Catholic marriage celebrations which are prayerful and which provide the worshiping assembly and the marrying couple an opportunity to express their faith and joy. These experiences make the pastoral musician's task that much easier.

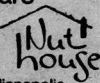
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# How I introduced my wife to our first apartment

Even after the reception, the honeymoon and the trip, our marriage didn't seem quite real until we walked into that apartment for the first time.

by Paul Joly

Maureen and I hung around together for eight years before we ran out of excuses and decided to get married.

Many of our friends had long ago figured out that one apartment rent is half the price of two. Some seemed scandalized by our traditional morality when they realized we weren't living together.

They were genuinely surprised when we persisted in taking separate apartments, especially after we moved a thousand miles from home to a town where neither of us knew one other person.

Our fifth-hand cars looked pretty shabby next to the shiny new ones of our unmarried friends who had one rent and two incomes, but at least our parents still spoke to us. For us, it was a choice between living debt-free or guilt-free.

When we finally did decide to get married, we were glad we had gone by The Book for all those years. Setting up house as newlyweds was an adventure we wouldn't have wanted to miss.

The day after we returned from the honeymoon, we stuffed the car to the roof, Maureen kissed her mother goodbye and we set out from Philadelphia to Oklahoma, a journey that Maureen calls her trail of tears. She borrowed the expression from the legacy of the American Indians who were uprooted from their homes around the country and forced to move to Oklahoma.

Maureen cried at least part of every day during that trip to my apartment in Oklahoma where I had recently relocated after changing jobs. She was crying and at the same time assuring me of how happy she was that we were starting our life together.

But for some reason, even after the reception, the honeymoon and the trip, our marriage didn't seem quite real until we walked into that apartment together for the first time. It was like somebody grabbed us both, shook us and screamed, "Hey, you two, you're married now!"

The mailbox was jammed with cards addressed to "Mr. and Mrs. Joly." For a second I thought I was getting my parents' mail.

Before the wedding, I spent months fixing up the place like I've never fixed up a place before. It looked nice. But it looked like home three days after Maureen walked in.

What a difference curtains on the windows can make. And pictures on the walls. Food in the refrigerator. Furniture. It's the little things that make a home.

Until then, I thought apartment sinks were to keep dirty pots and pans in until the next meal, and to catch lumps of cold canned stew that fell off the fork during stand-up meals hunched over the stainless steel basin.

When we walked in the door, the first thing I did was to take my new wife on a tour of the apartment. "This is the living room," I said. "Over here is the side of the living room that is the kitchen. Check out this new dish drainer.

"Now come over to the other end of the room and I'll show you the bedroom. . . Here we are—this is the part of the living room that is the bedroom.

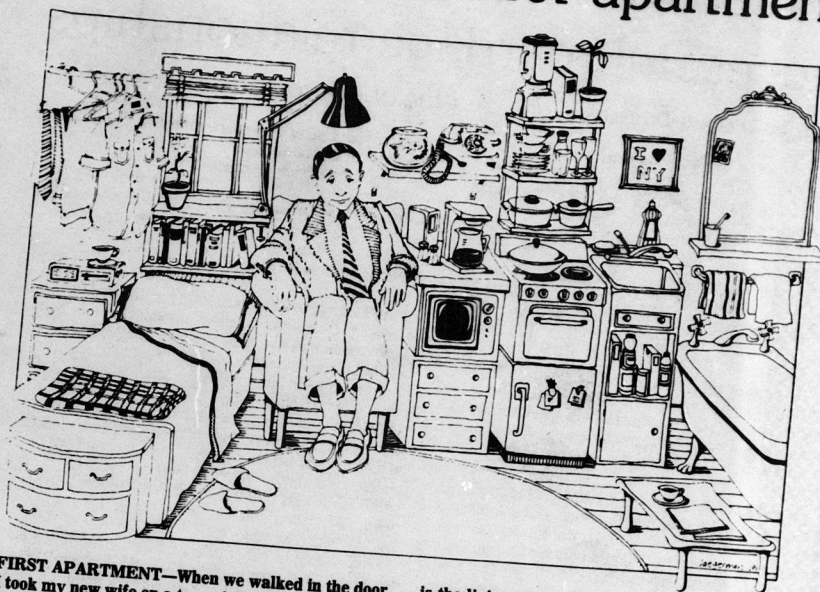
"Closet? No, that's the bathroom. See this shelf? I built it myself—don't touch it.

"Closet? No, that's the heater room. . . What sheet? Oh, that sheet hanging in the corner? That's the closet. Check it out. You'll be surprised how much you can get in there.

"See, you just fold your clothes and put them in these boxes—then they all stack nice and neat. What do you mean you don't think they'll fit? The stack is only half way to the ceiling. I've been saving the rest of the space for you."

Maureen cried for about 10 minutes; then she told me again how happy she was. We popped open a bottle of champagne. She looked around and said, "It's a nice place."

And she meant it.



**FIRST APARTMENT**—When we walked in the door, I took my new wife on a tour of the apartment. "This

is the living room," I said. "Over here is the part of the living room that is the kitchen." (NC sketch)

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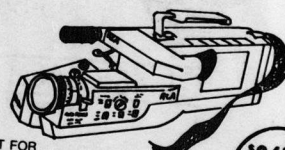
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# Threads that weave through successful marriage relationships

Book explores balance, luck and the ability to change in marriage

by Cindy Liebhart

When Claudia and Jeff Winters were married in 1959, Claudia's mother told her that "marriage is an 80-20 relationship—the woman must give 80 percent and expect back no more than 20 percent."

"But she was wrong," Claudia says. "It's really a 99-to-one relationship. And it's not one way. It flip-flops. Sometimes you give the 99 percent and get the one percent; sometimes he does. It's never equal at any one time, and it's not always fair."

"If you thought about it, you'd probably think, 'Well my turn has come, and now I want to be taken care of,'" Claudia continued. "But you don't think of it that way. I needed him and he needed me at different times, and we just did what we had to do."

Interviewed by Francine Klagsbrun for her book "Married People: Staying Together in the Age of Divorce" (Bantam Books, 1985), the Winters talk about their married life together—the struggles and fears, the sadnesses and joys.

Acquaintances since kindergarten days, Claudia and Jeff married when both were 22. Three children were born to the couple within the first five years.

Ten years after they were married, Claudia became an alcoholic.

"I was heartsick over it," Jeff tells Ms. Klagsbrun. "I can't . . . well, I can't begin to express the kind of burden you carry in that situation. I mean, you know, when you deeply love someone, to have that between you. It has such an effect on your whole relationship."

AFTER YEARS of resisting her husband's pleading, Claudia decided to join Alcoholics Anonymous and was able to stop drinking. She attributes her recovery to Jeff's encouragement and his belief in her even when she could not believe in herself.

Jeff, too, credits Claudia's supportiveness as having helped him restore his own self-confidence. After years of school failures, Jeff dropped out of college, unable to make it. He began working a small farm that had belonged to his father and doing lawn maintenance for people in the town, both of which he enjoys.

But dropping out of college was a trauma which led him to feel inferior, like the "black sheep" of his family, because all of his brothers had graduated from prestigious universities and had



**WHY MARRIAGES LAST**—In "Married People: Staying Together in the Age of Divorce," Francine Klagsbrun identifies qualities of successful marriages—ability to change, assumption of permanence, trust, balance of dependencies, interest in each other, shared history, and luck. (NC sketch) gone into professions. He also was embarrassed to socialize with the same people whose lawns he tended.

Claudia, however, speaks with great respect and admiration for the qualities her husband possesses and the kind of work he does. She helps him build up his own self-image.

He says, "She's the most supportive woman on earth."

"In mature marriages, each person is able to lean on the other when necessary and in turn be leaned on when that is called for, to play child sometimes and parent other times," Ms. Klagsbrun writes. To her, the Winters "epitomize the interdependence that makes for a balance of emotional power in marriage."

They "are a team . . . bolstering one another, succoring one another, exchanging pep talks and inspirations," she says.

**MS. KLAGSBRUN'S** book is filled with many personal accounts of couples in long, satisfying marriages as they have come to deal with issues that arise in day-to-day life together.

Her far-reaching exploration goes from the effects of children on a marriage to the effects of each partner's background on the relationship, from intimacy to power struggles, from the place of sex to the place of in-laws and friends.

Ms. Klagsbrun, herself married 30 years, admits that there is "no formula, no single recipe that when used in the right proportions will produce the perfect marriage, or even a working one." She does not necessarily agree with all of the patterns the couples she interviewed have established in their marriages.

But through her research and her interviews with more than 80 couples married 15 years or longer, Ms. Klagsbrun is able to identify common threads which weave through successful marriages.

These include an ability to change and tolerate change and, paradoxically, an ability to live with the unchangeable; an assumption of permanence; trust; a balance of dependencies; an ongoing enjoyment of and interest in each other; a shared, cherished history; and luck.

Ms. Klagsbrun is convinced that "couples who stay together in spite of conflicts and changes make constant redecisions to be married."

But, she says, "while we marry one another over and over, the person each of us is changes in response to events outside the marriage and events in the marriage. . . . In ongoing marriages, while the partners change in many ways, each remains unchanged in the commitment to the marriage, and while the marriage changes, it remains, at its center, permanent."

"Married People" is an interesting book, filled with colorful anecdotes and helpful insights. Readers may not agree with all of Ms. Klagsbrun's conclusions or see their lives mirrored in all the couples she interviewed. Nevertheless, the book provides ample opportunity for self-reflection and discussion among couples.

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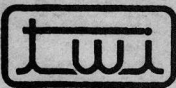


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# Marriage and money attitudes

by Madge Martinez

Marianne makes all her clothes, prepares economical meals and abhors waste. She budgets carefully, turns lights off when leaving a room and squeezes the last drop from the toothpaste tube. Marianne frequently goes to flea markets, thrift stores and garage sales looking for bargains.

She values each opportunity to save a dollar to provide the financial assurance she deems necessary to her family's future. To Marianne, money represents security.

To Jonathan, however, money equals status. Aggressive, amiable and a bit flashy, he purchases name brand clothes, dazzling jewelry and the latest model car. Jonathan doesn't flinch at the idea of buying faddish electronic gadgets or flying to the mountains for a ski weekend.

Often a victim of credit-card purchasing, Jonathan bought a sailboat but then used it less than a dozen times in five years.

Not surprisingly, Marianne and Jonathan are frequently at odds about money. Although the disagreements are centered on how much is saved or spent, their conflicts arise from clashing attitudes.

AS THAT couple illustrates, attitudes about money are deeply ingrained into our personalities. A spouse who is aggressive or domineering may equate money with power. To another spouse, money stands for status. For yet others, money begets or bestows love.

Even Christian attitudes are sometimes conflicting; for instance, disdain for money versus generosity.

Usually one attitude toward money predominates in people. It colors feelings and determines behavior and affects marital relationships.

In a study on marital compatibility, Graham Spanier, a professor at the State University of Pennsylvania, found that couples in the happiest marriages have similar ideas about budgeting money. Surprisingly, he found that money causes more conflict in marriage than sexual infidelity.

Some psychologists say that couples are often reluctant to discuss their differing views on money. In "Money Madness," authors Herb Goldberg and Robert Lewis call it "the last taboo."

SO, CAN compatibility in money matters be encouraged?

When I present marriage preparation conferences with my husband, Al, for the Archdiocese of New Orleans, we suggest that couples develop a process for financial management that is aimed at taking their differing attitudes into account.

We caution couples that attitudes are slow to change. Yet, with patience and perseverance, they can be identified and then modified.

Some suggestions on how to promote compatibility:

1. **Communication:** Attempt to pinpoint and discuss attitudes. But try also to find the feelings accompanying them. A feeling of fear or insecurity could be the basis of extreme thriftiness. Or a big spender could be overcompensating for feelings of inadequacy. Sharing these emotions is a first step toward understanding.

2. **Make mutual money decisions:** TV programs are fueled with marital deceptions and miscon-

ceptions concerning money from her proverbial "cookie jar" to his "secret compartment" wallet.

The message is clear: Making money decisions without your spouse's input is a sure way to create conflict.

To encourage mutual responsibility, I suggest a simple rule for spending. After allowing for fixed expenses (housing, food, car payments) and extras (entertainment), set a safe sum that each person can spend without consulting the other. In one household the safe sum could be \$20; in another \$200. It can change monthly.

This arrangement promotes shared decisions and a measure of independence as well.

3. **Budget wisely:** According to J.K. Lasser in "Financial Planning for Your Family," the budget "is a means of releasing money to better use and of putting the budgeter in control." A budget allows a couple to control money rather than be controlled by it.

4. **Set priorities and compromise:** June wanted new furniture. Bob didn't. She suggested selecting four rooms of furnishings for their new home, using time payments. Bob thought this unwise because of their large monthly mortgage payment.

The answer? They compromised, buying living room furniture only, with cash.

HERE IS AN exercise that you and your partner might want to try. Take five minutes to jot down your thoughts and feelings on these questions.

1. What is my attitude toward money?
  2. What do I think money means to my partner?
  3. Who will handle money? Why?
  4. Will our income support the standard of living I desire?
  5. Am I willing to change my attitude?
- Now, read and discuss one another's responses. It may prove enlightening.

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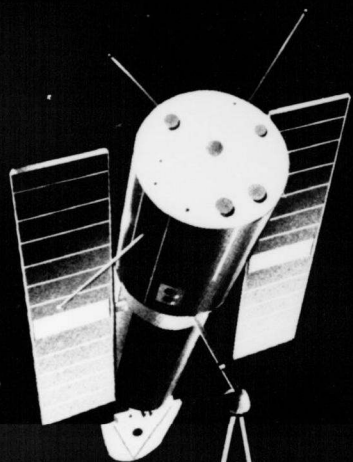
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# At the Crossroads

By Katharine Bird  
NC News Service

I find myself at a crossroads now. Two of my most important relationships — those with my parents and with my children — are at a transition point. I am being called on to change and perhaps to grow once again.

My four children are now young adults, aged 21 to 26. For the first time I am living alone, though three live near me in Washington, D.C. My children are financially independent, except for my college student son.

After years of worrying about my children, struggling through the turmoil and anguish of their teen years, and rejoicing with them on their successes, all of a sudden these young adults, flesh of my flesh, are demanding that I approach them on a different basis, more like friends and peers.

My daughter, Pamela, brought this to my attention recently. During a Saturday morning phone call she burst out that she felt badly because I was always criticizing her. I was thunderstruck.

She then said that I kept on harping about how little money she was making and that I was not supportive of her chosen field as a preschool teacher.

Well, I reacted poorly. Since I like to think of myself as supportive of my children, she hit me where it hurt. I lost my temper, called her a few nasty names and hung up the phone violently.

Fortunately, we had a prior ar-

rangement to meet. So in the late afternoon, a sheepish mother met an aggrieved daughter. We kissed and made up.

We talked about her accusations and I finally realized that there was some merit in her complaints, especially when she explained that she felt I was conveying a subtle message that she should choose a career that would pay more.

I was forced to confront the fact that it is hard for me to let my children go their own ways after all these years of responsibility. It's difficult to believe that what would spell hardship for me is adventure for them.

With my parents, now 69 and 71, the adjustment comes in recognizing that the inevitable aging process is taking its toll. My once proudly independent parents are facing limitations.

My mother, from whom I learned to value the human touch involved in relationships, suffers from arthritis and is increasingly a homebody. For her the simple things of life are all important, especially regular visits from her children.

For me, it is an adjustment to recognize that much of our visiting is going to involve one-way traveling. She is happy as a clam when I visit her in northern Indiana.

My father, with whom I share a love for Catholicism and for traveling, is less patient as he grows older but more willing to talk about our family history on both sides.

Gradually a new relationship is evolving between my parents and me, one which is more balanced than previously and mutually rewarding.

For many years I was in awe of my parents, especially my father. I felt that I needed so much from them in terms of emotional support. Now I see that they need a similar kind of support from me. We are becoming companions in a new way.

The thought of altering well-established, comfortable relationships is disconcerting. But then it occurs to me that this is the story of our lives as Christians.

The Spirit is constantly on the move in the world, pushing us to grow, to become better persons, more faithful Christians. For many of us, growth comes as we adjust to changes in those we care about and in ourselves. Though it hurts, the new relationship that results can be very rewarding.

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

# FOOD...

## ...for thought

that people grow through action and service of others.

For example, by serving in a parish ministry or project, people often discover more about their own potential and the value of their talents. It may be in reflection on one's service of others that the pathway to further personal development will be illuminated. Service of others bears benefits for the one who serves, not just for those who are served.

Setting realistic goals for growth may mean:

- \*learning to listen well to others, and to give those who need you the time they need;
- \*seeking a spiritual director, recognizing that the growth you desire isn't forthcoming without assistance;

- \*telling others how much you care for them;

- \*seeking professional counseling, especially if you believe that you will ultimately be diminished as an individual, as a couple, as a family, without professional assistance;

- \*discovering how you can serve in a worthwhile way in your parish or community.

But those are only a few examples. Think about it. What are some realistic goals for your continued growth and development as a person and a member of the church?

## ...for discussion

Past experience and insight are what make growth in adult life different from growth in childhood, according to Theodore Hengesbach. How important is one's past experience to decisions regarding adult growth?

Neil Parent thinks that people are called to continued growth and development, not just for their own sake, "but for the sake of others" too. What do you think he means?

Parent thinks that adults seeking further growth as persons should set realistic goals that can be achieved with moderate effort, since there is nothing like the experience of success to motivate people onward to more difficult goals. Do you agree? What are some realistic goals that might be set?

## SECOND HELPINGS

"Spirituality for an Anxious Age" by Father Patrick Brennan. "We are more in charge of our own destinies than we think we are," writes the director of Chicago's archdiocesan Office for Evangelization in this book. Some of life just happens, he continues, but "when we get serious about our own destinies, we begin to get serious about the power we have to make life decisions." Making choices about lifestyle or about roles and rules to live by touches on "the most simple yet most complex issues of what it means to be a human being." Father Brennan says. These include: Who am I? What is my outlook on life and my attitude toward the world around me? Who loves me? Am I lovable? How do I get love? What are the "musts, oughts, shoulds and have-tos that propel me into action?" (The Thomas More Press, 223 W. Erie St., Chicago, Ill. 60610. 1985. \$9.95.)

Jacob's tent, Laban substitutes his older daughter, Leah, for Rachel.

When dawn brings the light of startled recognition, Jacob realizes too late that he has been tricked. He agrees to seven more years of service in exchange for Rachel.

But in those years the wiser Jacob uses his wits and acquires a large family and more livestock than Laban. Thus enriched, Jacob pulls up stakes and escapes homeward.

To placate the furious Laban, Jacob enters into a covenant, a sort of non-aggression pact. Then, safely back in his ancestral home, Jacob settles down as a powerful sheik.

A forceful personality, tested and molded by adversity, he is grown up at last.

(Father Castellet teaches at St. John's Seminary, Plymouth, Mich.)

# CHILDREN'S STORY HOUR

## Growing Through Conflict

By Janaan Manternach  
NC News Service

When Freddy was 11 years old in 1888 he read about a priest of the Vincentian religious order who went to China as a missionary about 50 years earlier. The priest, Father Jean Gabriel, was killed there because he was a Christian.

A few days later Freddy told his family, "I am going to join the Vincentians, go to China and become a martyr."

Seven years later he joined the Vincentians. He changed his name to Vincent because he wanted to be like St. Vincent de Paul.

He was happy in the seminary. But his health was not good. His superiors told him he could never go to China.

One night an elderly French missionary bishop from China stayed at the seminary where Vincent lived. "Let me go back with you to China," Vincent begged.

The bishop convinced Vincent's superiors to let him go and he arrived in Peking in March 1901.

He was surprised to find the church in China very much like the church in France. He thought it would be more Chinese. Few of the French missionaries spoke or read Chinese. They did not even eat with the Chinese priests.

Vincent believed that the only way China would become Christian was for the Christians to become more Chinese. "We only get to know people by becoming one with them," he wrote.

So he worked hard at learning the Chinese language and continued his seminary studies. He was ordained a priest and sent to a rural parish outside the city of Peking.

There he dressed like a poor Chinese man. He wore a pigtail and beard and lived like his parishioners. He reached out to those who were poor and needy.

But his superiors were upset with Father Lebbe's approach. Many European missionaries also disagreed with it. More than once he was removed from his missionary work. He always obeyed.

But over the next years Father Lebbe, by word and example, and as a journalist, pursued his belief that the Catholic Church in China should become more Chinese. He thought that bishops in that country should be selected from among the Chinese priests.

Then in 1920 Pope Benedict XV called Father Lebbe to visit him and told him that he too believed bishops in China should be Chinese. After 25 years of struggle, Father Lebbe watched Pope Pius XI ordain six Chinese bishops in St. Peter's Basilica in Rome.

Father Lebbe returned to China and continued his work. Finally, worn out by work and sickness, he died June 24, 1940. It was the feast day of the priest-martyr Father Jean Gabriel, whose life he read when he was 11 years old.



(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.

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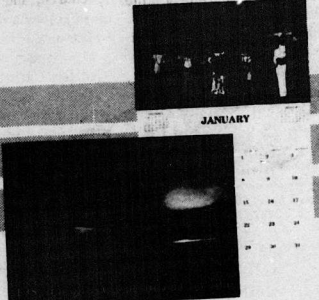
### HOW ABOUT YOU?

People grow both on "the outside" and "the inside" of themselves. They grow on the outside as they become taller, for example. Or, people grow on the inside by becoming more understanding of others. Can you think of two other ways people can grow on the inside?

#### Children's Reading Corner

When we appreciate what others do for us, when we become more thoughtful and unselfish, these are signs that we are growing on the inside. "Gertrude's Pocket" is a simple but strong story about how we grow on the inside. In this story by Miska Miles, Gertrude has a very hard time with a classmate named Watson. He does mean things which anger and hurt Gertrude and, at one point, she gets him back. In the act of paying Watson back, she becomes aware that his pride is as easily hurt as her own. She is sorry and finds a way to make up for her own meanness. (Little, Brown and Co., 34 Beacon St., Boston, Mass. 02106. 1970. Hardback. \$3.95.)

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## Consultation on pastoral on women

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2. No. of women who participated: 1,500  
No. of men who participated: 25
3. Categories of those who participated:
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  - elderly women (over 62)
  - married women
  - single women
  - couples
  - parents (married)
  - parents (single)
  - middle or upper class
  - poor women
  - white women
  - black women
  - Asian women
  - Native American women
  - Hispanic women
  - women Religious
  - widows
  - divorced/separated
  - employed outside home
  - homemakers
  - bishop/priests
  - men

This is the report, prepared by the Archdiocesan Committee for the Pastoral on Women, on the consultations for women held in the Archdiocese of Indianapolis. It was presented to Archbishop Edward T. O'Meara and sent to the national committee preparing the pastoral.

Because of the length of the document, we are serializing it over several issues. A news report in last week's issue summarized the entire document.

### Question 1: As you reflect upon your experiences as a Catholic woman, what stands out for you?

When reflecting upon their experiences as Catholics, women throughout the Archdiocese of Indianapolis related both positive and negative feelings associated with situations they have faced within the church.

Most notably, Catholic women reflect with love and appreciation to the church for giving them Mary as a strong role model. They are grateful for the sacramental life of the church with the strength it provides and for the greater acceptance and involvement of women in various ministries

since Vatican Council II. Women view themselves as equals in the Body of Christ with a strong faith life developed through Catholic education. There has been a gradual realization that woman is not second to man and that there is a need to be heard not as part of the church but as the church.

There is a growing interest among lay women in the concerns of the church and of society for the poor and hungry throughout the world as well as movements which respect life. Women noted a feeling of importance and fellowship in the service ministries such as education, nursing, and the social functions within the church.

On the negative side, the service ministries noted above were also seen as being the only way women were considered useful. Catholic women feel that they have not been able to use their full talents and capabilities within the hierarchical, male dominated structure of the church. Women have not been a part of the leadership of the church, and they seek more influence to effect change. Some feel particularly alienated by being excluded from full sacramental ministry.

Many women expressed experiences of negative attitudes from the clergy, of being taken for granted, and of feeling isolated—particularly the divorced, widowed, singles, minorities, and single mothers. There is anger at the use of sexist language in the church. Many feel that moral judgments regarding sexuality have been painful and are hostile to the "Good News." Women resent being viewed as temptresses and therefore inherently sinful.

### Question 2A: In what ways do you feel appreciated as a woman in the church?

Participants in listening sessions through the archdiocese were in general agreement on many specific ways in which they feel appreciated.

1. Women feel appreciated when their talents are affirmed and they are welcomed as cantors, readers, choir members, eucharistic ministers and teachers.

2. Many feel increasingly appreciated for their ideas, opinions, and leadership abilities on parish councils, boards of education, church committees, planning groups, and local and national women's organizations.

3. Some, especially women Religious, feel appreciated for their talents in spiritual guidance and as pastoral associates, directors of religious education, retreat leaders, spiritual directors, and preachers.

4. Many experience appreciation for their role as wife and mother where their nurturing talents are used in showing sensitivity to others and in building community. Honor given to Mary by the church enhances this role.

5. The feeling of appreciation increases with the acceptance of women as equal participants in all phases of church life.

### Question 2B: In what ways do you feel appreciated as a woman in society?

There was general agreement that society appreciates women:

1. for their volunteer services in such areas as schools, hospitals, nursing homes, and pro-life activities;
2. for the many responsibilities of wives and mothers;
3. for feminine qualities such as love,

kindness, understanding, nurturing, and building of community;

4. for professional, business, and political talents.

Participants disagreed on the relative value to society of full time motherhood or employment outside the home. Some felt that the role of motherhood is still highly appreciated, while others saw outside employment as more valued.

### Question 3A: In what ways do you feel oppressed/discriminated against in the church?

The ways in which women are discriminated against in society (in-difference because they are women, feminization of poverty, lack of respect) are also reflected to a great degree in the church. The following topics repeatedly surfaced.

#### A Male Dominated Church

Women are not allowed to enter the priesthood or diaconate and are not given positions of authority within the church, even though in many cases they are as qualified as men for the positions. Even when given positions, it is seen by many women as "tokenism."

Women are encouraged to serve the church, rather than to participate, while men have the authority and prestige. The service of many women in the church is either not respected or ignored. Much of the work relegated to lay women consists of baking cookies, serving food, and doing the "scutty" work.

Many women feel that women Religious are not respected by the male dominated structure of the church. They are again expected to serve rather than to participate fully.

The opinions of women are not taken seriously.

There is the belief that the male dominated structure is fearful of women because of their leadership abilities, gifts and ideas.

Inclusive language is still resisted in the church. If all are equal in the eyes of God, why not in the eyes of the church?

Many parishes do not allow girls to become acolytes.

There is a lack of ability by some priests (See CONSULTATION on page 30)



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# CRS starts Haiti emergency fund

(Continued from page 1)  
peace, to ensure that there is no further violence," he said. "The government is a step toward this goal."  
About \$300,000 of U.S. government-

supplied food and medicine was taken from the CRS warehouse Feb. 8, said Beth Griffin, spokeswoman for CRS.  
Ms. Griffin said a CRS vehicle was damaged, and files were scattered and torn

during the looting. When CRS' Haiti director John Klink entered the warehouse, she said, he found Haitian children eating raw bulgur wheat and dried milk off the floor where sacks had been spilled.

CRS has started a Haiti emergency fund and initially has committed \$100,000 for future reconstruction and development, Ms. Griffin said. The money is not related to the stolen food, since the food was supplied by the government, she said.

In Miami, Archbishop McCarthy told more than 3,000 refugees that Haitians would build "a Haiti that is free, a Haiti that is committed to human rights, a place where people can live in peace and prosperity."

"Don't be discouraged or disappointed," the archbishop told the refugees.

"A nation that is deadly sick cannot recover overnight. We assure you that we will be with you in your joys and your anxiety. We love you and admire your pilgrimage for freedom."

About 70,000 Haitians live in southern Florida. The U.S. government has said that Haitians who fled to the United States did so for economic reasons, and most were not eligible for political asylum.

The Vatican newspaper, L'Osservatore Romano, said in a front-page editorial Feb. 9 that Haiti now needs "effective and profound" socio-economic reforms. "To delude the aspirations and hopes of these people who have suffered so much would, above all, be a real crime," said the editorial.

"The hoped-for reforms—if they are done within the scope of human rights and democracy and include economic development and social promotion—should be effective and profound," the editorial said.

## The Active List

(Continued from page 28)  
Father James Farrell will conduct a Women's Weekend on "Conversion" at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

A Vocation Retreat Weekend for women ages high school senior and older will be held at Our Lady of Grace Convent, 1402 Southern Ave., Beech Grove. For information call Sister Marian Yohe at 317-767-3287.

### February 22

A Valentine Dance for the benefit of All Saints School will be held from 8 p.m. to midnight at Ryan Hall, St. Anthony Parish. Music by Sassy Brass. \$13 per couple. For reservations or tickets call Debbie Dotson at 638-0182.

A Funeral Planning Workshop will be held from 10 a.m. to 12 noon in Kasper Hall, St. Lawrence Parish, Lawrenceburg.

A Beef Stew Dinner and Mid-Winter Monte Carlo will be held from 7 p.m. at St. Bernadette Parish, 4826 Fletcher Ave. Call 356-5867 for information.

St. Simon Parish will sponsor a Monte Carlo Night in honor of

its 25th Anniversary at 8 p.m. in Feltman Hall, 8400 Roy Rd. Admission \$1. Adults only.

### February 23

The Focus on the Family Film Series sponsored by the Adult Catechetical Teams of St. Susanna and St. Thomas More Parishes continues from 3 to 5

p.m. with "Preparing for Adolescence" at St. Thomas More Parish, Mooresville.

St. John Bosco Guild South will hold a Reverse Raffle and Italian Spaghetti Dinner beginning at 6 p.m. at Roncalli High School. Tickets \$15. Call Hank Kuntz 786-7958 for tickets and information.

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# Pope speaks of birth control in Indian terms

by NC News Service

Pope John Paul II addressed the controversial issues of birth control and evangelization when he visited India Feb. 1-10, but he used the words of Indian leaders when he spoke.

When speaking of birth control, he quoted Mahatma Gandhi, the late Hindu philosopher and activist known as the "father of the country." Speaking of evangelization, he quoted the Indian constitution's guarantee of "the right to profess, practice and propagate religion."

During the 14-city journey, which took the pope from remote northeastern India to the strongly Catholic regions of the southern coasts, the pope spoke of the need for religious dialogue with non-Christians and unity among Christians. He also went into the heart of Calcutta's slums and prayed for the dead and dying in a charity house run by Mother Teresa.

India's 746 million people form one-seventh of the world's population. Although the annual growth rate has dropped to less than 2 percent, at the current rate India would have a population of nearly 1 billion by the year 2000.

The government estimates that between 35 and 40 percent of Indians use some contraceptive birth control or have been sterilized. The nation's Catholics—less than 2 percent of the population—have been urged by church leaders to use natural family planning.

"Moral results can only be produced by

moral restraints," Pope John Paul said Feb. 9, quoting Gandhi's writings.

"This, dear brothers and sisters, is the church's profound conviction," the pope told about 200,000 people gathered for a Mass at Bombay's Shivaji Park.

Although the pope did not mention the government's promotion of abortion, he told the crowd that families must "proclaim that all human life is sacred from the moment of conception."

Meeting in Madras with 250 representatives of various religions, including Hindus, Moslems and Sikhs, the pope pledged a dialogue based on "friendship" and "interior persuasion."

Referring to the religious freedoms guaranteed in the constitution, he called on all Indians to "support this precious principle."

The pope said the Catholic Church's idea of religious freedom precludes "coercion on the part of individuals or social groups or any human power." No one, he said, should be forced to act against his convictions or be prevented from acting in accordance with them.

Hindus, who form a large majority in India, do not evangelize, and some have been resentful of Christians who do. In recent years, three Indian states have adopted "anti-conversion" laws which strictly limit active evangelization.

The pope's visit had been contested by small groups of extremist Hindus who said the visit would result in conversions.

Although the crowds were small in New

Delhi—which has about 37,000 Catholics among its 5.7 million population—they increased as the trip progressed.

In the southern state of Kerala, where St. Thomas the apostle is said to have landed in 52 A.D., the pope said the church needs to

restore unity "where it has been weakened or tarnished." The church in Kerala has three branches—the Latin, Syro-Malabar and Syro-Malankara. Jurisdictional issues have strained relations between Latin and Eastern bishops.

## Consultation on women's pastoral

(Continued from page 27)  
to counsel women. They either do not recognize women as people or look down on them and write off the causes of their problems as biological.

### Reproductive Issues and Pro-Life Issues

Women see reproductive issues dictated to them by a male dominated church. Many women feel that they should have a choice to decide on a means of birth control that fits their individual needs, as the church approved methods do not work for everyone. Alternative methods are needed.

There should be dialogue on abortion from the perspective of rape or incest, poverty, and health.

Pro-life issues seem not to be given enough priority and discussion from the pulpit.

### Economics

Regardless of training or expertise, laywomen and women Religious are paid unjustly. As in society, women working in

the church are often paid at the bottom of the scale.

Women are predominately the fund raisers but have little say (or are not heard) with regard to how the money will be spent.

### Racism

Minority women feel that they are doubly discriminated against because they are women and black. Not only is there an indifference and lack of respect shown to them by the church, they are talked down to by their priests (black and white) and also by some white women Religious.

### No Discrimination felt

In all the parishes reporting, there were some women who felt that they had never experienced any form of discrimination in the church. They described themselves as happy, contented members of the church. Many women are of the opinion that "Father knows best" and accept the status quo.

Continued next week

## Pope tells Vatican court to speed up annulment cases

by Agostino Bono

VATICAN CITY (NC)—The Vatican appeals court responsible for judging marriage annulment matters should

speed up its handling of cases, Pope John Paul II said Jan. 30.

Long delays can cause people to choose solutions "in clear contrast to Catholic doctrine," he added.

But the pope also warned the court's officials against granting annulments based on "innovative, imprecise or incoherent interpretations" of psychological reasons which might prevent a valid Catholic marriage from taking place. Such interpretations are the result of a "superficial permissive mentality," he said.

The pope spoke at a meeting with officials of the Roman Rota, the church's appeals court. Most of its work is reviewing marriage cases from diocesan tribunals.

The pope quoted canon law which says that the rota should strive to conclude each case within six months. He told the officials to commit themselves "to the maximum so that the case is concluded with the solicitude that the good of souls requires and which the new Code of Canon Law prescribes."

"May no member of the faithful be able to use the excessive length of the ecclesiastical process as a reason for refusing to propose a cause or for giving up on it, choosing solutions in clear contrast to Catholic doctrine," the pope said.

The new Code of Canon Law cuts in half the time for concluding a case suggested in the previous 1917 code.

At the same time, the pope told the officials that their main job is to promote justice by defending the permanent unity of sacramental marriage.

"Undoubtedly, the application of the new code can run the risk of innovative, imprecise or incoherent interpretations, particularly in the case of invalidating psychic problems, or in those of impediment through fraud and of error which conditions the will," the pope said.

Examine each case on its own merits "without giving in to a superficial permissive mentality which does not take adequate account of the unbreakable demands of sacramental matrimony," he added.

The pope did not give any examples of erroneous interpretations of psychological or fraudulent causes for invalidating a marriage. The new Code of Canon Law gives those as reasons which can invalidate a marriage but does not cite specific examples, leaving judgments to be made on a case-by-case basis.

This has led some church officials and canon lawyers to complain that some church courts are interpreting these canons too broadly in granting annulments.

Canon 1095 says that people cannot contract a sacramental marriage if they "are not capable of assuming the essential obligations of matrimony due to causes of a psychic nature." But the law does not say which types of psychic disorders can incapacitate a person for marriage. Many canon lawyers say that the key issue is not whether a specific psychological problem is automatically an impediment, but rather the degree of its harmful effect upon the interpersonal relationship of the couple.

Regarding fraud, canon 1096 says "a person contracts invalidly who enters marriage deceived by fraud, perpetrated to obtain consent, concerning some quality of the other party which of its very nature can seriously disturb the partnership of conjugal life." The previous code did not contain a similar canon, although a similar concept had developed through jurisprudence.

The current code, however, does not define the misrepresented qualities which can seriously disturb the couple's relations.

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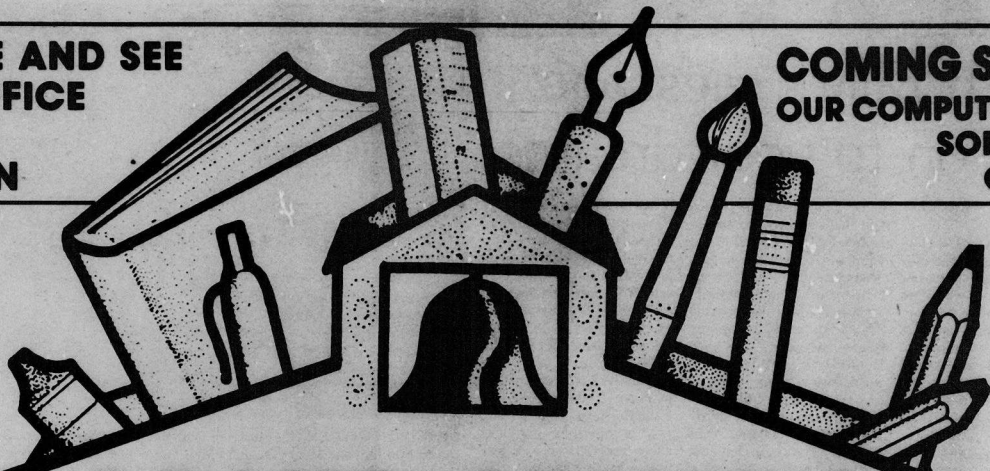


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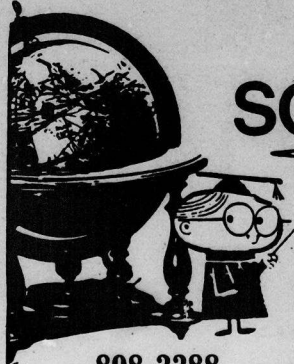
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## YOUTH CORNER

# Youth rally's message: hold on to your dreams

by Tony Cooper

NEW ALBANY—They came from the cities and they came from the smaller towns. Six hundred teenagers and their adult advisors gathered at Our Lady of Perpetual Help Church in New Albany the weekend of Feb. 1-2 to live their dream by celebrating at the New Albany Deanery Mid-Winter Youth Rally.

Keynote speaker Jerry Goebel shared stories, music and jokes with the young people. Within the first hour of the rally, he had the whole crowd on its feet, singing, dancing and celebrating. Goebel's message to the young people was simple. "I

don't want to stand up here and tell you that you should believe in God. I want to tell you that God believes in you. Jesus' dream for each of you is that you love one another."

The two-day rally featured the talks and music by Goebel, a dance, prayer, a Eucharistic liturgy and workshops on issues such as understanding dreams, divorce and sexual abuse. The theme, "Living Your Dream," was carried out with a take-off on the "Star Trek" show, complete with a starlog schedule of the voyage aboard the starship elderly," Gobel said. "Adults who minister to youth can help young people really feel like they are human beings

bers" and housing hosts were "accommodations" coordinates.

Goebel asked the adults present what our consumer-oriented society does to nurture the dreams of young people. "In a consumer-oriented society, we define self-esteem by employability," he said. "This pushes the youth out of self-esteem. As a result, many relationships today are based on a 'use 'em or lose 'em' mentality. If I can't use you, then I'll lose you. Young people lose out in such a system and so do the elderly," Gobel said. "Adults who minister to youth can help young people really feel like they are human beings



**HEARING CHALLENGE**—Musician and youth minister Jerry Goebel was the keynote speaker for the New Albany Deanery Mid-Winter Youth Rally, Feb. 1-2. Pictured during one of Goebel's general sessions are (front row from left) Chris Hopper, Dawn Booth, Kathy Huber, Tracy Brown and David Seufert. (Photo by Tony Cooper)

rather than 'humans becoming.' Adults can validate the worth of teenagers and help them build self-esteem."

One of the participants, 15-year-old David Kauffer of St. Mary's Church in New Albany, said he learned a lot about friendship from the rally. "I think the talks that Jerry Goebel gave really got to me and had a lot of meaning. I was impressed that 600 people showed up and (that) the people were so considerate to each other."

Crissy Merriam, a high school junior from St. Mary of the Knobs parish in Floyd Knobs, said that she enjoyed having fun with such energetic people. "Everyone enjoyed what they were doing and they were learning at the same time."

An Indianapolis teenager who attended the rally, junior Mike Emmett, said that he learned many valuable lessons from the rally. "The message I got was to never let what other people think get in the way of achieving your dreams, and don't ever give up on them. I liked the fact that in the activities, it didn't matter if you knew someone or not, you felt like you were friends with them. It was easy to open up and interact with others."

This was the fourth annual Mid-Winter Youth Rally. The rally is sponsored by the New Albany Deanery Catholic Youth Ministry.



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## Tell City Deanery lock-in

There will be a lock-in for all youth in the Tell City Deanery March 15-16 at the old convent at St. Paul's in Tell City. The time is 2 p.m. on Saturday, March 15, to 8 a.m. on Sunday, March 16. The cost is \$2.50 for those who register before March 10 and \$3 per person at the door. Send names and money to the

Youth Ministry Office, 101 Eighth St., Cannelton, Ind., 47520. The event will include volleyball, basketball, scavenger hunts, videos, board games, beauty and/or talent contest, a prayer service, a Eucharistic liturgy and lots of food. The convent is located at Ninth and Fulton St. in Tell City.

## New Albany Deanery events

There are several events coming up for youth and those working with youth in the New Albany Deanery.

The February Youth Mass will be at Mt. St. Francis on February 23 at 6 p.m. Following the Mass there will be music, dancing and refreshments. Bring a large bottle of soft drink to share with the group.

There will be a Performing Arts Festival on Sunday, April 27. Interested youth are urged to begin choosing a one-act play or putting together any talent in their parish in order to perform. For more information and entry forms, contact Jerry Finn at 812-945-0354 or Sharon Becht at 812-945-9442.

## CYO Table Tennis Tournament

St. Catherine in Indianapolis was the overall winner in the CYO Table Tennis Tournament held Sunday, Feb. 9, at the CYO Center in Indianapolis. Holy Spirit in Indianapolis came in second and Our Lady of the Greenwood in Greenwood came in third.

Individual winners were: (Boys singles) John Miller

from St. Catherine, (Girls singles) Jennifer Jockish from Our Lady of the Greenwood, (Boys doubles) John Miller and Eric Dobrota from St. Catherine, (Girls doubles) Jennifer Jockish and Joanne Jockish from Our Lady of the Greenwood and (Mixed doubles) Jeanine Moran and Matt Sifferlen from Holy Spirit.

## Cathedral player signs with Illini

Morris Gardner, a senior from Cathedral High School in Indianapolis, signed a

football national letter of intent to play at the University of Illinois Feb. 12. He is 6'-3" and 230 lbs. He was recruited by Ohio State, Michigan, Purdue, Indiana and Illinois. He will be a defense lineman in college. He received several awards for his high school play.

## No Lennon

Tom Lennon's column does not appear this week but will return next week.



# Reagan budget: dead-on-arrival or right-on-target

Coalition of organizations says budget undermines national security because it threatens poor

by Liz Schevchuk

WASHINGTON (NC)—Whether dead-on-arrival or right-on-target when it reached Capitol Hill, President Reagan's proposed \$994 billion federal budget for fiscal 1987 reactivated old arguments about federal priorities.

The president, like Congress, wants the government's financial accounts to balance by 1991 and is required by law to attempt it. To Reagan the proposed budget is "a blueprint for achieving those targets while preserving legitimate programs for the aged and needy, providing for our national security, and doing this without raising taxes."

But congressional critics termed the White House plan "dead-on-arrival" because it cuts social services while increasing defense spending.

Furthermore, a coalition of church, public interest and community organizations told Reagan Feb. 6, a day after the budget was released, that despite billions for weaponry, his budget undermines national security because it threatens poor and disadvantaged citizens.

"We are writing to warn you about a profound threat both to our security and our future," members of the Coalition on Human Needs stated Feb. 6 in an "open letter" addressed to both Reagan and Congress, but aimed mostly at Reagan.

"After spending \$1 trillion in the defense budget over the past five years, the current threat to our security and our future is internal. It is caused by years of reducing our support for programs that help people," said the letter, whose signers included Catholic Charities USA (formerly the National Conference of Catholic Charities) and Jesuit Social Ministries.

The letter agreed "that the deficit must be reduced" but added that "our focus should be on reducing wasteful defense spending and duplicative weapons systems."

"It would be extremely short-sighted to try to reduce the deficit by further reducing our investment in education, jobs, housing, transportation and health care," the letter said. "These are the things that give security to all of us; we need to invest more in them, not less."

Like his previous budgets, Reagan's fiscal 1987 plan would cut various domestic programs while boosting defense. And also as in other years, Congress is likely to make changes. This year, though, the new Gramm-Rudman balanced budget law, which calls for reducing the nearly \$200 billion federal deficit by some \$144 billion in fiscal 1987, adds new impetus to the budget-cutting process.

The budget is calculated in two ways: outlays, which is the money expected to be disbursed in a fiscal year; and budget authority, which is the money allocated and set aside in that year for a given program, such as defense, but which may be spent over more than one year because some projects last more than 12 months.

Under Reagan's budget, defense outlays would increase

from \$266 billion, the estimated fiscal 1986 outlay, to \$282 billion for fiscal 1987, an increase of 6 percent. However, when budget authority for fiscal 1987 is considered, the increase for defense spending is more pronounced, increasing by 12 percent from the \$286 billion for fiscal 1986 to \$320 billion.

The administration also seeks another \$11 billion in outlays for "international security assistance," which provides military and security-related economic assistance overseas, but is not included as part of the defense budget. By comparison, international development and humanitarian assistance would receive only \$5 billion.

Reagan also issued his annual call for tuition tax credits for parents with incomes below \$60,000. The cost is pegged at \$695 million.

Other budget categories do not fare so well, however.

The administration proposes to stop providing loans to non-profit groups for construction of housing for the elderly and handicapped and instead offer vouchers for use in

"shopping for housing on the existing rental market." Funds for other subsidized housing would be reduced from \$12.3 billion to \$12.2 billion.

Outlays for Medicaid, the health-care program for the destitute, would be reduced by \$1 billion. Refugee assistance would drop from \$393 million to \$343 million. The outlay for the Aid to Families with Dependent Children welfare program and an allied child support enforcement program would decrease from \$9.7 billion in fiscal 1986 to \$8.9 billion for fiscal 1987.

According to the Center on Budget and Policy Priorities, which assists churches and other non-profit groups in studying budget issues, 14 programs to help the disadvantaged would be abolished outright. They include support for rural housing for migrant farmworkers, help for emergency food and shelter programs run by local groups, the Legal Services program, low-income housing repair grants and weatherization assistance, rural water and sewer grants, and others.

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## Book review

# Book argues for link between pro-life, feminism

**PRO-LIFE FEMINISM: DIFFERENT VOICES**, edited by Gail Grenier Sweet. Life Cycle Books (Toronto, 1985). 234 pp. \$7.95.

Reviewed by  
Lee Ann Doerflinger  
NC News Service

Pro-life feminism seems like a contradiction in terms to many of us, but "Pro-life Feminism: Different Voices" makes a strong case for the identity of interests of these two very vocal movements: right-to-life and feminism.

Pro-lifers tends to focus on the unborn and those whose lives are clearly at risk, such as the elderly and the handicapped. Feminists tend to focus on the subordinate role that women have been given (and have accepted) in society.

Pro-life feminists think that these concerns complement one another, that, indeed, that you cannot have justice for either one of the

groups without including both of them.

The articles and essays in this book suggest, and nearly prove, that it is possible to be in favor of the Human Life Amendment and the Equal Rights Amendment (though most of the essays dealing with the ERA conclude that it must have abortion-neutral language if one wants to avoid the possibility of enshrining abortion as a right in the Constitution).

Most interesting of the book's five sections is "How We Differ from the National Organization for Women." The feminist movement's blind insistence on abortion as a woman's right is discussed in several articles, including, surprisingly, an article by Richard Cohen, a columnist for the Washington Post. Cohen is clearly pro-choice and a feminist, but he does not feel that you must be pro-choice in order to be a feminist.

As other articles point out,

the abortion issue was probably the single most important factor in the defeat of the ERA. Men and women who might otherwise have supported the ERA could not do so when it was so closely tied to the same movement that insisted abortion was a fundamental right for all women.

Other sections of the book deal with the personal stories of women who have had abortions, with the attitude created in our society by easy access to abortion, with violence against women and with pro-life activism.

Some of the articles seem to be more concerned with being feminist than with being pro-life, and not all of them are well-written, but the underlying theme that people must respect all segments of society if they are to respect any, ties them together satisfactorily.

(Mrs. Doerflinger is a freelance writer from Mount Rainier, Md.)

## MAY THEY REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents, and religious sisters serving in our archdiocese, are listed elsewhere in the Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other close connections to it.)

† **CAPITO**, Josephine D.P., 82, Sacred Heart, Jeffersonville, Jan. 30. Mother of Anthony L., Joseph W., Gaitano J., Lucia O. Profumo, Maria Hart, Suzanna Johnson, Angelina R. Evans and Mary Jo Storzman; grandmother of 29; great-grandmother of 35; great-great-grandmother of one.

† **CUNNINGHAM**, Glenn, 80, St. Philip Neri, Jan. 31. Father of Robert, and Joyce Ann Lutz.

† **DENEUVILLE**, Jacques, 65, St. Andrew, Richmond, Jan. 28. Husband of Jeannine; father of Monique Stevens; grandfather of two.

† **ELSNER**, Frank J., 84, St. Ambrose, Seymour, Feb. 1. Husband of Rosemary Brewer; father of Francis J. and Leonard J.; grandfather of 12; great-grandfather of 10.

† **GRAIN**, J. Edward, 87, St. Ambrose, Seymour, Feb. 1. Husband of Mabel Robertson; brother of Charles N. and F.C.

† **HOFFMAN**, Clarence, 72, Holy Guardian Angels, Cedar Grove, Jan. 31.

† **JOHNSTON**, Michael, 45, St. Catherine of Siena, Indianapolis, Jan. 31. Brother of Patricia, Sharon Piazza, Maureen Green, Kathleen Cecil, Charles and Daniel E.

† **LEARY**, Olive McArdle, formerly St. Mark and St. Luke, Indianapolis, Feb. 5. Aunt of Eileen Lilly and Jim Sweeney.

† **MATTEINGLY**, James R., 77, Little Flower, Indianapolis, Jan. 31. Husband of Mary Ann; father of Michael, Tom, and Marilyn Sibley; grandfather of five.

† **MCCURDY**, James "Mac," 58, St. Mary, New Albany, Feb. 5. Husband of Dolores Bowling; father of Jamie, Mary Ann Coyle, Chris Oliver, Connie Carroll, Marsha, Bridget, and Claudia

Alles; son of Hattie; brother of Everett and Harold.

† **MISKOWIEC**, Edward "Peanuts," 58, Holy Trinity, Indianapolis, Jan. 29. Husband of Dorothy Nicoloff; father of Edward J. and James E.; son of Julia.

† **O'CONNELL**, Mary A., 76, Our Lady of Lourdes, Indianapolis, Feb. 2. Mother of Sharon Patterson, Juliana Bridges, Charles and John; sister of Cecelia Mulvihill.

† **SPUGNARDI**, Tiffany Lynn, infant, Annunciation, Brazil, Jan. 22. Daughter of Anthony J. and Maria K. Neier; sister of Stephanie M.; granddaughter of Joseph, Rose Ann, Bill Neier and

Jessie Neier; great-granddaughter of Harriet Neier.

† **SWEENEY**, Robert C., 65, St. Philip Neri, Indianapolis, Jan. 31. Husband of Geraldine E.; father of Mary, Kathleen, Bridgid Gedig, Timothy J., Patrick J., Michael, Daniel J., Dennis J. and Terrence J.

† **TURK**, Frank G., 82, Holy Trinity, Indianapolis, Jan. 30. Husband of Mary M. Sebanc; father of Frank L., John J., Joseph I., Timothy J., Vivian M., Madeline M., Constance M. Canalas and Linda J. Mann; grandfather of 19; great-grandfather of eight; brother of Mary McCracken and Louise Zore.

### Sister Charlotte O'Connell dies

**TERRE HAUTE**—On Jan. 31, Providence Sister Charlotte O'Connell, formerly Sister Louise Clare, died here in Union Hospital after an illness of some months. She was buried on Feb. 4.

Sister O'Connell was 85. She was born in Fort Wayne and attended elementary and secondary schools there. Later she attended college at Fort Wayne Normal School and Junior College and at St. Mary of the Woods College. She earned an

M.A. at DePaul University, Chicago.

For almost 50 years, Sister O'Connell taught in elementary and high schools in Indiana and Illinois. Among her assignments were Our Lady of Providence High School, Clarksville; and St. Agnes Academy, St. John Academy and Ladywood in Indianapolis.

One nephew and niece are the only survivors of Sister O'Connell.

### Sister Mary Jean Mark buried

**ST. MARY OF THE WOODS**—Providence Sister Mary Jean Mark died here Feb. 3 and received the Mass of Christian Burial on Feb. 6. She was 76.

The former Anna Frances Mark was born in Evanston, Ill., where she attended grade school and high school. She earned a B.A. at St. Mary of the Woods College and an M.A. at Marquette University in Milwaukee.

After entering the Congregation of the Sisters of Providence in

1927, she professed final vows in 1935. As a teacher for 39 years, Sister Mark taught in Massachusetts and Illinois as well as in Indiana. Her archdiocesan assignments included schools in Clarksville and Indianapolis, and St. Mary of the Woods College.

Sister Mark is survived by two brothers, Clarence G. of Auburn, Calif., and William of Arlington, Texas. She also leaves several nieces and nephews.

### Sr. Marian Quinlan passes away

Sister Marian Quinlan, 70, a member of the Discalced Carmelites Monastery of the Resurrection in Indianapolis, died Feb. 6. She was buried on Feb. 10.

Sister Quinlan was born in Soperton, Wis. She attended St. Mary of the Woods College and worked as a medical technician in Chicago. She was a Sister of

Providence at St. Mary of the Woods for three years before entering the Carmelite Monastery in 1944. She made her final profession as a Carmelite in 1945.

Survivors of Sister Quinlan include three sisters, Alice Serrais, Gina Rollins and Ann, and five brothers, John, Daniel, Michael, David and Richard.



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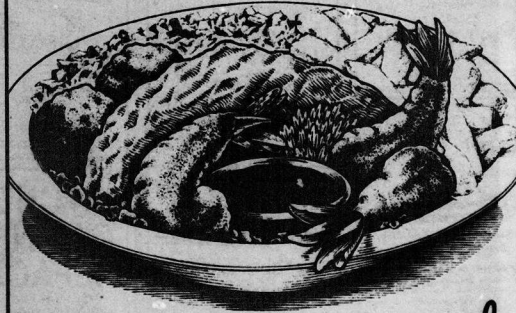
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## Christians in Lebanon

## Huge problem of homelessness

by Sr. Mary Ann Walsh  
Second in a six-part series

BEIRUT, Lebanon (NC)—A decade of Christian-Muslim civil war has created "one huge problem" of homelessness in Lebanon, said Msgr. John Esseff, director of the Pontifical Mission for Palestine.

About 500,000 of Lebanon's 2.6 million people are homeless, he said. The displaced live in monasteries, deserted office buildings, bombed-out hotels, movie theaters, refugee camps—wherever a family can squeeze itself.

"There are probably as many displaced and homeless Lebanese as there once were displaced and homeless Palestinians," said the priest.

The pontifical mission, which provides social services and development aid in Lebanon, uses 40 percent of its budget to help the displaced, Msgr. Esseff said. He said that the war has driven many Lebanese, especially Christians, from their homes. They have settled into three Christian areas around east Beirut and the cities of Jezzine and Zahle.

Last September, in the most recent mass movement of displaced persons, hundreds of thousands "came pouring down the coast," to escape the fighting around Tripoli, Msgr. Esseff said. They "hemorrhaged from Tripoli," he said, "fleeing the city with only the clothes on their backs."

**OTHER BATTLES** have sent tens of thousands fleeing. In one five-week period in 1983, Druze militiamen, members of a Muslim sect, forced about 125,000 Christians from their village homes in the Lebanon Mountains, according to the Catholic Center for Information, an agency of the Lebanese bishops. In 1976, more than 26,000 Christians were driven from their homes in the Bekaa Valley.

Other Christians have fled their homes out of fear of persecution. Muslim-controlled west Beirut once housed 200,000 Christians; at the end of 1985, only 35,000 remained there, the center said. The mass migrations have created overcrowded living situations and other numerous problems, for which the Vatican has voiced concern.

Vincentian Father Celestino Buhigas, Pope John Paul II's special representative to the Jezzine area, said that "the sufferings of displaced families risk becoming intolerable, even dangerous, when the future is completely black. Everything must be done to facilitate their return to their land," he said. "To a Lebanese, loss of land is loss of identity."

Father Antoine Gemayel, director of the Catholic Information Center, said in a report: "We are heading either toward mass migrations of Christians or radicalism. Emigration is already started to America—North and South—and to Australia."

The uncertainty of Lebanon's future and the impossibility of starting over in the midst of the country's "rampant economic crisis" are pushing people to leave, he said. In addition, "radicalism" is growing, he said, "mainly among young people, known as the War Generation."

"Some of them already speak of terrorism" and feel "betrayed by the state, the army, their leaders, the United Nations," he said.

**HOLY FAMILY** Sister Georgette Noujaim, a social worker at Debayeh refugee camp near Beirut, cited moral and morale problems which have developed in the camps. The Debayeh camp, with about 5,000 residents, is home for 350 Lebanese and 200 Palestinian refugee families.

"The people live too close to one another," she said. "There's no glass in the windows. There's no privacy. There's no running water in the houses. There are open sewers. . . . They have no interests or goals."

Lack of adequate housing has forced families to split. Many parents have placed their children in orphanages, such as one run by the Blessed Sacrament Sisters in Ain War, about 10 miles north of Beirut. About 80 percent of the 225 children in the Air War orphanage come from families displaced by war. Many have been placed there by their families, said the superior of the order, Mother Francois Douhey.

Franciscan Missionary of Mary Sister Madeleine Mansour, who works with many refugees, said the elderly



**YOUNG REFUGEES**—Preschoolers at Debayeh refugee camp near Beirut listen to their teacher. The camp is home for about 350 Lebanese and 200 Palestinian families. (NC photo by Sister Mary Ann Walsh)

from rural areas feel particularly helpless. "The elderly are despairing because they've lost their houses and everything else," she said. "They were rooted in their land. It's the only thing they've ever known."

"Most come from small villages where their vegetable garden was their way of life," she said. "They've had to change their whole way of life. They're not used to going to the store to buy anything. They're used to getting everything from the earth."

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