

Catholic schools mark special week

The Catholic schools of the Archdiocese of Indianapolis will join the nationwide celebration of Catholic Schools Week Jan. 29-Feb. 4. The celebration is held each year to commemorate and highlight the contributions of Catholic schools in American society.

This year's theme is "Catholic Schools: Communities With Memories."

Father Thomas G. Gallagher, U.S. Catholic Conference secretary for education, said Catholic Schools Week is "a good time to remember who and what we are about as

Catholic educators. As our bishops told us in their celebrated pastoral letter, we are called 'To Teach as Jesus Did.' We are called to provide an educational program whereby a vibrant community of Jesus' disciples becomes unmistakably evident."

"To Teach as Jesus Did" was approved by the bishops in 1972.

This week's issue of *The Criterion* includes a special 12-page section for Catholic Schools Week. A letter from Archbishop Edward T. O'Meara is on page 15.

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Priests consider 13 extensive proposals

by John F. Fink

During a meeting of most of the priests of the Archdiocese of Indianapolis in Columbus Jan. 16 to 18, far-reaching recommendations made by a committee of the Council of Priests were discussed in detail.

The members of the Council of Priests will now accept, modify or reject the recommendations at their regular meeting in March. The action of the council then will be submitted to Archbishop Edward T. O'Meara for final disposition.

The recommendations, made after an extensive consultation with all but four priests currently assigned in the archdiocese, include:

1. Adoption of a policy of the open listing of available pastorates.
2. The immediate announcement of an assignment as soon as it becomes official.
3. Development, with involvement of the parish council, of job descriptions for pastors, outlining specific responsibilities at the parish, deanery, and archdiocesan levels.
4. Periodic assessment of pastors.
5. Establishment of a six-year term of office for pastors, with a renewal option of six years.
6. Development of parish profiles for use in making appointments.
7. Consultation, when possible, with the parish staff and parish council before the naming of a pastor.
8. Development of a common definition

and vision of lay ministry, using programs already in place.

9. Development of a comprehensive system for the appointment of lay administrators of parishes where it may not be possible to appoint a priest.

10. Development of a policy for Sunday worship when a priest cannot be present.

11. Development of a policy that will call for a priest to serve in at least two different assignments before being named a pastor and the establishment of a mentoring program for new pastors.

12. Development of a public statement that acknowledges an understanding that priesthood includes ministries other than parish work and that the Priests Personnel Board will continue to help those priests whose talents are best suited for ministries and offices other than that of pastor.

13. Appointment of a study committee to review present policies regarding residence and compensation of room and board.

Archbishop O'Meara said Jan. 20 that he was pleased by the discussion that took place in Columbus as well as by the results of the priests' consultation. "The survey showed high morale among the priests of the archdiocese," he said.

New officers of the Council of Priests were elected during the meeting in Columbus. Father Martin Peter was reelected chairman, Father J. Joseph McNally was elected vice chairman, and Father Thomas J. Amsden was elected secretary.



PRAYER SERVICE—President George Bush and his wife, Barbara, kneel during a prayer and thanksgiving service at Washington's National Cathedral on Jan. 22. Vice President Dan Quayle (seen behind Bush) and his wife, Marilyn, also attended the service. (NC photo from UPI)

Archbishop receives warm welcome in Far East

by John F. Fink

One of the impressions that Indianapolis Archbishop Edward T. O'Meara brought back with him from his trip to Vietnam, the Philippines and Korea was the warm welcome he received in each country.

"We became aware of the modest but real changes during the last two years within

Vietnamese society," he said, echoing the statement he and two other American archbishops made upon their return from their Jan. 2-14 visit. (See article in last week's *Criterion*.)

The other two archbishops were Roger M. Mahony of Los Angeles, chairman of the U.S.

Catholic Conference Committee on International Policy, and Theodore M. McCarrick of Newark, chairman of the bishops' Migration and Refugee Committee. Archbishop O'Meara is chairman of Catholic Relief Services (CRS).

The archbishop said that the church in

Vietnam has changed considerably, from one that used to be tied to the French, and later to political regimes that failed, to a truly Vietnamese church. "The Catholics there are strong, staunch and loyal," he said. "They want to be an integral part of their government but also loyal to the church."

Although Catholics are only five percent (See *ARCHBISHOP*, page 31)

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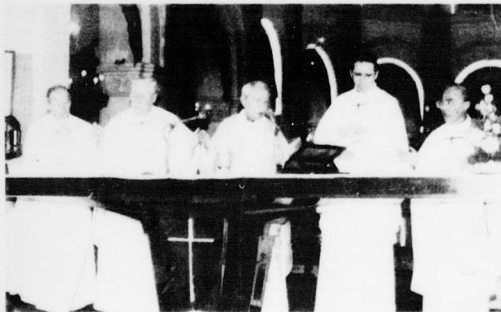
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MASS IN VIETNAM—Three American archbishops concelebrate Mass with Vietnamese Cardinal Paul Nguyen Van Binh, center, and another Vietnamese bishop, right in the cathedral in Ho Chi Minh City. The American archbishops, from left, are Theodore McCarrick, Edward O'Meara and Roger Mahony.

the CRITERION
Serving the Archdiocese of Indianapolis

from the editor

Our Catholic schools and the inner city

by John F. Fink

The eight paragraphs that follow this one appeared in the Dec. 12 issue of *Forbes*, the prestigious business magazine. They were written by Malcolm S. Forbes, the magazine's celebrated editor in chief. He wrote:

"For the enormously depressed inner cities of Chicago, New York, Boston, Cleveland, Newark, et al., Catholic schools provide hugely consequential cases of impact and hope. Their value is—literally as well as figuratively—beyond measure."

"A New York Times scoopful report states that, in 140 of Chicago's 242 Catholic schools, black and Hispanic students make up more than 80 percent of the enrollment. In most of these schools Protestants far outnumber Catholics."

"In Catholic schools discipline is strict, behavior codes strictly enforced. Teachers (increasingly non-Catholic) are committed. And students whose parents are ardently kicking in for tuition are motivated."

"Reports the *Times*: Education Secretary William J. Bennett last year called the Chicago public schools the worst in the nation and said they were 'close to educational meltdown.'"

"In a nationwide study of 1,015 high schools across a wide range of socioeconomic backgrounds, sociologist James Coleman found that Catholic schools had a strikingly low dropout rate compared with public schools."

"As for non-Catholic parents' concern about their children's exposure to some Catholic teaching, the mother of a 14-year-old black boy said that 'she has walked the halls of Chicago public schools and witnessed the pressures on



youths in poor neighborhoods, from drugs to guns. In this environment, she said, the last thing a parent worries about is 'what a child might hear in a church pew.'"

"These indispensable Catholic schools are in an increasingly tough financial bind. They have to look to corporations and those in the business community with sufficient vision to recognize the vast non-parochial, significant contribution this parochial system makes to America."

"Though not a Catholic, I think anyone who plays any part in a company's Good Deeds or in a foundation's giving couldn't do better than to use that input to produce real output for this cause of Catholic schools."

MALCOLM FORBES WRITES about Chicago, but much the same thing could be said about some of the schools in the inner city of Indianapolis. Here, too, in some of our schools, the majority of the students are black and Hispanic and Protestants outnumber Catholics. The contributions these Catholic schools are making to the poor in the inner city is a story that hasn't been told adequately. *Mex culpa.*

Most of the parents of the children in our inner city Catholic schools have to make heavy sacrifices to send their children there. They do it because they know just how true James Coleman's statistics are. They know that, if their children are to get ahead in this world, the value of an education in a Catholic school is worth the cost many times over.

Forbes quoted the *Times* about Coleman's statistics on Catholic schools' dropout rate, but he didn't give the figures. Here they are: The Catholic high school dropout rate from the sophomore to senior year is 3 percent compared to 14 percent in public schools and 12 percent in other private schools.

But Coleman's studies revealed a lot more, especially about the good job the schools are doing in educating minor-

ity students. He also found that the levels of achievement in the Catholic schools, as measured by national and state tests, are much higher than in either public or in private schools.

This was borne out by the results of the ISTEP (Indiana Statewide Testing for Educational Progress) tests administered last school year in five of the elementary grades in schools throughout the state. The scores for archdiocesan schools were all better than those of the state schools, with the difference becoming more pronounced with each higher grade—the cumulative effect of Catholic schooling. The percentage of students who required remediation was lower in each grade in the Catholic schools than in the public schools.

COLEMAN SAID THAT THE single most important factor contributing to Catholic schools' success is what he calls a natural support community—parents, teachers and administrators all sharing common values. The lack of such common values is the biggest obstacle that public schools have to overcome.

Parents send their children to Catholic schools precisely because of the better discipline they expect to find there. Whether they live in the inner city or in the more affluent parts of a city, they expect their children to learn good study habits and the values that will last throughout their lives. They know that Catholic school graduates are more likely to go on to college or other post-secondary education (80 percent do so, according to national figures).

As we observe Catholic Schools Week next week, we should be proud of all they have accomplished—not just in the inner city but throughout our archdiocese—or our country, for that matter. But I wanted to give particular emphasis to the contributions they are making to the poor to give them the skills necessary to overcome their poverty.

Martin calls 1988 'tremendous' year for pro-life movement

by Mary Ann Wyand

Given the somber circumstances, Stephen Martin told the large crowd gathered in the Indiana World War Memorial auditorium, 1988 was a "tremendous" year for the pro-life movement.

Martin, who shared the Charles E. Stumming Pro-Life Award with his wife, Virginia, was the keynote speaker at a memorial ceremony sponsored by Right to Life of Indianapolis on the 16th anniversary of the controversial Supreme Court decision legalizing abortion. Since the Roe vs. Wade decision of Jan. 22, 1973, an estimated 23 million lives have been lost in abortions.

Pro-life developments last year advanced the social consciousness of Americans, Martin said, resulting in the election of a pro-life president. The St. Monica parishioner noted that the election results indicated that citizens nationwide have realized that, "If you don't know what a human being is, then you don't know how to serve the people in Washington."

Operation Rescue demonstrations outside abortion clinics in dozens of cities dramatically brought the pro-life movement into the public eye, he said, and only a few states still allow tax-funded abortions.

The pro-life movement is not complex, Martin emphasized. "We only have one argument. This is not a complicated issue. This

is a human being. This is undeniably, scientifically a human being. You can put a lot of layers on it, but this is a human being."

Further, he charged, "I am amazed at the curious avoidance of the scientific fact that everyone knows that abortion is the taking of a human life."

Abortion doesn't solve problems, Martin added. "We don't agree that you get rid of people to solve people's problems," he told pro-life supporters. "All of the pro-choice arguments are just ways of denying what people already know, that every single one of us is so important that the law is there for all of us and Christ is there for all of us."

One in four women in America has been involved in abortion, he lamented. "It will be a sad day when men and women like us stop having the guts to stand up and say, 'This is killing.'"

On the anniversary of the legalization of abortion, Martin continued, "We're here to say that we have eyes that see. We see children dying. We see women hurting. And some of us will not stop standing up and saying, 'This is killing and thou shalt not kill.'"

At the close of his remarks, the audience responded with a standing ovation, then solemnly watched the symbolic lighting of 16 candles for each year that abortion has been legal in the United States.

To conclude the program, Kim Ledbetter, president of Right to Life of Indianapolis, introduced Andy Westcott of New Palestine, an active pro-life worker who lost his wife, Julie, and four children in a house fire last December.

Recently released from the hospital, Westcott said he was pleased to be able to attend the program to announce the formation of a fund to construct a memorial in his wife's name for babies who have lost their lives due to abortion, miscarriage, or stillbirth.

Julie Westcott was a state director of Open ARM, a national post-abortion counseling network offering abortion-related ministries, and also served as a member of the organization's national board of directors.

This "Monument to the Unborn Child" will be built in a local cemetery as a place for those in mourning to pray and reflect on the loss of children. Ledbetter explained, and will realize Julie Westcott's dream of continuing "a calling that God had laid on her heart."



PLAN MEMORIAL—Father Donald J. Eyraud (from left), Stephen Martin and Andy Westcott gather after the Right to Life of Indianapolis memorial ceremony on Jan. 22 at the Indiana World War Memorial. A "Monument to the Unborn" will be dedicated to Westcott's wife, Julie Westcott, who died recently. (Photo by Mary Ann Wyand)

Archbishop to preside at rite of election for catechumens

ilies, friends and parishioners are invited to attend.

Parishes sending candidates to the archbishop for the rite are encouraged to celebrate one of the following rites in the home parishes: Sending of the Catechumens for Election; or Parish Celebration for Sending Catechumens for Election and Candidates for Recognition by the Bishop.

During these parish celebrations, each community should be encouraged to sign a Book of the Elect to be presented to the archbishop at the Rite of Election and Call to Continuing Conversion.

Neither of the two February services for the elect will be Eucharistic celebrations.

The archbishop is scheduled to celebrate with all of the newly-baptized in the archdiocese at the annual Neophyte Mass at the cathedral on April 2 at 4 p.m.

Archbishop Edward T. O'Meara will preside at the Rite of Election and Call to Continuing Conversion at two sites in the archdiocese. This will expand the former practice of presenting the elect to their parish communities.

The first ceremony will take place on Thursday, Feb. 16 at 7:30 p.m. at St. Anthony Church, Clarksville. All parishes in the New Albany Deanery and the surrounding area are expected to participate. On Sunday, Feb. 20, at 4 p.m. at St. Peter and Paul Cathedral, Indianapolis, all other parishes, especially those in the Indianapolis deaneries, will join in the service.

Catechumens and their godparents, candidates preparing for confirmation and/or reception of the Eucharist and their sponsors, pastors, Rite of Christian Initiation of Adults (RCIA) teams and catechists, fam-



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Archdiocesan Catholic Charities

Catholic Charities shares dreams for future

by Robert H. Riegel

Twice a month, our staff at the agencies and programs of Catholic Charities, try to convey to the people of the archdiocese, what it is we are doing to serve those in need. We have had features about our senior programs, our counseling services, our shelters, our maternity services and our efforts for children and youth throughout the Archdiocese.

As we begin a new year I would like to use this column to place a perspective on these efforts and to share our dreams for the future. Five years ago the newly-formed board of directors of Catholic Charities set as one of its major goals a presence of our work in every area of the archdiocese. While we have succeeded in reaching this goal in some fashion, in many instances our presence is still only a token and barely scratches the surface of human needs.

We are proud of the continuing development of Terre Haute Catholic Charities, New Albany City Catholic Charities. We are also pleased with the counseling services available in the Seymour, Batesville and Connersville Denaries, but know we can and should do much more in those areas.

St. Elizabeth's home has developed outreach to more and more areas of the archdiocese and the state, while St. Mary's Child Center's programs are strengthened in its beautiful new location.

Our limitations are often in resources, sometimes in vision, sometimes in relationships or in energy. The needs are present throughout the archdiocese—personal needs, material needs, needs for comfort and counsel, health care concerns, even hunger and homelessness. Rural, urban, small town—all share these needs.

We have attempted to address the area of resources in a number of ways. Support for the Annual Archdiocesan Appeal and the other efforts of the Archdiocesan Development Office is being linked with specific

fund-raising efforts by individual Charities' agencies and programs—so don't be confused if we sometimes appear to be duplicating efforts.

Catholic Charities has already been blessed with some bequests which have been placed in the new Catholic Community Foundation and interest from these investments will supplement our budget. All in the archdiocese can remember Catholic Charities in their wills. And the establishment of the Catholic Charities USA national credit card, CARITAS, will be another source of local income.

With regard to vision, relationships, and

energy, Catholic Charities is committed to full partnership with the archdiocese in developing and implementing the Archdiocesan Pastoral Plan. The role of social ministry in such a plan is most obvious and Catholic Charities will be a major part of this ministry.

Over the years, Catholic Charities programs have often been developed parallel to the parish structure rather than integrated within it. Often Catholic Charities agencies have served community needs that could not be met at a parish level and have responded to persons of all religions in doing so. There have been both pluses and minuses to this

model. Our goal for future years must be an enhancement of our relationship with parishes and parishioners, coupled with a continued witness of service by the church to the broader community.

At this writing over 200 volunteers are serving on the various agency boards and advisory councils of Catholic Charities throughout the archdiocese. These are the leaders in this effort. I strongly urge readers to let them and the staff of our programs know their views on these issues. With this input and the development of pastoral plans, we can continue to sharpen our goals for the future.

Serrans told ICC legislative priorities

by John F. Fink

Dr. M. Desmond Ryan, executive director of the Indiana Catholic Conference (ICC), explained the ICC priorities for the present Indiana General Assembly during a talk to the Indianapolis Serra Club Monday, Jan. 23.

The ICC is the public voice of the Catholic Church in Indiana. Its board of directors consists of the Indiana bishops plus one lay person from each diocese. Indianapolis Archbishop Edward T. O'Meara is general chairman. The ICC takes positions only on issues on which there is consensus among members of the board.

Ryan said the ICC is interested in a broad spectrum of issues, following the consistent ethic of life principle. Among the issues he discussed specifically were:

► Pre-natal care. The ICC strongly supports a bill that would require the state board of health to make grants to not-for-profit organizations for the purpose of providing viable alternatives for pregnant women who are in need of assistance in carrying their expected children to term.

► Gender-selective abortions. The ICC strongly supports a bill that would make it a felony for a physician to intentionally, knowingly, or recklessly perform an abortion with knowledge that the pregnant woman is seeking the abortion solely because of the sex of the fetus.

► Feticide. The ICC supports passage of a bill to penalize certain acts involving a human fetus.

► Non-public schools. The ICC supports a bill that would extend the present income tax credit for contributions to colleges to include public and private schools, grades 1 through 12. It also supports a bill that would require the state to pay for ISTEP testing in all accredited schools. At present, non-public schools are required to administer the tests but must pay for the testing and scoring themselves.

► Family leave. The ICC supports a bill

that would allow family leave in cases involving the birth, adoption or serious illness of a child with protection of the employee's employment and benefit rights.

► Gambling. The ICC supports the legalization of bingo but will probably oppose the legalization of casino gambling. Ryan said that it will oppose gambling only when it is determined that it would be detrimental since the church teaches that gambling itself is not inherently evil.

► Capital punishment. The ICC will oppose all bills that include capital punishment and support those that would replace the death penalty with a sentence of life imprisonment without the possibility of parole. Ryan noted that 70 to 75 percent of the people, including Catholics, disagree with the church on this issue, but the ICC issued a statement in September, 1986 outlining the reasons why it is opposed to capital punishment.

Proposed Indiana legislation reflects concern for homeless

by Ann Wadelton

Several bills introduced in the Indiana General Assembly remind legislators that Indiana has not escaped the national problem of homelessness. An estimated 10,000 to 30,000 Hoosier men, women and children are without homes, according to Dr. M. Desmond Ryan, executive director of the Indiana Catholic Conference (ICC). Dr. Ryan represents the church as an official lobbyist at the Indiana statehouse.

The estimated number of homeless includes those who sleep in shelters and those who are on the streets, as well as the "marginally housed"—those who have lost their own homes, but are staying with others. Increasingly, women and children are among the homeless. Most of them, but not all, are among the marginally housed.

Why the dramatic increase in homelessness? Among the reasons are the loss to Indiana of many high-paying factory jobs and an increase in lower-paying service jobs; the cut-back in federal funds for low-income housing; and the demolition and rehabilitation of apartments and homes for upscale renters.

In Indianapolis, names are no longer being taken for subsidized housing. The list already includes 4,000 families. Former director of the Department of Human Services Jean Merritt says that some of these families will wait ten years before subsidized housing becomes available.

Several "homeless" bills introduced this session are preventive, including emergency help for Aid to Families with Dependent Children (AFDC) recipients. Others would encourage development of affordable housing. Closely related is the effort to raise the state minimum wage, currently \$2 an hour.

The emergency aid bill, Senate Bill 547, was introduced by Senator Vi Simpson (D-Bloomington) and would give assistance to

AFDC households for emergencies involving shelter, utilities and food. Assistance would be limited to 30 days in any year.

In Indiana, emergency help comes primarily through the poor relief system, operated by the township trustee. In many townships, the financial level for receiving help is lower than AFDC benefit levels. So, anyone on AFDC is automatically denied assistance, regardless of the problem. This is true in Marion County. Parents who cannot meet rent or utility payments are faced with evictions and disconnections.

AFDC-E is a federal match program for emergency help. Twenty-five states currently use the program. Costs are shared equally between federal and state governments.

A second preventive method involves raising the state minimum wage from the current \$2 an hour level. The state minimum applies to in-state companies doing less than \$300,000 sales volume a year. It was last increased in 1977.

Of the 41 states that have minimum, Indiana ranks 36th lowest, tied with Montana and 15 cents less than Kentucky's minimum.

Another legislative solution to the homeless situation would be the creation of more housing. One bill has been introduced in both the House and the Senate. That bill would establish a housing trust fund to be used for the development, rehabilitation, or financing of affordable housing for low income individuals. The bill would include targets to assure that those most in need are actually assisted.

The housing trust fund would generate funds which could be matched and leveraged by private lenders and investors, communities and not-for-profit organizations. It would put Indiana in a position to receive additional federal funding through new housing legislation expected to be created at the federal level this session.

Matters Temporal

by Msgr. Gerald A. Gettlefinger
Secretary for Temporalities

A Word of Thanks

For two weeks I ran an invitation to anyone interested in applying for the position of chief financial officer for the archdiocese. It is now time to thank all those who inquired about the position. I am especially grateful for the considerable number of formal applicants.

Initial interviews with those who have applied and whose qualifications match the position are now being arranged.



Compensation Administration Committee

Earlier in the fall, I mentioned that a small task force had been established to establish the monumental task of establishing schedules of compensation for all levels of employment in the archdiocese. Assisting in that effort is Sister Barbara Garland, a nationally known person with considerable experience in this area. The members of this task force include Sister Loretta Schafer, assistant chancellor; Harry T. Dearing, director of management services for the archdiocese; Sister Mary Gilbert, treasurer for the Sisters of St. Benedict; Rex Camp, staff to the Indianapolis Diocesan Coordinating Committee; John Kistner, personnel department of Bank One; John Wyand of St. Vincent's Hospital; and myself as secretary for temporalities.

The process is moving apace which has required many, many hours of committee time as well as completion of questionnaires by current staff at the archdiocesan level.

The outcome will be most helpful to all in the archdiocese with the responsibility of hiring staff members. For many years, the Office of Catholic Education has provided very clear guidance in establishing

appropriate compensation schedules for educational personnel. Those already established are not now being addressed even though there may be need to review them in the future.

Elements to be Considered
In Job Classification

It was made very clear to us that we needed to decide on what were those elements for which more or less compensation would be given. We chose seven to consider: How much education is needed for this task? How much experience? What is the scope of responsibility? What is the consequence of error should this employee make a mistake in the performance of the job? How much supervision is there? What kind of contacts both inside and outside the organization? Are there conditions in the work place that are more or less difficult?

Once we determined those elements for which compensation would be given, a questionnaire was prepared for archdiocesan level staff members in all jobs. They responded to the above questions (simplified here for lack of space). These questionnaires were then reviewed by each employee's supervisor for accuracy and completeness. They were then returned for our further work.

The seven elements were then factored out using numbers to identify greater or lesser importance for a particular job. The clearest example is education required for a position. Most will recognize that some jobs demand more education than others. A job calling for only a high school diploma was given less points than one needing a doctor's degree.

Upwards of 200 job questionnaires were reviewed. Each one was analyzed by two members of the committee. Once completed, the same two members, using their own tally sheets, came together and agreed upon a combined score for each position reviewed.

More next time.

COMMENTARY

The Bottom Line

Where should a writer draw line on creativity?

by Antoinette Bosco

It is so easy to hurt someone when we don't think.

I read a story about a poet whose poetry caused a trauma for his local grocer.

The poet was Pulitzer Prize winner James Merrill, scion to the Merrill-Lynch brokerage fortune, who published a work called "November Ode" in the *New York Review of Books*. The poem began its first stanza with a line about a "dear, dim grocer" with which he was familiar.

In the 68-line poem describing the family grocery business, Merrill referred to a "dead mouse and decimated shelves."



He wrote, "The son picked to succeed him never lived up to the seigniorial old man." Commenting on Merrill's poem, Ronald Albamonti, who took over Roland's Market from his now deceased father, said, "Why he would do something like this, I don't know."

The grocer felt there was no doubt who Merrill was talking about in the poem because "I'm the last grocery store in town." Albamonti was embarrassed and insulted. He believes the poem was a deliberate attack on the recent drop in quality at the market, which he attributes partly to the changing local economy.

The town lately has become "artsy" and affluent. People prefer gourmet shops and they snub the old market.

"When there's a snowstorm, I'm everybody's buddy, and when there's a hurricane threat, everybody loves me," Albamonti said. "But the rest of the time they just stop

by for a loaf of bread or something," he commented.

The poem was the last straw for Albamonti and he sold Roland's Market. Though he doesn't know where he is going, he says he is leaving town.

According to *The New York Times*, "November Ode" has become one of the most widely read poems ever written in the little village where Roland's Market used to be.

Some residents believe the poem was meant to be sympathetic to the struggle faced by family-run stores.

Merrill defended the work. He called it a lament on the dissolution of older communities in general.

For Albamonti, however, it didn't feel like a generalized lament. It had all the punch and power of a personal attack.

Who would have thought that a poem published in a literary review would hit someone this way?

The incident reminds me of "Absence of Malice," the movie where Sally Field played a reporter who wrote a story which caused such shame to a young girl that she committed suicide. The reporter had intended no harm—she was just "covering a story."

Where should a writer draw the line when his or her words will bring pain or humiliation to another person? How can a writer, or any artist, justify using some individual's shame to create a story or a work of art?

The excuse of "just doing my job" is never really justifiable when it humiliates someone else. We always owe it to each other to consider carefully the consequences of our actions.



Creative efforts and job efforts whenever possible ought to go towards uplifting others, rather than denigrating them. Instead of exploiting people's weaknesses to get a job done, we could work consciously to bring out the good in others.

It all makes me reflect on the nature of thoughtful compassion.

For starters, whether we're at work, in politics, in families or in some creative endeavor, we have to think two or three times before using another person for our own ends.

1989 by NC News Service

The Human Side

Healthy, active mind is gateway to good morale

by Father Eugene Hemrick

While there are many creative and energetic priests today, "a serious and substantial morale problem" also exists in the priesthood, according to a report from the U.S. bishops' Committee on Priestly Life and Ministry.

Among the reasons cited for poor morale among priests are loneliness, overwork, confusion on how to reconcile official directives with the needs of American laity or the painful experiences connected with the consolidation and closing of parishes.

What might foster better morale? For starters, may I make two suggestions?



Pope John Paul II has referred often to the right of the worker to be justly compensated and also to receive a sense of dignity from work.

If priests' morale is to improve, perhaps a place to start is with the dignity of their living situation. More often than not, the places where priests live are also the places where they work.

So many rectories are Grand Central Stations. Open to everyone, privacy is nil in many. Regular eating and sleeping habits imitate those of firefighters in a busy firehouse.

Many one-priest rectories are without a housekeeper and a fair number lack any resemblance to a home.

Priests might do well to apply the pope's teaching about the dignity of work to their own working conditions.

My second suggestion is based on St. Thomas Aquinas' definition of the virtue of "magnanimity." He defines it as "a stretching forth of the mind to great things," showing that we must use the best of our talents and push them to the furthest limits because they were given to us by God for these purposes.

What this suggests to me is that one thing priests might do with greater intensity is to upgrade their education continuously. Unfortunately, with fewer priests available, there is a tendency in some places to have priests forego additional education, instead assigning them to parishes regardless of talents. Going back to school or taking on special ministries which require additional education are seen as non-priestly activities, as though a priest who does so is off doing his own thing.

Yet when education and specialities are neglected, we are more likely to encounter difficulties with the priesthood. We may get a priesthood that is overly authoritarian due to educational insecurity, or a priesthood that waters down the Gospel because it lacks in-depth knowledge of it, or a priesthood that becomes lackadaisical because it needs the spark of specialized people.

No doubt there are other excellent ways to improve the morale of priests. I have proposed two: the first because it focuses on the environment a priest lives in most. Our surroundings dictate our disposition toward life and priestly morale depends heavily on his disposition.

The second focuses on making the mind healthy and active. Such a mind is the gateway to good morale.

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Everyday Faith

A hug makes religious differences less important

by Lou Jacquet

Few Catholics know much about the history or theology of the Jehovah's Witnesses. But it is no state secret that many Catholics—indeed, many Americans of every faith—do not much care for the Witnesses they encounter.

Few doubt their sincerity. But the aggressive, door-to-door proselytizing of this 2,000,000-member sect has made them something of a national symbol of intolerance. The nation that claims to respect all religions can be distinctly uneasy with the one founded by Charles Taze Russell.

Like everyone else, I have had my share of front-door encounters with Witnesses. Once I even decided against buying a house that I was quite fond of because it was located next to one of their meeting halls. On other occasions, sitting on my front porch discussing points of doctrine with Witnesses, I have come away exasperated at their unwillingness to even consider the Catholic view.

And since Witness leaders have long been

known to rewrite Scripture to suit their own purposes, I am distinctly uneasy in the presence of both Witness theology and their virulent anti-Catholicism. Besides, it is difficult

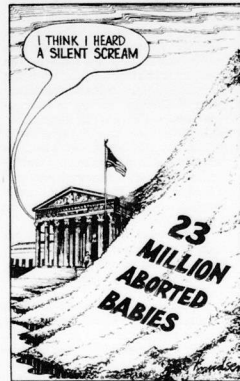
to take seriously a religion that believes Jesus Christ returned invisibly to earth in 1914, or that he was originally Michael the archangel who lived and died as a man.

But here is a curious fact. In the abstract, the Witness worldview does seem strange. But the one Witness I have known personally, my Aunt Millie, is a wonderful human being. At 80, she is a much-beloved member of her neighborhood and our family. She treats every visitor with charm and grace, and her marriage to a Catholic has been strong for over 50 years.

When I visit with her, I realize that my perception of the Witnesses—aggressive, irritating door-to-door proselytizers and defenders of what strikes me as an incoherent and indefensible doctrine—must coexist with what I know of my aunt.

It is true that I cannot talk religion with her. It's an area that we have quietly agreed to disagree about. As someone who sincerely believes that only 144,000 persons in the history of the world will be saved, she has no patience with my Catholic worldview.

But then she cooks a wonderful meal. She remembers old stories about my mother that no one else remembers. She gives me a warm goodbye hug and bakes something to



eat for the long drive home. And our religious differences seem less important.

On the drive home, I think about the fact that each of the Witnesses who come to our doors must be viewed in at least one other perspective. Whatever their views, however irritating their methods, each deserves to be treated with dignity. After all, each may be an "Aunt Millie" to someone.

the criterion

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to the editor

No mention of Cathedral in obit

The death of Father Frederick Schmitt, whom I consider a good friend as well as an excellent teacher, greatly saddened me and the others who accompanied him on the European tour this Christmas break. However, my sorrow was changed to confusion when nothing was mentioned of his commitment and excellent work for Cathedral High School in *The Criterion* article of January 6.

No recognition was made at all but two of the 26 students who accompanied him on his trip are from Cathedral. We all share the feeling that we were privileged to be able to spend his last days with him.

As in all other places he worked, Father Schmitt contributed greatly to the Cathedral community, serving all of us as a teacher, an administrator, and an advocate of school loyalty and spirit. Since I have worked for him at Cathedral the past two summers, I feel I am qualified to attest to the fact that Father's input into matters such as running the bookstore and making class schedules was vital to the success of the school.

Several of my friends and I were some of Father's most constant companions during his last three years. Seeing him at school and visiting him on occasion at St. Rose, I know that we spent more time with him these last years than any other single group of people. We were the people he wished to surround himself with; we were his friends. I feel that he truly enjoyed our company. I am extremely hurt that Cathedral High School was not even mentioned in *The Criterion's* tribute; after all, he gave so much for us and for our school.

Since we are all members of the Catholic community, I feel confident that this mistake was merely an oversight on the part of *The Criterion*. I am writing this letter merely to complete the portrait *The Criterion* gave of Father Schmitt, and I think we all owe it to Father to be fair to him. With this in mind, I would like to request that this letter be printed in the paper as my memorial of Father Schmitt.

John P. Fischer, Jr.

Indianapolis

(Editor's note: Due to incomplete biographical data received, this information was not included in the obituary published on Jan. 6. However, it was included in a follow-up story on page 2 of the Jan. 13 edition. We regret the omission.)

Memories of Father Schmitt

We will never forget him. His teachings will live on in us forever; he was always there when we needed him. He never said 'no' to anyone. We always knew how he felt; there were no guessing games with him. He was a great man, which made him an even greater priest.

Our family grew up with Father around when he was at Nativity Parish for the 15 years we were there. We were also at St. Rose these last two years.

He died in a country he loved, doing what he loved to do.

Father Schmitt, you will see and enjoy all God's promises. Thank you for being you.

Pat Mathauer

Mooreville

Interpretations of Vatican II

In the article in the Jan. 13 *Criterion* about the Council of Priests recommendations, the study found that priests felt trapped, overworked, frustrated and suffer low morale. I believe that most people are very much in sympathy with the results of the study.

However, one part of the article stands out as perhaps spilling into almost all of the rest of the problem—the part about Vatican II.

Too often when you ask questions about Vatican II, you are given an answer of what Vatican II means to them—not what it means, but only what it means to them and how whatever it is that they are doing is in accord with Vatican II.

If a priest is conservative, the document is seen in a conservative light. If the clergyman or nun is liberal, what it means is a liberal point of view.

I do not believe that any document can be so divergently read or variously interpreted. It is almost that they expound their point of view and use Vatican II to reinforce the view.

It is not only Curran, Hunthausen and Fox and other notables who use this way; many others are doing the same thing. "So and so" will say one thing and use Vatican II for reinforcement; somebody else will show that Vatican II says just the opposite.

Many times the parish priest will place himself in the middle with such pressures on both sides. It is no wonder he feels trapped, overworked and frustrated and suffers from low morale.

Larry E. Jines

Indianapolis

Too much nudity on television

Thanks to Cynthia Schultz for her Jan. 6 "Profanity in Television Script" letter. She wrote NBC President Tartikoff's name and address. She encouraged people who felt as she did about profanity on the airwaves to let him know of our objections.

I did that and our enlightened him, too, on the subject of too much nudity on TV. My closing remark to Mr. Tartikoff was: "I encourage clean language and covered bodies; the opposites are a turn-off."

Judy Mader

Parkersburg, W.V.

Save stamps for the missions

Would you share with your readers the information of how useful the used postage stamp can be to our foreign missions? For more than 20 years we have had an organized effort of converting used postage stamps to funds which support our missionaries in foreign lands.

To continue this good work we need many who will make the small effort to save stamps for us. Just think. You remain at home. You use wastebasket material. This little effort gives you the right to say that you share in the good works of the brave men and women who bring the Good News and a helping hand to those less fortunate.

Help us to continue this good work. Save stamps and send them to the address below.

Rev. Louis J. Derbes, CM

Stamp Department
Vincentian Foreign Mission Society
St. Mary's Seminary
Perryville, MO 63775

No mention of King's birthday

I look forward to reading *The Criterion* each week and I also encourage the teens in my household to do so. For this reason, as a black Catholic in the West Deanery of the Indianapolis Archdiocese, it was with hostility and disappointment to read the Jan. 13 issue and find absolutely no mention of Dr. Martin Luther King.

Not because of his nationality, his works for equality, his non-violent resistance—more so because he was a Christian and Jan. 15 does mark his birthday. *The Criterion* is focused on Christianity, is it not?

It is sad enough that he is not mentioned in our Catholic school systems (only the predominantly black one) because they neglect to teach black history. I feel in order for *The Criterion* to be for all Catholics it must accept its total responsibility to all cultures. Doing so will not put one above the other, but help to educate all. A quote from Katharine Bird's article: "People of principle and high moral standards, they 'gave superb leadership based on deep religious sense.'"

So just a word or two would have been most appreciated.

Judy Johnson

Indianapolis

(Editor's note: *The Criterion* covered the Holy Angel Parish march for King's birthday on page 1 of the Jan. 20 issue.)

'Coition is not for pleasure'

Our pleasure-bent society finds it hard to swallow (and digest) *Humanae Vitae*—Pope Paul VI's encyclical on the regulation of births, briefly stated—that the possibility of procreation cannot be separated from the act of intercourse.

For those who consider this a revolutionary theory, one which is way off-beat, I submit the following segment of Thomas Jefferson's letter to John Adams dated Oct. 28, 1813:

"It is in conformity with the principle adopted afterwards by the Pythagoreans (in the fifth century before Christ), and expressed by Ocellus (in Greek), which as literally as intelligibility will admit, may be thus translated: 'Concerning the interpenetration of men, how, and of whom it shall be, in a perfect manner, and according to the laws of modesty and sanctity, conjointly, this is

The Criterion welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues as long as those opinions are relevant, well-expressed, temperate in tone, and within space limitations.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will resist demands that letters be published. The editor may also edit letters for length, grammar and style.

Letters for publication should be sent to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206.

what I think right. First to lay it down that we do not commit for the sake of pleasure, but of the procreation of children. For the powers, the organs and desires for coition have not been given by God to man for the sake of pleasure, but for the procreation of the race. For as it were incongruous for a mortal born to partake of divine life, the immortality of the race being taken away. God fulfilled the purpose by making the generations uninterrupted and continuous. This therefore we are especially to lay down as principle, that coition is not for the sake of pleasure."

Jerome W. Schneider

Jasper

I'm glad you're not my priest

In response to the women's group in the Archdiocese of Indianapolis that responded to the bishops' pastoral letter on women (page 1 article in the Jan. 6 *Criterion*), from a woman who has a very fulfilled life, to women who obviously have a very frustrated life—I'm glad you're not my priest.

Dorothy Demuth

Indianapolis

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A Charismatic Mass

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Sharper Image can't cut it

Another gift occasion has passed, and again the "children" have not prevailed upon Grandma to let them buy her a microwave. Contrary to their reasoning, what she actually needs is a new nail file, a briefcase not held together by twine, perhaps even a pedometer to take on her walks.



What she does *not* need is an expensive machine which will take up space on the kitchen counter and be used only to warm butter and heat leftovers. Besides, the thing is liable to zap her before she can pop a corn, or explode in a petulant and messy fit if she forgets and wraps something in aluminum foil.

Grandma is simply not with it. She's out of sync because she refuses to lust after



Grandpa is just as old fashioned. He hopes to retire before he is computerized right out of the human race. His nightmares are full of machines whose workings are nothing like his auto's, and whose entire operation is obscured by foreign terminology. Even having studied Latin will not clarify his grasp of this modern nemesis.

The electronic devil issues commands and then has the nerve to patronize a man who remembers when television sets were a novelty. "Good morning, Supervisor," it smirks. "Please wait." Or, snottily broadcasting his errors as it buzzes for emphasis, it comes up with: "Wrong file name."

But the older folks are not the only ones being abandoned along the path of technological progress. Kids, too, are expected to embrace the latest technical fads in their areas of interest, and if they

Children are preyed upon by advertisers who mistake their primitive social behavior for war lust. Every item of weaponry extant is imitated in workable form for their "play," in addition to other so-called "toys." Most of which were probably dreamed up by anti-social manufacturers while they were undergoing psychoanalysis.

Current social attitudes are also fashioned into marvels of verisimilitude for the kiddies. We now have anatomically correct dollies who can throw up and potty. Surely more varieties, which will be able to simulate other healthy human functions, can't be far in the future.


Upscale catalogs tout cross country skiing machines for home exercise, battery driven spice cabinets that will dispense quarter teaspoons of ground cloves at the touch of a sensor. Yes, the wonders of human imagination and technology abound for purchase by the willing and the unwilling in every environment, including the shopping channels on TV.

The useful and necessary items in our lives seem to be losing ground rapidly to the useless and luxurious creations of hucksters. Some of us find The Sharper Image is not on the cutting edge.

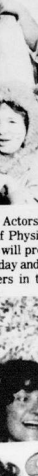

The Ad Game

\$25 — A PUZZLE FOR PRIZES — **\$25**

The following readers correctly unscrambled last week's puzzle:

[illegible][illegible][illegible]

1 The Young Turners School Performing Arts at 2 p.m. on Saturday. All the performers



g Actors from Atheneu
of Physical Education
ts will present "Cinderella"
aturday and Sunday, Jan. 28-29.
mers in the production are

St. R
50
Early

St. The collection is North American tourists. The collection is North American tourists. The collection is North American tourists.

being taken on its first trip. It has never before been to the Vatican Museum in Rome. Tuesdays through Thursdays are free on Tuesdays or Wednesdays, \$2 for seniors and \$5/family.

Relief Bowl Lenten prayer and almsgiving service. The Rice Bowl will be held at the parish throughout the Lent. Participants eat a meal a week and donate to the Rice Bowl. Seventy-five percent of the proceeds benefit development projects in the rice areas and 25 percent are for anti-poverty programs. The rice bowl has been funded for water, irrigation system assistance, health care, and community stability and development.

youngsters in grades one through high school. Here St. Simon student **Laura Thibo** (left, front) and St. Monica student **Paula Taylor** (right, front) join other kitties during a performance of the play in the Athenaeum Club, located at 401 E. Michigan St. Group rates available. Call 317-635-7477.

✓ **Daniel P. McGinley**, executive director of Gibault Home for Boys in Terre Haute, has been appointed to the Indiana State Board for the Coordination of Child Care Regulation, which meets monthly. The Board rewrites regulations for the licensing of facilities for foster care, shelter care, group homes, residential care and day care so that state operating regulations will be standardized for each type of facility.

✽ A farewell reception for **Providence Sister Helen Ann Conway** will be held from 2 to 4 p.m. on Sunday, Jan. 29 at St. James the Greater Parish Hall, 1135 E. Cameron St. Sister Helen Ann will retire to the motherhouse at St. Mary of the Woods on Feb. 3, the 63rd anniversary of her profession. She has been associated with St. James Parish for 23 years, 11 years as a primary grade teacher at the former parish school and for the past 12 years as pastoral assistant, coordinating visits to parish shut-ins. The former Catherine Conway of St. Anthony Parish in Indianapolis served as an elementary school teacher for 51 years in the Indianapolis area. She is the Sister of Providence. Her new address will be: Owens Hall, St. Mary of the Woods, Ind. 47876.

check-it-out..

✓ An exhibition on "Views of Rome: Watercolors and Drawings from the Collection of the Biblioteca Apostolica Vaticana" will be on view March 18 through June 4 at the Indianapolis Museum of Art, 1200 W. 38th St. The collection is being taken on its first North American tour. It has never before been shown outside the Vatican. Museum hours are 11 a.m. to 5 p.m. Tuesdays through Sundays. Admission is free on Tuesdays or to museum members at any time; \$2 for adult non-members; \$1 for seniors and children; maximum charge \$5/family.

✓ **The Operation Rice Bowl** Lenten program of fasting, prayer and almsgiving offered by Catholic Relief Services will be sponsored in many parishes throughout the archdiocese during Lent. Participants eat at least one simple meal a week and donate the money saved to the Rice Bowl. Seventy-five percent of the proceeds benefit development projects overseas and 25 percent are retained locally for anti-poverty programs. Worldwide projects which have been funded include safe drinking water, irrigation systems, crop marketing assistance, health care, improving community stability and increasing agricultural yields.

VIPS...



✓ The Young Actors from Athenaeum Turners School of Physical Education and Performing Arts will present "Cinderella" at 2 p.m. on Saturday and Sunday, Jan. 28-29. All the performers in the production are



LET'S TWIST AGAIN—St. Roch Home School officers (from left) Karen Uberta, secretary, Marcy Baker, president, Dave Baker, and Karla Allen, treasurer, are advertising a 50s and 60s Sock Hop on Saturday, Feb. 4 at 3600 S. Meridian St. Featured at the dance will be D. J. Don Tilford, and contests for Best 50s and 60s dress, best decorated socks, Twist, hula hoop and bubble gum blowing. \$5 admission includes beer, wine, soft drinks and snacks. Call 317-783-5545 or 317-784-4569 for tickets.

ANSWERS TO LAST WEEK'S "AD GAME" —
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Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #4). Congratulations to the winner this week.

Shirley Stiller, St. Mary, Navilleton
— Your \$25 Check is in the Mail —

- 1) Anyone can enter "The Ad Game" with the exception of employees of the Criterion and their families.
- 2) Entries must be received on or before noon on the first Tuesday following publication of the game.
- 3) All entries must be accompanied by the name and address of the person submitting the answers.

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

✓ Butler University has announced the establishment of the **Dr. John Morton-Finney Scholarship for Afro-American/Black Students** who attend high schools in the Indianapolis metropolitan area. Candidates must display outstanding academic achievement, leadership ability and community involvement. Recipients will receive full tuition, room, board and books at Butler, and the scholarship is renewable four consecutive years (five for pharmacy students). Applications, available from high school guidance officers, are due March 15 and winners will be announced by April 21.

✓ In preparation for its St. Pat's Dinner Dance on March 17, St. Luke Parish in Indianapolis will sponsor **Social/Nightclub Dance Lessons** by resident Leprechaun and Irish jig star Jim McMahon from 8 to 9:30 p.m. on Fridays, Feb. 17, 24, March 3 and 10 in St. Luke Cafe. \$3 per person; singles and couples are welcome to attend.

✓ A Chicago Cubs Caravan luncheon benefit for the Indiana Amateur Baseball Association (IABA) will be held at 12:30 p.m. on Thursday, Feb. 2 in the Westin Hotel, 50 S. Capitol Ave. The IABA sponsors annual summer league tournaments in an organized summer league, where 60 teams last year included teams from Roncalli, Chatard and Cathedral High Schools. They also raised money to build a home park at Marian College, which is the first lighted baseball facility in Indianapolis other than Busch Stadium. Chicago Cubs luncheon visitors will include President Don Gresenko, announcer Dewayne Staats, Hall of Fame player Billy

Williams and players Les Lancaster and Mike Harkey. Reservations at \$15 per person may be obtained by calling 317-636-2977.

✓ Archbishop Edward T. O'Meara will present **Religious Awards in Scouting** at 2:30 p.m. on Sunday, Feb. 5 in SS. Peter and Paul Cathedral. They will include Family of God, Live by Faith and Parvauli Dei awards for Brownies, Girl Scouts and Cub Scouts; the Marian Award for older girls; and the Ad Altare Dei and Pope Pius XII awards for Boy Scouts. Recipients of adult awards will include: **Lacy Price**, St. Simon, Father **Joseph Riedman**, Our Lady of the Greenwood, Susan **Rolfen**, St. Barnabas, and **Richard Steinger**, St. Earmabas, the Bronze Pelican award; **Marilyn Swift**, St. Lawrence, Indianapolis; the St. Elizabeth Seton Award; and **John O'Tain**, Our Lady of the Greenwood, the St. George Award. The Annual Boy Scout Retreat will be held on Saturday, March 18 at Camp Belzer in northeast Indianapolis. All Cub Scouts, Webelos, and Boy Scouts are invited to attend.

✓ The Little Portion Retreat Center affiliated with the Franciscan Brothers and Sisters of Charity founded by **John Michael Talbot** near Eureka Springs, Ark. has announced its 1989 retreat schedule. It includes: "The Christian Looks at Suffering," directed by retreat center program director **Deacon Samuel Hilburn** the weekend of Feb. 24-26; and "Holiness," directed by Franciscan Father **Martin Wolter** on the weekend of March 10-12. For more information write the Center at: Route 4, Box 430, Eureka Springs, Ark. 72632.

St. Benedict celebrates rededication of church

by Ann All

St. Benedict Parish in Terre Haute marked the first renovation of its church in more than 50 years with a rededication Mass celebrated by Archbishop Edward T. O'Meara on Sunday, Jan. 20.

Father Kent Biergans, pastor of St. Benedict, said that the special Mass served three specific purposes. "It's a rededication of our church; it begins preparations for our 125th anniversary year; and it's a part of the Renew project here."

The Mass celebration was designed to "focus on the people in our parish and their rededication of spirit," Father Biergans added.

To that end, the cover design on the Mass program featured a circle of people with arms linked surrounding the church and the inscription, "St. Benedict Parish, Terre Haute, Indiana, founded 1865, our rededication."

St. Benedict Parish was established in 1865 by German-speaking members of another Terre Haute Parish, St. Joseph. The first building was opened on the site that year. Later a rectory and school were added. A new church was constructed in 1896. A

fire damaged this structure in 1930. The church was then restored and rededicated in 1931.

The recent renovations, which include a new sound and lighting system, carpeting and a new pulpit and altar, were the first since 1931. Father Biergans said the renovations took about two years, from "initial discussions and preparations to completion of the project."

At first, there was "some resistance" in the parish, Father Biergans said. "I think we had a combination of people who wanted things to happen and people who weren't quite sure. Yet we maintained the integrity, style and tradition of the parish, while achieving something that facilitates our worship today."

Many of the improvements, such as removal of part of a communion rail and the moving forward of the altar, were designed to create a spacious worship area more in line with Vatican II guidelines.

Father Biergans said he enjoyed celebrating Mass in the newly-renovated church. "Having more space and moving the altar closer to the people—it creates a sense of unity. It's almost a tangible feeling of freedom."

Dexter gains niche in parish

by Margaret Nelson

Holy Cross parishioner Dexter Gray is an example of a person who gives back more to the community than he receives. He gives "his all" to every project he volunteers for. Fellow parishioner Maureen McLean thought Dexter could not speak when she first met him. At the sign of peace, he showed her a card with his name and address. But she soon learned better.

Within a few weeks after Dexter first attended Mass at Holy Cross, the parish had a campaign for volunteers. He became a member of the social committee. He may have been shy, but "before I knew it, he had the 'job' of directing traffic in the parking lot. Clearly, he could talk," McLean said.

"When Dexter is not there, there's no way people can get out," said McLean, a member of the Indiana Nursing Task Force. "He is very firm, but he does it in a very nice way." Dexter commands respect. He may not move as fast as the world around him, but he does not let it pass him by.

Until they identified themselves, a carload of sisters could not get past him during the parish distribution of food to the needy before Christmas. And anyone who parks incorrectly in the school parking lot remembers Dexter.

He proudly displays his Civil Defense Police badge in his bilfold. And he can tell you what that involves legally.

The orange vest and gloves and the whistle are not the only compelling things about Dexter. He works hard to fulfill his potential. And Dexter takes responsibility.

The parish council of the Indianapolis church considered Dexter when it made some renovations recently. Besides taking charge of the parking lot when people come to the St. Vincent de Paul food pantry, Dexter takes responsibility for the coffee and doughnuts after the Sunday Masses at Holy Cross. And he accounts for the cash donations.

That's where the parish council got involved. Dexter had an "office" in a corner in back of the church with a table, chair, pencils, a cash box and some supply forms. Talk barely got started about moving the sacristy, when several members of the building committee asked, "What about Dexter's office?" So an appropriate spot was designated for this purpose.

Since Dexter first came to Holy Cross, McLean, pastoral associate Franciscan Sister Marie Werdmann, and council president Ann Marie Hanlon are among those who have befriended him. He was paying rent for a dingy one-room efficiency where he couldn't even invite a guest to sit down.



Dexter Gray

Then his Supplemental Security Income (SSI) was discontinued. Somehow, the Social Security Administration got the idea that Dexter's serious volunteer "jobs" at Holy Cross were paid employment.

Finally, his parish aides were able to get that straightened out and obtain rooms for him in Barton Tower Apartments. There he became involved in the bingo games, already a favorite activity.

At these games, he met Nadine. The two fell in love and were married. The Holy Cross women consider this a life-saving match. Nadine became seriously ill after she broke her leg last winter. And Dexter gave her round-the-clock dedicated care, with knowledge he had previously acquired from Red Cross training.

Again, Dexter took responsibility. "It was just beautiful," Hanlon commented. McLean said Dexter's care and constant negotiating kept Nadine out of the nursing home. "They both look happier now than I've ever seen them. He has been able to pass on what he has received to her. He proved himself to be a most dependable person," McLean added.

McLean said, "Dexter was unusual. When we tried to reach out, he did even more. He really loves people. Because of the relationships he has made with church people, he has been a real blessing and gift to the community."



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

(Second College Edition)

Crit-ic (krit-ik) *n.* 1. a person who criticizes; 2. a person who is critical; 3. a person who is critical of; 4. a person who is critical of; 5. a person who is critical of; 6. a person who is critical of; 7. a person who is critical of; 8. a person who is critical of; 9. a person who is critical of; 10. a person who is critical of; 11. a person who is critical of; 12. a person who is critical of; 13. a person who is critical of; 14. a person who is critical of; 15. a person who is critical of; 16. a person who is critical of; 17. a person who is critical of; 18. a person who is critical of; 19. a person who is critical of; 20. a person who is critical of; 21. a person who is critical of; 22. a person who is critical of; 23. a person who is critical of; 24. a person who is critical of; 25. a person who is critical of; 26. a person who is critical of; 27. a person who is critical of; 28. a person who is critical of; 29. a person who is critical of; 30. a person who is critical of; 31. a person who is critical of; 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Cardinal says Mass for new Bush administration

by Julie Asher

WASHINGTON (NC)—Cardinal James A. Hickey of Washington Jan. 21 called for renewed efforts by the new Bush administration to fight abortion, homelessness and drug abuse and prayed for government leaders to have "moral vision" in their decision-making.

Cardinal Hickey also prayed that all in the nation would become stronger and more united as defenders of human life, peace and justice.

He made the comments in a homily at a Mass at the National Shrine of the Immaculate Conception in Washington to mark the inauguration the previous day.

"The unborn child is precious in God's sight," the cardinal said. "Let us be a strong, united voice calling for an end to abortion. We must help women choose life and offer

support and talk about the sanctity of life from the moment of conception."

He said Inauguration Day was a time for the country to renew and rededicate itself and for Catholics to renew themselves in living and practicing their faith and in working "for the common good of their fellow citizens."

Prominent Catholics among the several hundred who attended the Mass included new White House chief of staff John Sununu, Energy Secretary-designate Adm. James D. Watkins and U.S. Reps. Lindy Boggs, D-La., and Robert Dornan, R-Calif.

Though not Catholic, Robert H. Bork, who in 1987 was rejected by the Senate for a Supreme Court seat after a bitter fight, was in attendance. His wife is Catholic.

Bush, an Episcopalian, and Vice President Dan Quayle, a Presbyterian, were invited but did not attend.

In his homily, the cardinal said the Mass was to invoke "God's blessing on the Bush-Quayle administration in the challenges that lie ahead. ... We ask for them wisdom, courage and strength in decisions to be made and moral vision and strength to adhere to the values upon which our nation was founded."

Faith in Christ "enables us to stand among our fellow citizens and bear witness to the dignity of every person," including the poor, the homeless, the unborn and those "in captivity" because of drugs, he said.

"Drugs are peddled as a way of escaping the harsh realities of life," but instead imprison the users, he added.

The cardinal also said those blinded by a desire for more money, power and extravagant lifestyles needed help to see "the humanity of the child in the mother's womb."

"Money, power and pleasure are not the ways to happiness. ... Service rendered with generosity and love is the only road," he added.

The cardinal recalled that for the nation's first inauguration, the first U.S. Catholic

bishop, Archbishop John Carroll, sent George Washington assurances of prayers and support from Catholics.

Washington, he said, wrote the archbishop that he hoped America would become "the foremost nation in liberty," and the new president acknowledged the "patriotic spirit Catholics gave to the Revolution and in establishing the new government."

"The greatness of our nation is that we do not have to make the choice of identity as Catholics or as citizens" because of First Amendment guarantees of religious freedom, Cardinal Hickey said, adding that people must be vigilant "lest this constitutional right be compromised."

The following day Cardinal Hickey was among several religious leaders who participated in an ecumenical prayer service for the new administration at the Washington Episcopal Cathedral. Bush, Quayle and other officials joined more than 3,500 people for the service.

Bush had asked that Jan. 22 be a National Day of Prayer and Thanksgiving and called on all U.S. churches to participate.

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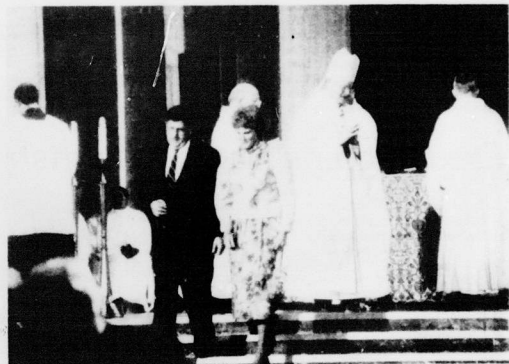
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INAUGURAL MASS—John Sununu, the new White House chief of staff, and his wife, Nancy, leave the altar after bringing the gifts to Cardinal James Hickey during a Mass celebrated at the National Shrine of the Immaculate Conception Jan. 21 to mark the inauguration of President Bush. (NC photo)

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WXIN-59

Indianapolis

Sundays

6:30 AM

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February & March 1989 TV Mass Schedule:

Date	Celebrant	Congregation
Feb. 5	Fr. Donatus Grunloh, OFM	St. Roch Parish, Indianapolis
Feb. 12	Fr. Clifford Vogelsang	St. Thomas Aquinas Parish, Indianapolis
Feb. 19	Msrgr. John C. Duncan	Our Lady of Mount Carmel Parish, Carmel
Feb. 26	Fr. David Lawler	Catholic Widowed Organization
Mar. 5	Fr. Francis Bryan	Marian College Students & Staff
Mar. 12	Fr. John Meyer	St. Catherine Parish, Indianapolis
Mar. 19	Fr. Mel Bennett	St. Alphonsus Parish, Zionsville
Mar. 26	Archbishop O'Meara	Catholic Center Staff & Families

Diverse lay organizations form Leadership Council

by Sr. Barbara Mayer

BELLEVILLE, Ill. (NC)—Representatives from a diverse group of U.S. Catholic lay organizations explored their common faith and common concerns during a meeting to form the Leadership Council of Catholic Lay Organizations.

"One of the challenges today is to have the church sing not in unison, but in harmony," Belleville Bishop James P. Keheler told representatives from more than 40 groups during the Jan. 13-15 meeting at the National Shrine of Our Lady of the Snows in Belleville.

"The church is a very fragile institution," the bishop said. "Keep our dialogue civil."

Among the participating groups were Pax Christi USA, Worldwide Marriage Encounter, Christian Family Movement, the Wanderer Forum, Catholics United for the Faith, Serra International and the National Office for Black Catholics.

"We want this to include the whole spectrum of organizations, not just a group that represents people of like ideologies," said Fred C. Leone of Silver Spring, Md., a statistician and chairman of the conference organizing committee.

"What we want to ask ourselves is, 'What can we do together as lay people in church and society?'" Leone said.

In an interview with the *St. Louis Review*, archdiocesan newspaper, Leone said the new council would not be a lobbying organization, although "we will not walk away from the major issues facing the world" such as hunger and homelessness.

The leadership council hopes to establish a formal relationship with the National Conference of Catholic Bishops, preferably through the bishops' Secretariat for Laity and Family Life.

Each of the participating organizations will maintain their identity, said Donna Hanson, a council organizer who works with the Office of Social Ministries in the Diocese of Spokane, Wash. Ms. Hanson spoke to Pope John Paul II on behalf of lay people when he visited the United States in 1987.

"We're all Catholic and we're all struggling with the same issues," she said. "We share the love of Jesus and the sacraments. We talk together facing our similarities and differences."

Charles P. Hammock, a Philadelphia attorney and past president of the National Office for Black Catholics, told the meeting's participants that vocation, communion and mission were the "three powerful doctrines" focused on by bishops at the 1987 world synod on the laity.

The vocation of the laity, he said, is "grounded in baptism, which provides the foundation for individual holiness." Laity, clergy, religious and members of the hierarchy must work together to accomplish the mission of God, he said.

Bishop John S. Cummins of Oakland, Calif., told participants that true collaboration is "consultative, listening, discerning and prayerful in nature."

Such collaboration in the church has yet to be achieved, he said, and it would require more support, formation and continuing education.

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Reverend James D. Barton, Archdiocesan Mission Director

March for Life gets Bush support

by Stephanie Overman

WASHINGTON (NC)—President Bush promised more than 60,000 anti-abortion marchers in Washington Jan. 23 that "the president hears you now and stands with you in a cause that must be won."

Speaking by special telephone hookup to demonstrators gathered on the Ellipse behind the White House for the annual March for Life, Bush said that after years of reflection on the abortion issue, he believes the Supreme Court's 1973 Roe vs. Wade decision legalizing abortion "is wrong and should be overturned."

"America needs a human life amendment," Bush told the crowd just three days after his inauguration.

The march was held the day after the Jan. 22 anniversary of the Supreme Court decision because the anniversary this year fell on a Sunday. U.S. Park Police estimated that 67,300 people took part in the march, held under clear skies with temperatures in the mid-90s.

Marching to the theme "The Pro-Life Job is Ours," the demonstrators walked after the speeches down Constitution Avenue instead of Pennsylvania Avenue, where work crews were dismantling reviewing stands used for the Jan. 20 inaugural parade. They headed for the Supreme Court and the Capitol to demonstrate further and to lobby members of Congress.

Bush called for adoption, not abortion, and expressed "deep personal concern" for "two human beings, the mother and child" who are threatened by "our American tragedy, abortion on demand."

"I'm confident that more and more Americans every year, every day, are hearing your message and taking it to heart," he said. "I promise you the president hears you now and stands with you in a cause that must be won."

March for Life president Nellie J. Gray took the president to task for allowing only one-way communication. In previous marches former President Reagan spoke via a two-way telephone hookup.

But Cardinal John J. O'Connor of New York said, "Whether the telephone connection was one-way or two-way, the president gave the strongest message to the pro-life movement I have ever heard."

Cardinal O'Connor continued, "I pray next year we will be here not to march in petition but in victory."

A group of anti-abortion leaders, including Miss Gray, met with Vice President Dan Quayle before the march.

In her address before the march Miss Gray expressed hope for victory as the result of the Supreme Court's decision to consider a Missouri law that declares that life begins at conception. The law also bans abortions at public hospitals, prohibits public funding of abortions and adds other restrictions.

"March for Life expects the Supreme Court to declare that babies are persons. No crumbs for the babies," she said.

Miss Gray then pointed out the Missouri delegation at the march, 23 busloads of people who had spent 21 hours on the road so that they could march behind their state's blue-and-white banner.

Catholic, Orthodox, Jewish and Protestant leaders participated in the march. On the podium with Cardinal O'Connor were Cardinal Bernard F. Law of Boston, Cardinal James A. Hickey of Washington, Archbishop Anthony J. Bevilacqua of Philadelphia, Bishop Thomas J. Welsh of Allentown, Pa., and Bishop James C. Timlin of Scranton, Pa. New York Auxiliary Bishop Austin B. Vaughan, who was participating in an abortion clinic protest near Washington, also was expected to take part in the march.

Orthodox Rabbi Yehuda Levin, director

of Jews for Morality, said Jews "biblically support pro-life," and introduced the blowing of the shofar, or ram's horn, to commemorate lives lost to abortion. The shofar is blown in synagogues on Rosh Hashana and at the end of Yom Kippur.

In their remarks on the Ellipse, members of Congress echoed Bush's call for adoption, not abortion, and their speeches and marchers' banners both took up Bush's presidential campaign call for a "kinder, gentler America."

Sen. Gordon J. Humphrey, R-N.H., said, "We too want a kinder, gentler America. What better way to start" than to end abortion. Christopher, he said, is "kind, gentle."

Rep. Christopher H. Smith, R-N.J., called abortion a form of "prejudice against children." In light of the Supreme Court's decision to hear the Missouri case, "now is the time to accelerate efforts" against abortion, he said.

Rep. Bill Emerson, R-Mo., agreed that "we're beginning to see the tide turn." He called the Missouri case "the most important case in years. We should all pray" that the court will reverse Roe vs. Wade.

And Sen. Jesse Helms, R-N.C., said that "one day this infamous decision... will be relegated to the bloody dustbin of history."

Rep. Robert K. Dornan, R-Calif., told the pro-lifers that they have made a difference in the attitudes of people in Congress and around the country. In 1979, the day after Pope John Paul II celebrated Mass in Washington and called for people to "stand up for life," Dornan said he used the pope's words to introduce an anti-abortion bill in Congress "and there we was hissing on the floor" of the House. Now, in the last five years, I have not heard one hiss, one boo."

Dornan told the pro-lifers that God "will raise you up on eagle's wings... and hold you in the palm of his hand."

Pro-lifers meet for Mass and prayer before March for Life

by Liz Schevchuk

WASHINGTON (NC)—Some 2,000 pro-lifers, ready "to register total disagreement" with legal abortion, filled the National Shrine of the Immaculate Conception Jan. 22 for Mass before taking their protest to the streets of Washington the next day. The evening Mass, followed by an all-night "National Prayer Vigil for Life," preceded the annual March for Life, which commemorates the Supreme Court's legalization of abortion through its Jan. 22, 1973, Roe vs. Wade ruling.

"We come from this community and from all parts of our nation to register total disagreement with that decision," said Archbishop Eugene A. Marino of Atlanta, the homilist.

"In effect," Archbishop Marino declared, "the court has said that the unborn is not a person—is therefore not a citizen—and therefore cannot have rights under the Constitution. We are here today to say that the Supreme Court of the United States is wrong."

The Atlanta archbishop was one of approximately 75 bishops and prelates who celebrated the Mass, with Cardinal James A. Hickey of Washington as chief celebrant.

"As clearly, as forcefully, as unequivocally as we can, we say that the right to life does not come from the Supreme Court—and the Supreme Court does not have the authority to take it away," Archbishop Marino said.

"In permitting abortion, we deal in death, the death of the most innocent and helpless among us," he said. "So long as we allow this generation to be at peace with the unjust death of the unborn, it is any wonder that we are so ineffective in challenging this generation to respond to the poor, the hungry and the homeless?"

Cardinal Hickey, in greetings to the congregation at the beginning and end of the liturgy, also urged continued commitment to the pro-life cause.

"We shall not stop until every human life... from the moment of conception is protected," the cardinal said. He sought "effective, caring, life-giving support" to women in problem pregnancies, "to those who say 'no' to the abominable crime of abortion."

In the homily, and later in a brief interview with National Catholic News Service, Archbishop Marino cited a reason for pro-life optimism: the Supreme Court's agreement to rule on the constitutionality of a Missouri anti-abortion law that could lead to a reconsideration of the original abortion ruling. "In Missouri the people have declared that life begins at conception—and in doing so, have sparked our hopes for a reversal of Roe vs. Wade," Archbishop Marino said in the homily.

"It's certainly been the most encouraging it's been in recent years," he told NC News.

But changing the law alone probably will not suffice, he said.

"I dare say if the law were changed tomorrow, there would still be a great many abortions," he said. "There's going to be plenty of work to be done" in changing attitudes about abortion and promoting more respect for human sexuality and marriage, he said.

"The whole mission of the church is to preach the good news and to preach conversion," he said. "We can change the law, but that isn't any kind of a guarantee there's going to be a change in behavior."

In addition to Cardinal Hickey and Archbishop Marino, prelates celebrating the Jan. 22 Mass included Cardinal Bernard F. Law of Boston; Archbishop Joseph T. Ryan of the Archdiocese for the Military Services; Bishops William H. Keeler of Harrisburg, Pa., and John F. Donoghue of Charlotte, N.C.; and Auxiliary Bishops Francis Rourke and Joseph T. Dimino of the Archdiocese for the Military Services, William G. Curran and Leonard J. Oliver of Washington, and James T. McHugh of Newark, N.J.

Cardinal Law returned to the shrine early Jan. 23 as chief celebrant for a Mass ending the vigil.

In his homily, Cardinal Law pointed out that many in the standing-room-only congregation would be exercising rights as citizens later that day to protest a legal system that fails to respect unborn life. Such protests are grounded in the fact that human life is present from the moment of conception and in the statement of the Declaration of Independence that each person has an unalienable, God-given right to life, he said.



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Spoken word passes on history and traditions

by Katharine Bird

My mother treasures a record made of her father shortly before his death in the late 1940s. A lover of poetry who had memorized many poems and frequently quoted them, the record immortalizes his distinctive "crackly" voice reciting a favorite poem.

For me it is a vivid reminder of a grandparent I remember fondly. It also is a reminder of the store he put in using his mind to the best of his ability—a value he passed on to his five children.

I like to think that many years in the future my children's children will want to listen to Grandpa Lonnie reciting his poems. For them this part of our family's history may be one way of getting to know an ancestor and learning something about what he held dear.

The story about my grandfather's record fits into what historians call "oral history."

It also illustrates the importance of the spoken word in passing our traditions, our history, from one generation to the next. And this includes religious traditions as well as family traditions.

As historians define it, oral history is testimony about the past transmitted from person to person with the intent of preserving it. Oral history is the kind of history that any person, any family, any parish community, has at its fingertips.

What oral history takes is someone with stories to tell and someone to listen. It means being attentive to what has been going on in family or community life.

And it takes imagination to make connections between what happened long ago and how it might have meaning for our lives today.

Oral history can be quite varied. It includes the stories about family history that a family passes down from generation to generation.

For instance, my second cousin Prudence, now 81, is preoccupied these days with writing down the stories her grandmother told her about the Civil War. Prue's grandfather was a physician whose nursewife helped him care for the South's wounded soldiers.

Prudence recalls her grandmother telling her of helping Southern soldiers escape from Northern jails—until she was caught in the act by Northern soldiers.

To us today listening to the stories of our ancestors, the message is straightforward: There are causes worth going to some trouble for, perhaps even going to prison and dying for in extreme cases.

Listening to the stories of our ancestors, like the stories of biblical people and saints, allows us to identify with those who have preceded us. These stories are a way of orienting ourselves to the people and events in the past that still have special value.

Oral history also can include special songs, perhaps of ethnic origin, and proverbs or sayings that have special meaning to a family or community.

Think, for instance, of the greeting the Polish community gave Pope John Paul II when he visited Detroit during his 1987 trip to the United States. Translated, the special Polish toast says, "May you live a thousand years."

Such special greetings are a way of reminding people where they came from, of what they have in common.

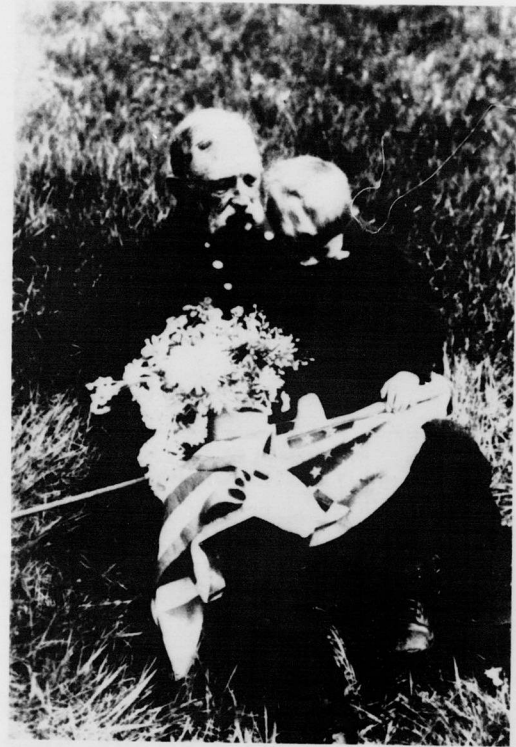
Yet another part of oral history is recalling significant days or events.

Long before the Scriptures were written down, Jews told each other about the Exodus, the day God freed them from slavery. And Christians told each other about Pentecost, the day the Holy Spirit came to the disciples just as Jesus promised.

Today Christians still tell each other the stories of the past. For us, this is an essential part of transmitting faith.

Through retelling our loud the stories of our ancestors in faith, we discover that "these people fought human battles with the aid of a heavenly helper who was involved in their struggles and lives," writes V. Bailey Gillespie in "The Experience of Faith" (Religious Education Press, 1988).

And being in touch with our roots can enable us to identify with other Christians and to accept as our own the values and morality that come from being part of God's family.



Tracing genealogy reveals God's providence

by Stan Konieczny

Marianist Brother Leo Willett speaks of relatives from the 18th century as casually as if he had had lunch with them yesterday. The former high school administrator admits he is an addict—a genealogy addict.

Discovering his links with his Catholic past and helping others uncover their roots are consuming avocations for Brother Willett, who is on the Marianists' provincial staff in St. Louis. He spends some spare hours teaching a course on researching census records for people interested in genealogy, the study of family histories.

"In family research, you start out with an interest in names, dates and places. As you go on, you want to put

flesh on these bones," he explained. Brother Willett fleshes out the story using information from parish records, agricultural surveys, tax records, and the federal census files.

"When I read this information, I realize that these people were real," he said. "They had their times. And I begin to see that I am a product of these people and their times."

Why search for his roots? Brother Willett responded by pointing to one of Christ's miracles. "Do you remember the paralyzed man whom friends carried to Christ in search of healing? Jesus was not impressed with the faith of the guy on the pallet. Jesus cured the man because of the faith of those who carried him."

"In studying my family's history, I can see myself carried to the feet of Jesus," Brother Willett said. "I firmly believe that my ancestors' heritage of faith is largely responsible for my vocation."

In genealogy you see the providence of God carrying you along, even if you like to think that you are self-made," he added. "The stories of my family help me to feel I am part of something bigger than myself and that I have my own part to play. I see that God knows me by name and he calls me."

In 1986 Brother Willett completed a three-year project to compile the sesquicentennial history of St. Jerome Parish of Fancy Farm, Ky. Included in his book are vignettes of 91 pioneer Catholic families of the area.

The superior general of the Franciscan Sisters of Our Lady of Perpetual Help, Sister Carolyn Mruz of St. Louis, set out to save a portion of her family's stories in 1985 when she began to tape-record conversations with her mother.

"Primarily I did this to preserve my mother's voice for her grandchildren and great-grandchildren, and to give

them a sense of history through her stories of what happened to her as a child immigrant," Sister Mruz explained.

Later she visited her mother's childhood home at Wiesz Siedliska in southern Poland. She climbed the steep hills and saw the places around the old family farm her mother had described so vividly.

"That visit confirmed my mother's stories, and it confirmed my belief in the importance of oral history," Sister Mruz said. "It is much like our faith. We come to know so much of the church through our traditions, which are in a sense an oral history."

"To be a people of roots means to pass on the story of faith through customs and traditions," she added, "not as empty rituals but as meaningful events in family life."

If Sister Mruz had to choose one custom her parents passed on to her, it would be sharing the Christmas Eve water, an old Polish family ritual of peace and reconciliation. "It is so deep and rich with meaning, to me," she said. "I try to send the water to every member of the family at Christmas... as a way to pass on that story."

Lucille Lawlor of Pond Settlement, Ill., has written six historical sketches on the families and communities of Gallatin County at the southeastern tip of Illinois. Her ancestors were among the Irish immigrants who settled on the banks of the Ohio River more than 150 years ago.

Her stories include tales of her family's hospitality to the legendary circuit-riding priests who traveled on horseback for months at a time to minister to the isolated frontier communities.

"I want our children to know the history of our family," explained the 80-year-old mother of six and former teacher. "I want them to know that their grandparents and great-grandparents did good things. I want them to know that these were people of faith. I think these things can influence our children because I know that such stories have enriched my faith."

This Week in Focus

Christians are people with deep roots, and these roots exist in a variety of forms. Being a person of roots can mean passing on the story of faith through customs and traditions, not as empty rituals but as meaningful events in family life. Oral history plays an important role in learning about the past, as it is readily available to people who want to learn about their own families and about their religious history. In fact, getting in touch with one's religious roots can be as easy as reading a passage from the Bible or as adventurous as traveling to Rome to tour the catacombs.

Explore religious roots to understand faith life

by Debbie Landrean

Getting in touch with one's religious roots can be as easy as reading a passage from the Bible or as adventurous as traveling to Rome to tour the catacombs.

No matter how one chooses to begin, however, exploring the rich tradition of Christianity promises to lead the adventurer on a transforming journey filled with surprises.

"The story of God and humanity is the story of surprises," says Dr. Joseph Gower, head of the theology department of St. Joseph's University in Philadelphia.

Take, for example, the story of St. Francis of Assisi. His decision to trade riches for rags both shocked and challenged his peers, and attracted a vast number of religious and lay followers.

Treading through the catacombs in Rome, listening to the ethereal strains of centuries-old church music, and sensing the continuity of the church's life of prayer through a visit to an area Trappist abbey are all different types of experiences that serve as touchstones for Catholics. These experiences not only bring history alive, but open the explorer to the tradition and religious wisdom in the church.

Looking for "the traces of what Jesus did and said" in Scripture is a way to touch base with our roots," says Dr. Bernard Prusak, professor of religious studies at Villanova University in suburban Philadelphia.

This can be done, Prusak says, by reading the Scriptures at home, joining a study class, or by cultivating within a parish a caring community which finds ways to do what Jesus would have done in our day and age.

"Jesus saw the possibility of a new future emerging now in the midst of human suffering and of all the struggle that life sometimes can bring," he says. Studying the historical Jesus challenges many "to rethink their image of Jesus a little bit, to look at dimensions they didn't reflect upon earlier."

Exploring religious roots means not merely observing individual historical events or personalities, but viewing them as a whole, as part of a living tradition with meaning for the past, the present, and the future.

And accepting one's tradition means letting it change you, says Prusak. "It's not just memorizing the past. It is precisely accepting our past with all its richness but also with all its tensions and with all its struggles" and becoming the ones who pass that tradition on to a new generation, Prusak says.

"If we're in conversation with the past, then we are walking into the future," says Gower. "History again is going to tell us about opportunities taken, opportunities missed, give us some guidance to future reality."



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Catholic Schools Week

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Archdiocesan schools plan special events

Students celebrate accomplishments

Catholic Schools Week observance begins January 29 and continues through February 4

by Margaret Nelson

Schools all over the archdiocese have planned events and displays to mark Catholic Schools Week, Jan. 29-Feb. 4. Many have tied in their Yellow Brick Road and other recruitment efforts with the celebration. Some of the plans include:

On Sat. Jan. 28, the Terre Haute Deanery will have a display in the Honey Creek Mall. Featured will be the work and achievements of Saint Patrick and Sacred Heart schools.

On Wednesday, Feb. 1, all Terre Haute Deanery schools will gather at Sacred Heart Church to celebrate a special liturgy, recognizing the role of the schools in the Catholic community there.

Sacred Heart School, Clinton—also in Terre Haute Deanery—has scheduled special events for the week including: a kickball tournament on Monday, a red and white day on Tuesday and Alumni Day on Thursday. Friday will be special when the faculty will provide a "carry-in" lunch for the students.

Students from the Indianapolis North Deanery schools will gather at Immaculate Heart of Mary Church for a Mass on Wednesday at 10 a.m.

Chatard High School will begin each day of Catholic Schools Week with religious education classes offering the prayers. Monday will be Grandparents' Day, with the relatives accompanying grandchildren to classrooms. Wednesday will be Faculty Appreciation Day.

On Thursday night, Chatard report cards will be

distributed. A special program will recognize student achievement, with awards being presented on the basis of positive attitude, accomplishment and effort. And on Friday, Chatard will have Trojan Pride Day, with students wearing blue and white, the school colors.

In Bloomington, about 25 students at St. Vincent de

*Catholic Schools...
Communities
With Memories...You
leave something
that others
can look forward to*

Paul, Bedford, will join the school choir from St. Charles Borromeo, Bloomington, to present a musical program at the Atrium in the newly renovated courthouse area called Fountain Square on Thursday, Feb. 2 from noon to 1 p.m. A string ensemble of viola, cello, and violin will also present several selections.

In the Indianapolis West Deanery, Cardinal Ritter

High School will again sponsor its annual Spelling Bee on Wednesday, Feb. 1 at 7 p.m. in the school cafeteria. For the second year, "Big John" Gillis of WIBC will serve as the emcee and pronounce the words for contestants.

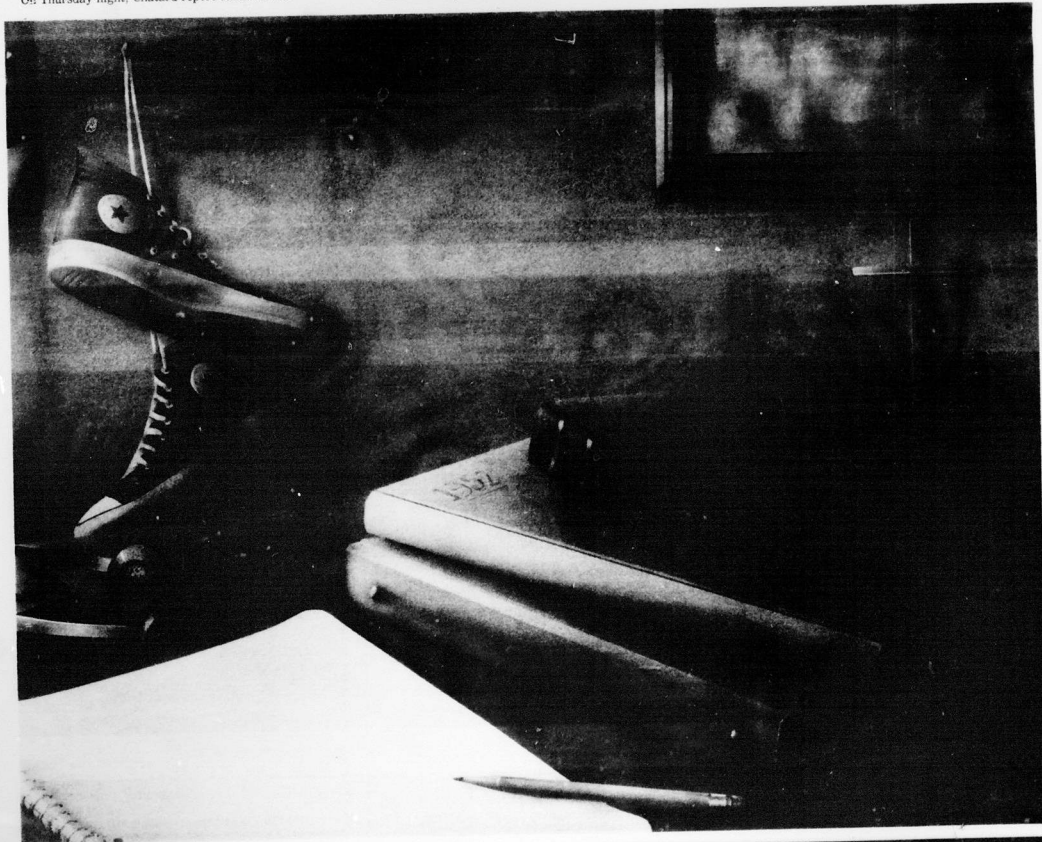
Each elementary school in the West Deanery is allowed to enter five participants and one alternate. The winning school is awarded a traveling trophy to display until the contest next year. The public is invited to attend the competition.

The Indianapolis East Deanery schools will hold a Talent Show on Jan. 31 at 7 p.m. in Our Lady of Lourdes School Auditorium to "celebrate our talents during Catholic Schools Week," according to Providence Sister Barbara McClelland, principal of Holy Cross Central School.

St. Monica, Indianapolis, will use the theme: "Our memories take us down the yellow brick road," to tie in with the archdiocesan school promotion. The halls will be lined with life-size facsimiles of each student and teacher walking on the yellow bricks. The classroom doors will show collages with baby pictures of each child.

The week will start with a day of reflection at St. Monica School. Tuesday will be a '50s day; Wednesday will feature a taco picnic lunch; Thursday will be the day of a school-wide Historical Fashion and Talent Show; and on Friday, the whole school will gather for Mass. St. Monica alumni are invited to participate in any part of the celebration.

St. Anthony, Indianapolis, recognized honor roll students at today's opening liturgy for Catholic Schools Week.



'Yellow Brick Road' promotion builds awareness, enrollment

by Margaret Nelson

Meetings were held in three locations around the archdiocese during January to plan the "Yellow Brick Road" promotional efforts that will begin with Catholic Schools Week. The regional meetings took place in Indianapolis on Jan. 11, Columbus on Jan. 17, and New Albany on Jan. 19.

The major goals of the promotion are to build student enrollment and to make the greater Catholic community aware of the accomplishments of the schools, according to G. Joseph Peters, coordinator of school services for the Archdiocese of Indianapolis. "These goals go hand-in-hand," Peters said.

"During Catholic Schools Week, we will start to use the Yellow Brick Road theme," he stated. "Then, April 16-22 will be 'We're Off to See...' Week in the 'project' schools. Most of the elementary schools will have enrollment or re-enrollment campaigns then."

The January meetings helped school leaders plan the promotions, going through a "tool kit" book that helped them focus on local activities.

The April effort will utilize direct mailings, newspaper and radio promotion of special activities in the schools during "We're Off to See..." Week.

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The "tool box" provides easy-to-follow directions, strategies and materials. Each participating school was required to conduct an audit and form a public relations committee. The results of these self-evaluations were used by the archdiocesan school development to set the agenda for the January regional meetings.

The April campaign is designed to effectively demonstrate the achievements of each participating elementary school as well as Catholic schools in general.



SCHOOL PROMOTION—"Travel the Yellow Brick Road" is the theme of promotion some archdiocesan schools are using the build enrollment and increase community awareness.

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The steering committee concluded that the schools should consider how to "market" Catholic identity, the greatest difference from other schools.

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The most common response to what the enrolled schools saw as campaign goals was enrollment. Awareness ranked a close second.

It followed that student recruitment was the most common campaign objective found on the audits, with "image and awareness" following closely.

The results of the audit guided planning by the steering committee. The committee then used these plans for the three January regional meetings around the archdiocese. About 170 people attended these sessions. The Yellow Brick Road promotional campaign will be highlighted during Catholic Schools Week activities and an April 16-22 "We're Off to See..." Week.



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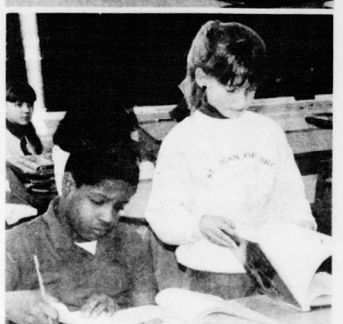
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CATHOLIC EDUCATION—Celebrating Catholic Schools Week are students at St. Joan of Arc, Indianapolis (from top, left): David Morris and Shani Gaudin; (lower) James Ingram and Katie Yeadon. (Photos by Mary Ann Wyand)

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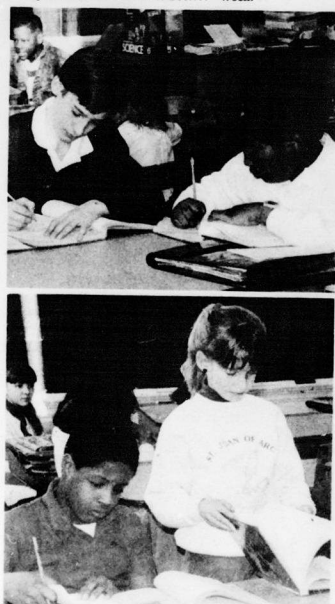
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Challenging task requires compromise

Committee searches for 'perfect' textbooks

by Mary Ann Wyand

While parents wonder if their children will remember lessons, archdiocesan parochial teachers scrutinize textbooks fresh from the publishing houses in search of the "perfect" learning tools that will enhance presentation and retention of subject materials.

Preceding this textbook selection process, a committee of teachers and principals representing various elementary grade levels and subjects gathers for a series of meetings to revise the archdiocesan Curriculum Assistance Manual and review piles of books in order to choose those to be used for the next six-year cycle.

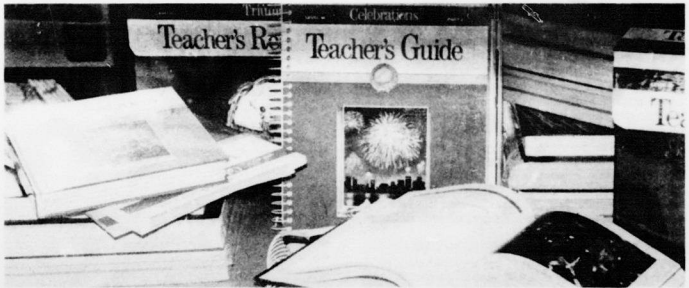
Once the archdiocesan curriculum guide revisions are complete, as required by the Indiana Department of Education, the time-consuming work of reading and evaluating textbooks begins in earnest. Committees are divided into teams according to primary, intermediate and middle grade levels, then each group critiques the textbooks for content and quality using the curriculum guide criteria.

"The objective is to provide a multiple list of recommended textbooks to meet various local philosophies and needs," G. Joseph Peters, archdiocesan coordinator of school services, explained. "Challenging and compromising are the order of the day before consensus is reached."

During the final selection process, the committee requests parental input as required by state law. "If we view parents as the primary educators of their children," Peters said, "it follows that they should be involved in the selection process."

One committee in charge of reading curriculum has reviewed the subject in light of recent trends and the newly written Indiana Proficiency Guides to determine "How have things changed?"

Providence Sister Lawrence Ann Liston, archdiocesan director of schools, and Kathleen Fleming co-chair the reading curriculum committee. They invited Dr. Carl Smith, an education professor from Indiana University and director of ERIC, a clearinghouse on reading and



BOOK SAMPLES—These are among the large number of textbooks reviewed by committee members this year.

communication skills, to provide an overview of national changes in reading materials during a recent seminar.

Foremost is the emphasis on literature, Fleming explained. "The new programs are driven by literature, and it is the hopeful goal that students will go back to the original source and read the entire book or story."

Written communication also becomes a more important aspect of learning to read, she said, because it cements the student's reality. "Fast learners already know how to synthesize new ideas, and the rest of the class needs to understand this process. You've got to read creatively in order to write creatively."

Phonics instruction as it relates to reading is invaluable for teaching students how to unlock words, Fleming said. "The truth of the matter is that most phonics rules only apply about 55 percent of the time. However, we think they work better than that because we introduce phonetic principles with very controlled vocabularies."

Yet many upper grade teachers are finding breakdowns in comprehension among students due to overemphasis on phonics skills. "For this reason, some key states have urged that phonics instruction be concluded by second grade," she added. "What they are really trying to say is, 'Meaning should be at the center of reading instruction.'"

New programs help direct children to meaning by focusing more on the realities of personal life experiences in order to make students more responsible for what they learn and share with one another, according to Liston, an experienced educator and administrator.

"I find this extremely healthy," she said. "We've advanced a lot from the 'me' generation of the '60s. The students in our classrooms will lead very paradoxical adulthood. They will have to be very independent, but they will also need to know how to work in group situations."

Educational challenges today and in the future require a more consensual type of learning, Fleming explained. "Putting it quite simply, we need to change from the drill stage of the past and concentrate on teaching students to think and do things that retrieval type instruments such as computers and calculators cannot do for us," she added.

Our increasingly technological society demands that teachers be more receptive to new learning concepts, she emphasized. "When researchers asked children what their reading classes were like, 90 percent of the children described reading as doing worksheets, not as reading stories."

Yesterday's tools were paper and pencils, she said, while today's tools are computers, textbooks, and hands-on type learning centers.

St. Mark School instructor Sharon Kidwell teaches junior high level language arts classes and serves on the archdiocesan textbook selection committee. Her expertise in working with the Indiana Proficiency Guides has resulted in emphasis on challenges in the literary, speaking and listening aspects of reading.

"The guide for language arts teachers addresses all of the different elements in a type of accountability form that makes teachers aware of what skills should be introduced," Kidwell explained. "It is important for teachers to feel comfortable with the textbooks. We are making sure our committee standards reflect the archdiocesan guidelines."

Four critical elements of language arts that should interrelate are reading, composition, speech, and listening skills, she explained, with formal speech and listening techniques introduced on the elementary level. Writing as it relates to reading is another essential factor, according to Kidwell, who stresses the importance of building multiple opportunities for writing activities into the readers.

"Unfortunately, you can't find books that teach these facets, but the state proficiency guide exams require them to be taught to the students," she admitted. "The challenge here is that we are still using textbooks that are five years old that don't have speech and listening skills included in the curriculum."

Kidwell said she has modified her classroom instruction to blend the skills of reading, writing, listening, and speaking because this integration "is the most realistic way to teach language arts, and it is way overdue."

In future years, parents will find their children studying pre-writing, writing, editing, revising, and post-writing techniques as part of the language arts curriculum, she added, but their teachers may be juggling several books to cover all of those instructional skills.

"I don't think there is any such thing as the perfect textbook," Kidwell said. "A good teacher will use several books and take the best from each. I don't think any one basal text will solve all of your (teaching) problems for you. That's part of the competitive edge in textbook publishing."



South Deanery reaches out to nursing homes

by Margaret Nelson

The Indianapolis South Deanery principals decided to go "one step further" during Catholic Schools Week this year. They decided to put their faith into action. The week's theme, "Communities with Memories," will be accented by visits to area nursing homes.

Though the plans are flexible, most South Deanery schools planned visits to senior citizens on Thursday, Feb. 2. Each school made its own plan. Some schools will visit the elderly of their own parishes. Residents of nursing and convalescent homes will have student callers.

"Basically, it is a time for doing something special for the elderly," said Jeanette Colburn, principal at Holy Name School. "It will make the children more aware of the connection with their heritage. The idea is a nice statement for Catholic Schools Week and a nice statement for the South Deanery."

Holy Name students will visit the St. Paul Hermitage, the Beech Grove Health Center, and the Fountain View Nursing Home, as well as the shut-ins in the parish. Some students are creating special gifts, while others are visiting.

At Holy Name, 7th graders made needlepoint hearts and other classes made cards, food tray favors and "God's eyes."

Some schools in the deanery made cards or gifts. And sometimes the children's visits were the gift when they played bingo or other games with the residents.

Other classes in South Deanery schools will use the Thursday of Catholic Schools Week to make special gifts or plan projects. Then they will send or take their gifts to the elderly for Valentine's Day.

As one of the planned activities at Holy Name, a sense of family will be introduced on Friday when a cross-section of about 25 students from different grade levels will be used to form each "family" for the day. The families will attend liturgy together, and share lunch and

recess. Each unit will work together in a trivia contest in the afternoon.

The Holy Name School Talent Show will be presented for students on Wednesday afternoon and again in the evening for families, friends, and the community.

During Catholic Schools Week, the South Deanery schools will all be represented at a special Mass on Wednesday morning at Holy Name Church. Each school will design a banner to use for the liturgy.

Roncalli High School students will do the Mass readings. St. Ann School students will bring up the offertory. Members of the South Deanery Student Leadership Forum will bring their schools' coats of arms and briefly state what each part of the insignia stands for in the heritage of the school.

After the liturgy, Holy Name room mothers will host a reception for the approximately 600 South Deanery students who attend the Mass.



'GOD'S EYES'—Fourth grade students at Holy Name School, Indianapolis, gather around teacher Sally Hamlin to get

materials to make gifts for the homebound they will visit. (Photo by Margaret Nelson)

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Miss Joyce Schindler, principal

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Mr. Harlan Uhl, principal

O.L. of Perpetual Help School — New Albany
Sr. Sharon Marie Blank, OSF, principal

Sacred Heart School — Jeffersonville
Ms. Paula Dumont, principal

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Kindergarten goes ecumenical

by Mary Ann Wyand

What does it take to start a new kindergarten? At St. Thomas Aquinas School in Indianapolis, administrators and committee members are midway through the detailed planning process for their new kindergarten which opens in the fall of 1989.

Principal Bernadette Paradise told *The Criterion* that the project requires a great deal of innovative problem solving in order to creatively address space constraints, building code requirements, financial hurdles, and key curriculum needs.

Statistically, archdiocesan school enrollment has grown every year on the preschool and kindergarten level, according to G. Joseph Peters, archdiocesan coordinator of school services.

And educational research compiled by school officials in the Diocese of Cleveland indicates that "the early years are the most crucial for learning, and the environment of these years permanently affects the child's total development and personality."

St. Thomas Aquinas board of education members looked at the possibility of adding a kindergarten program in 1983, but space limitations precluded the possibility. A survey done by Paradise in 1987 reaffirmed the need with a very positive response from parishioners and school parents.

So five years after the initial discussion, St. Thomas will proceed with plans for a kindergarten, thanks to a unique ecumenical solution to its space constraints.

When school begins in the fall, St. Thomas Aquinas kindergarteners will attend class at North United Methodist Church located on the south border of the parish boundaries at 38th and Meridian streets.

"The project has a strong ecumenical flavor," Paradise explained. "We are renting space in the North United Methodist Church as a temporary solution to our space problem. We were very encouraged at their willingness to share their facilities."

The location is particularly ideal because North United Methodist Church already has approved child care facilities that comply with state and county fire, safety, and building code requirements.

"St. Thomas has always been concerned about being available to the parishioners near its southern boundaries," she emphasized, "and this brings part of the school closer to that area."

Availability of after-school child care was an important consideration. "There are three day care facilities nearby that are specifically geared to the after-kindergarten care," the principal explained, "and two of them have vans for transporting the children."

An innovative time structure further enhances their unique kindergarten arrangement. "We decided to try a four-hour program from 8:30 a.m. until 12:30 p.m.," Paradise added. The lunchtime dismissal enables working parents to pick up their children without creating job conflicts.

"As a result of our research, we found that experts today feel that a full-day program, unless it is carefully directed, can become developmentally inappropriate for 5-year-olds," she said. "This is due to the fact that a teacher, in order to fill time, may easily fall into the trap of presenting material suited to first grade children."

But half-day kindergarten programs have their drawbacks too. "On the other hand," she continued, "a half-day program can become very frustrating for the

teachers and the children because real creative projects can't be completed in a two-and-a-half-hour time span."

Kindergarten committee members Kris Barnes, Judy Hayes, Mary Koors, Jeanne Malone, Gretchen Sullivan, Linda Trippi and Paradise decided the four-hour class format was the perfect solution.

The committee also decided that an adult volunteer will be present with the teacher until the kindergarten can be relocated to the St. Thomas Aquinas Parish campus. Parents have already expressed an interest in helping.

"Although we would prefer to have the kindergarten here at the school, the financial implications were lessened by being able to rent the North United Methodist facility," Paradise explained. "My added responsibility will be to create and maintain the bonds between the school and the kindergarten."

A good way to do that, she said, is to have "at least one field trip a month so the kindergarten children can come and share an activity at the big school."

And now that major decisions such as the location and time have been approved, committee members who have been diligently working on the project since last September can turn their attention to hiring the teacher and meeting the curriculum needs of today's precocious kindergarteners.



PRE-SCHOOL.—St. Philip Neri, Indianapolis, added kindergarten classes in 1987-88. (Photo by Margaret Nelson)

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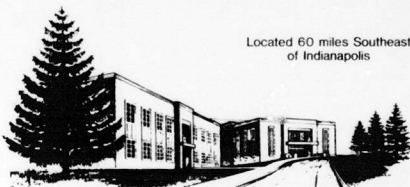
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Workshop looks at reading

OCE offers archdiocesan curriculum training for principals and teachers

by Margaret Nelson

The Office of Catholic Education department of schools offers workshops for teachers and principals.

Last week on Jan. 18 the "Early, Early 'Spring' Principals' Inservice" was held in the Jonathan Byrd Cafeteria in Greenwood.

Dr. Carl B. Smith, professor of education at Indiana University, discussed "Preparing Your School for Radical Changes in Language Arts Instruction (K-12)."

The principals' inservice was scheduled early so that the topic of language arts could be addressed before the reading adoptions are made in the spring. Its presentation was important to both elementary and secondary principals.

Dr. Smith, who has worked with St. Charles Borromeo School in Bloomington and served as a member of the Archdiocesan Board of Education, will also address the teachers' inservice on March 4 at the Beech Grove Benedictine Center.

The reading specialist said that by the turn of the century 50 percent of students will be from minorities. Smith discussed the categories of education: cognitive, societal, literary, and socio-political.

He pointed to the characteristics of good schools, such as a teaching staff that is task-oriented, adequate resources, a principal who encourages the staff, and a happy atmosphere.

Smith stressed that learning should be an experience that involves thinking, rather than remembering—a dynamic experience rather than a passive one. Reading should become the decision of the reader, rather than the teacher, he said.

But Smith urged teachers to help students by explaining how they themselves read effectively. He urged educators to act as catalysts. The goal should be a teacher-child learning team that involves discussing, sharing, and listening.

Young readers need to be taught how to gather information, to organize, to understand what is meant and how to connect what they read to "real life," the reading authority said.

He said that children need models, not only in how to read, but in how to think. It is beneficial to explain how to go about getting the main ideas out of a chapter.

Smith said that the school administrators should have the attitude that "every child can read" and encourage each student by learning what that child's background, motivation, and goals are.

Then he encouraged the educators to help the students achieve these goals. Smith said that objectives give power to a child that enables better learning.

Nine publishers of the textbooks recommended for adoption displayed their materials at the principals' inservice and will show them at the teachers' workshop in March.

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Ritter sponsors fun evening 'Night Watch' recruits students

by Mary Ann Wyand

It would have been a perfect evening for Indianapolis West Deanery eighth graders attending Cardinal Ritter High School's "Night Watch" festivities if only visiting Monrovia High School hadn't beaten the Raiders 74 to 67 in IHSAA basketball action Jan. 6.

But you win some and you lose some, and Ritter High School definitely won the interest of the 110 area teenagers who participated in the school's sixth annual "Night Watch" even though the final score of the game meant a Raider loss.

The popular recruitment program enables eighth graders to experience high school extra-curricular activities and meet Ritter students during an entertaining evening of liturgy, learning, and laughter.

Father Joseph Schaefer, assistant principal, described the "Night Watch" format as "a wonderful public relations or recruitment tool which we use to acquaint eighth graders in the deanery with our high school."

Building friendships and a sense of community are important considerations during the Mass, pizza party, skits, basketball game, and late-night sock hop.

"The evening gives eighth grade students an opportunity to meet some of our students and faculty," Father Schaefer said, "as well as an opportunity to meet other eighth graders who are planning to attend Cardinal Ritter High School."

Guests arrived at 5:30 p.m. for registration, then enjoyed small group discussions with the Ritter students acting as hosts before attending a liturgy in the school chapel.

"Our priority is religious education," the assistant principal explained, "and members of each group helped prepare the petitions and participated in the Mass."

Fourteen parishes in the Indianapolis West Deanery were represented at the "Night Watch" program, with some students attending from as far away as Brownsburg, Danville, Plainfield, and Mooresville.

Parts of the liturgy highlighted the three-county geographical area. "We have banners prepared with the names of each feeder school," Father Schaefer added. "Students bring up the banners to put along the wall around our Ritter banner to show that these schools feed into the Ritter family or community."

About 18 percent of Ritter's students are non-Catholic, he said, and they appreciate the special caring atmosphere of the parochial high school.

In order to build rapport, current Ritter students present humorous and creative skits as promotional "ice breakers" during the informal get-acquainted time

following the Mass. The success of these recruitment presentations depends upon the student hosts.

"They did one skit on the spiritual aspects of the school, and another one concerning athletics," Father Schaefer remembered. "There were also contests with prizes awarded, and the sock hop in the gymnasium after that. It all ended at midnight."

In order to present a unified effort, the assistant principal said, "All of the faculty are asked to be present at one time or another during the evening." But student hosts are in charge of arrangements.

While academics are mentioned during the evening programs, the "Night Watch" is best described as a social event.

"Over the past five or six years, it has become something the eighth graders in the deanery really look forward to," he said. "There have been cases where eighth graders came purely for the social event, then changed their minds about attending another school."

Rick Carrio, Ritter's dean of students, supervises

teenagers from each class to plan and implement the event. Senior Krissy Abel of St. Gabriel Parish served as student chairman this year and coordinated the volunteer work of 42 Ritter students representing each parish in the deanery.

"One of the biggest things we have to display that night is the type of kids we have here at Ritter," Carrio said. "They are probably our best advertisement."

Carrio met with the student hosts about 10 days before the Christmas vacation for an initial planning session. "They did a lot of work over Christmas break," he explained. "I don't think you can do these kinds of projects with people who aren't used to being involved and shouldering those kinds of responsibilities in order to lead and direct their peers."

Student chairman Krissy Abel told *The Criterion* that Ritter students consider it an honor to be asked to help with the "Night Watch" programming.

"It's probably one of the most enjoyable things we could do for the school," she reflected, "and it's really fun. We're going to send the students 'thank you' notes for attending."

And with the success of Cardinal Ritter High School's 1988 "Night Watch," it looks like lots of enthusiastic freshmen will be cheering their Raiders to victory against Monrovia's basketball team next year.



FUN EVENING—High school students host eighth graders at Cardinal Ritter High School's popular "Night Watch." The

event helps recruit students as they visit the school for extra-curricular activities. (Photo courtesy of Ritter High School)

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St. Mary's builds friendships

'Buddy Program' welcomes first grade students

by Barbara Jachimiak

The difficult transition from home to school is eased for first grade students at St. Mary's School in Greensburg by using a unique system called the "Buddy Program," according to Principal Glenn Tebbe.

The transition from home to school for a five- or six-year old youngster is not easy. Sometimes it may be the reason a child does not want to go to school after a few weeks. St. Mary's School has been using the pairing program for several years and Tebbe believes it has been successful.

"We match them up with the students in the sixth grade basically to give them an older person to look after them and to help them," he said. "They do all kinds of things together to get them used to school."

Author works with students

Brownsburg school emphasizes arts

by Margaret Nelson

St. Malachy School, Brownsburg, has an artist in residence program. It is part of a growing art curriculum that has earned the school matching grants from Indiana Arts Council (IAC).

This year Indiana author, playwright and actor Hank Fincken will present a five-day writing and public presentation series that will "involve students directly in the performance of arts," according to Steve Weber, principal.

Fincken will work with students in grades four, five, six, seven and eight, encouraging them to use their writing skills by telling "tall tales." He will give them ideas and help them get started, Weber said. The classroom teachers will then help the youthful authors to rewrite their stories.

Then the artist will encourage the students to express themselves through public speaking. They will present the stories they have written in their own distinctive styles.

Fincken will later follow up these performances by doing a one-man show. He will present a play using the story of Francisco Pizarro.

Another group will feature Audrey Brochel, who will do a motion/common program encouraging the children in first, second and third grades to express themselves musically.

"We've been doing this sort of activity for the last five or six years," Weber said. "It has been really building during the past two or three when we have had other IAC grants. This is the first time we have had a residency. The artists usually make one-day visits."

The parent-teachers' organization matched the \$875 grant St. Malachy School received from the IAC.

National Geographic contest encourages study of geography

Many schools in the archdiocese are taking part in the National Geography Bee for fourth through eighth grade students sponsored by the National Geographic Society. The purpose is to encourage students to take an interest in geography. School winners qualify for the state competition. The national winner will receive a \$25,000 scholarship. Three Indianapolis schools selected winners.

At St. Simon the school champion was Mike Flaherty and April McKinney was runner-up.

Seventh grade student Robert Davis will represent St. Gabriel School in the state competition.

And Jeffery Dowell won the Jan. 13 National Geography Bee at Our Lady of Lourdes School.



WINNERS—St. Simon student studies teacher and contest coordinator Diane Eltzroth (from left) presents awards to runner-up April McKinney and winner Mike Flaherty after the school's National Geography Bee competition.

After the child is acclimated to being a student, Tebbe said they do things with each other less frequently, although the contact lasts through the first year.

"Throughout the first year, they create a strong bond that lasts longer than that length of time," Tebbe added.

"In the past we have had our second and third graders write to their buddies two or three times during the year," they may have graduated from school by this time. He also said the school sends a letter to each buddy who has left school.

Tebbe noted the program makes "Catholic school communities with memories."

He reported that each child at the school has had a buddy at some time. The older students are now in grades 7 through 11.

"We ask them to share a memory experienced at St.

Mary's School with their buddies," Tebbe continued. "It may be a memory just between the two of them or anything else it is they want to share."

Tebbe said this activity will bring the recent alumni back to observe Catholic Schools Week this month. He reported that he also sent a letter to accompany the school letter that asked the graduates to take the time to write a note to their former school.

Tebbe was surprised to receive letters back almost immediately.

"The response has been tremendous," he stated enthusiastically. "Sophomores and juniors are asking each other if they got their letters. I am hoping we will get enough letters back so every student here will receive one."

Tebbe said letters have been sent as far away as Kokomo to former students. He also explained that the school has attempted to involve all students in the letter-writing project, including some students who may not have a buddy in the group of graduates contacted—or who may never have had a buddy.

"We have matched these kids with other older students," Tebbe said. "We matched a second grader with an alumnus of St. Mary's School who doesn't have a buddy from his earlier school years."

Tebbe believes that, even if a younger student can't recall any memories to share with a buddy, some of the older children will help with recollections of the buddy period.

The program has been successful in easing first-time students into a school environment and has taught the older buddy to care about someone else, Tebbe concluded.

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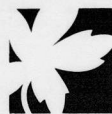
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Living legacy evolved from a dream

Volunteers tutor at Holy Angels

by Margaret Nelson

At 37, Steve Jackson had dreams for Holy Angels School in Indianapolis. He served as vice president of the parish board of education. He attended fundraising workshops sponsored by St. Meinrad to help establish an educational endowment for the school.

But the real focus of Jackson's dreams was the children—the students. That's why he and the principal, St. Joseph of Carondelet Sister Gerry O'Laughlin, began discussing a tutorial program two years ago. He enlisted the help of his Omega Psi Phi fraternity brothers and some of their wives to spend an hour each week with the students.

Holy Angels already had a good reputation among neighboring schools for teaching the basics. But the plan of Sister Gerry and Jackson was to give the kids a little extra academic help and provide adult role models at the same time, especially for the boys. He knew that 90 percent of the adults they saw in school were female.

The program began in January, 1988.

Steve Jackson suffered cardiac arrest at the fraternity picnic and died Sept. 11, 1988.

But a few weeks later, Jackson's fraternity brothers began their second year of the tutoring sessions. Even though the next day was a "free day," 20 Holy Angels students came for help with their social studies, reading and math skills. And 20 tutors were there to help. Even more students came to the weekly sessions as the school year progressed.

The open classrooms were scenes of deep concentration. A sixth grade boy read from a book: "You should be proud of your sister, she's a real hero..." The tutor, Elizabeth Hamilton, stopped him and gently showed that there was something extra on the word, "What is that word?" The student sounded out the word "heroine."

In another room, Curtis White helped a boy and a girl with their multiplication. The girl made a mistake and the tutor said, "It's a little tricky," showing her where she went wrong. "How do you do that?" she said, looking up at him with a look of wonder in her eyes.

Asked who was in charge, Marian Sylvester said, "It's just one of those things where we all pitch in."

Daniel Boykins held his pre-school daughter Dena on his knee as he helped an older boy with his math. He said, "This is a really good turnout for the first night."

Later Boykins explained that the fraternity was founded at Howard University, Washington, D.C., on the idea that scholarship, for members and others they could help, was the best means of getting ahead in society. "It just happened that we were looking for a project," Boykins said. He added that Daniel, Jackson, Sylvester, and A.W. "Gus" Hamilton were especially pleased, because they were all members of Holy Angels Church.

"We started out with just a few students," Boykins

said. He added that Sister Gerry sent school letters home that told of the availability of the tutoring. And some parents were called by the teachers if their children needed special help. But no one was required to attend, Boykins explained. "There are no restrictions. Some just come because they want additional support in a subject area."

Boykins added that the tutors would take outside students as long as adequate space and teachers are available. One high school student has been coming back for help.

Sister Gerry said, "In terms of the one-on-one or one-on-two study relationships, the program can't be beat. Besides the academic advantages, the students see a positive black male image they can't get in the classroom. The parents have positive things to say about the program."

The plan Steve Jackson discussed with Sister Gerry O'Laughlin two years ago has become his living legacy for the students of Holy Angels School.



BIG HELP—Tia Thomas (from left) and Courtney Jackson watch carefully as Daniel Pierson helps them to develop their

reading skills at a tutorial program at Holy Angels School, Indianapolis. (Photo by Margaret Nelson)

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St. Monica implements new curriculum ideas

School awards scholarships from fund drive

by Cynthia Dewes

There is a member of St. Monica Parish on the northwest side of Indianapolis who is so convinced of the value of Catholic education that he contributed to St. Monica School's scholarship fund last year, even though his children are grown and will not profit from his generosity. He says, "I went to Catholic schools myself and then didn't send my own kids to them. But I'd like to make sure all my grandchildren can go to one!"

This parishioner belongs to one of the non-school families who made up 90 percent of the contributors to St. Monica's annual scholarship fund in 1988. He is also one of the 85 percent of contributors who were themselves products of Catholic schools.

St. Monica's scholarship fund program began three years ago when the parish board of education initiated its first campaign for scholarship funds. Parents of current students and others interested in the school made presentations at weekend Masses. Afterward parishioners filled out pledge forms on the spot or took mailers home. Pledge cards were also mailed to all parish families.

Contributions were placed in a special account, from which awards were made by a special subcommittee of the board of education for the first time last year. Twelve families with 23 children among them received scholarships, nine for full tuition and three for half tuition, for a total expenditure of just under \$9,000. Nevertheless, recipients of tuition grants in any amount are required to pay some fees, says St. Monica principal Jeannine Duncan, "so that they may retain some ownership."

The campaign for scholarship contributions is now an annual spring event at St. Monica, followed by the awarding of scholarships for the next school term. Awards will be made for the second time this year, and one memorial scholarship, for full tuition, will also be awarded.

In addition to the new scholarship program, another unique item of ongoing interest to St. Monica pupils is "Project Seek" (Students' Education Enrichment and Knowledge). This program for gifted/talented students began about six years ago when Dr. Jack Fadely, an education professor at Butler University, came to St. Monica's with a request.

Parents of young children enrolled in a Pre-School for Gifted and Talented students sponsored by Butler were looking for primary school classes to bridge them over. The children needed continuity until they could transfer to gifted/talented public school programs available only in the intermediate and upper grades.

St. Monica School had the necessary space, and hoped that Project Seek might attract students who would continue on in the parochial school. In addition, the program could provide extra enrichment opportunities for children of the parish.

The board of education agreed to house the program, with the mandate that it would be totally self supporting and require no financial help from the parish. Furthermore, a Catholic atmosphere would be maintained including attendance at religion classes.

Gifted and talented students, mostly from other areas of the city and mostly non-Catholic, began the first year of Project Seek with a full day kindergarten and a first grade. A second grade class was added the next year, and a third grade the next.

Today more of the students in the program are Catholic, and many belong to families in St. Monica Parish. The program still covers only kindergarten through third grade classes, since the IGE (individually

guided education) approach is used in the upper grades at St. Monica, and gifted/talented programs in the public schools also take over at that point.

Project Seek involves personal developmental enrichment at all levels. In kindergarten, for example, "attribute blocks" are available for students to compare and contrast colors, sizes, shapes etc. as they play. And in first grade at least one logic problem is presented daily, such as matching articles according to directions: "Match this shape with the same kind in a different color," or "Find all the shapes of this color and line them up from large to small."

Library research papers are required in all three grades, sometimes given as oral reports using visual aids and including question periods afterward. Presenters are expected to be able to defend their positions. Students in the program take more field trips and make more use of community resources than those in other classes. Each class is limited to 15 students, with a full time teacher and a full time aide.

According to principal Duncan, Project Seek experienced "rough times" at first. But in the long run, she says, St. Monica School has benefited greatly from the program. What was "formerly (an) us and them" relationship between Project Seek and other classes has developed into dialoguing and a sharing of talents.

Duncan says the "blending" of program participants with the other students has improved the curriculum and use of community resources by regular classes. Students in both programs share lunch, recess, some field trips and projects, and certain study units. The Catholic atmosphere is retained, and classes are identified only as "Mrs. Smith's first grade" and "Mrs. Jones' first grade." No labels are imposed on any group.

One important activity which takes place at St. Monica School has been going on for 15 years or more. Eighth graders have participated in an "Adopt a Grandparent" program across the street at Three Sisters Nursing Home continuously during that time, although the faces involved have changed. According to principal Duncan, "It's hard to tell who enjoys it more, the nursing home residents or the kids."

Often the most troublesome students are the ones who "are the best with the older people," she says. Some students are reluctant to participate; at first, but usually love the program (and the residents of the home) after they become involved. Each student carries on a one-on-one relationship with a certain resident, playing checkers, walking the halls, or just visiting with him or her.

St. Monica School is always prepared to try something new in the interests of good Catholic education. And when it turns out well, they stick with it.

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READING AND PLAYING—Students at St. Philip Neri School, Indianapolis, have traditionally been given the option of playing in the school band, directed here by Michael Young. (Photo by Margaret Nelson)

Oldenburg is a story of success

by Margaret Nelson

This year the Academy of the Immaculate Conception (ICA), Oldenburg, is a story of success. Last year, the 135-year-old school seemed doomed to close. In fact, its closing was announced last February.

"At this point, it looks like there will be 70 or more in our freshman class next year," said Franciscan Sister Dr. Miriam Kaeser, president of the high school for young women. The current freshmen number 43.

The October open house brought the largest turnout ever at the Oldenburg school. And 70 students registered for the December placement test. Another placement test is scheduled for Feb. 25. Eighth graders are attending the visiting days in large numbers, too.

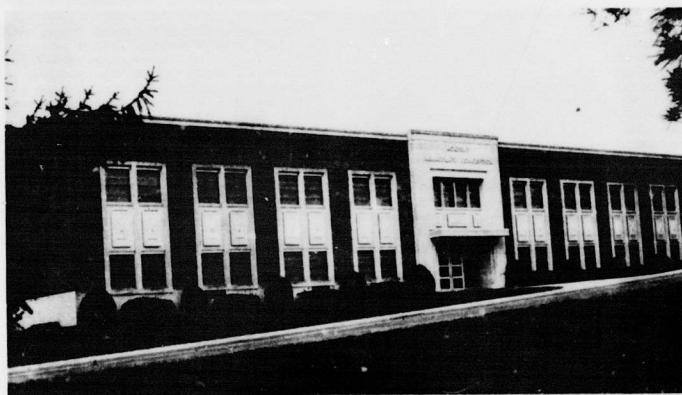
For the second year, the ICA Annual Fund Drive has

gone over the \$50,000 goal. One-third of those approached for contributions responded with donations.

The school has raised its tuition from \$1,025 to \$1,500 this year, and resident students pay an additional \$1,800 for room and board. Fund raising is used to make up the 11 percent difference between student contributions and the costs of operation. Financial assistance is available for students.

"People are making memorial donations to the academy. We do appreciate them. We provide cards to notify the families," Sister said.

Sister Miriam credits the ICA turn-around to strong support of the students, teachers, alumni and parents. "We are very pleased with their efforts. There is a stronger spirit, more life and enthusiasm than I have seen for quite a while."



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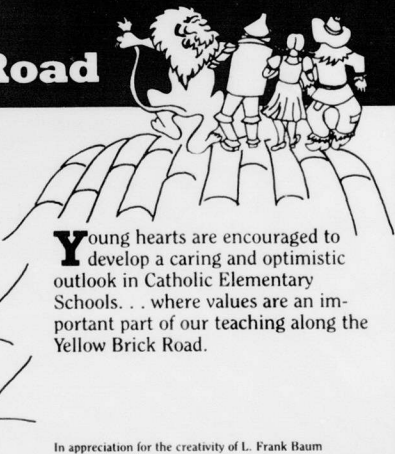
Traveling the Yellow Brick Road



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The Tin Woodman knew very well he had no heart and therefore, he took great care never to be cruel or unkind to anything.

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FOURTH SUNDAY IN ORDINARY TIME

The Sunday Readings

JANUARY 29, 1989

Jeremiah 1:4-5, 17-19—1 Corinthians 12:31, 13:13—Luke 4:21-30

by Fr. Owen F. Campion

Jeremiah, whose writings provide this weekend's first reading, was one of Israel's great prophets. He was prominent for many years of his life. About 605 BC, he dictated his prophecies to Baruch. They survive as a major part of the Hebrew Scriptures.

Times were hard for Israel in Jeremiah's day. They were hard for the prophet himself. Warnings are never popular. No one wanted to hear that misfortunes were of their own creation, and that nothing would improve unless God's people abandoned sinfulness in every aspect and ignored the enticements of easy living and political security that pagan neighbors offered.

This weekend's reading tells the story of Jeremiah's beginnings in prophecy, and his mission as a prophet to God's own beloved people.

The second reading is from the first Epistle to the Corinthians. Corinth was a major commercial center, and a great city, in the Roman Empire of the first century. Traffic in goods and provisions brought hundreds through its gates every day. Just as modern crossroads can become centers of vice and entertainment, so was Corinth. Indeed, in its world characterized by lust and sin, Corinth was regarded to be especially open as a place where pleasure and sexual abandon reigned.

In brief, Corinth was an unfortunate context in which Christianity might grow. St. Paul recognized that. He urged the Christian Corinthians to see true love as

giving to others, gentle, and thoughtless of self, rather than to exploit others, and others' bodies, for personal gratification.

These statements long have been cherished in Christian circles. They do not demean the sexual attraction between a man and woman, but rather they place that attraction, and all human characteristics, in the focus of the Gospels. As Christians, in every setting, followers of Jesus are called to unselfish love, absolute respect for others and all that is part of others, and regard for themselves as God's own treasured children and brothers or sisters of the Lord Jesus.

There is majesty in St. Luke's Gospel as it reveals the beginnings of the Lord's ministry among people. This weekend's gospel reading, however, is not simply a chronicle of the first days of the public life of Jesus. Rather, the reading says very much about the mission within the long story of God's relationship with his people.

God always has been a loving, generous, redeeming God

The reference to that relationship's history is powerful. The Lord is recalled in the reading as being in the synagogue. There he referred to the ancient prophets of Israel. They were once God's messengers, and their mission was to bring the Jewish people always more closely to God. The Lord affirmed them, and their mission, in the event in this weekend's reading.

Jesus was not a sudden arrival on the

scene of salvation. He perfected salvation, and in all was salvation itself, but he was part in time of a long process by which God offered salvation to his people. With Jesus, that process was complete, enormously extended, and imbued with the presence of God itself.

The lesson is that God always has been a loving, generous, redeeming God, and that in that love he sent his own Son as the great redeemer.

There is a further message in the Gospel. It is not to say that God's own people were unworthy of redemption or that collectively they rejected redemption. After all, through the centuries, God's redeeming hand repeatedly had been extended in love to his chosen people. From the chosen people came Mary herself, the apostles, and the first martyrs and saints.

Rather, the message is that God directly and deliberately presented redemption, through Jesus, to every person. It has a marvelously personal, individual, subjective overtone. The Gospel, in effect, says, "The Lord came to give you God and God's revelation."

Reflection

These weeks following Christmas and the Epiphany are splendid in the lessons they provide. They introduce us to the Lord Jesus with eloquence and clarity. This weekend's Liturgy of the Word continues that process.

It is important to see in these several

weekends, and in these readings for this weekend, the yearning of God to heal his people, to care for them, and to draw them to himself. Yearning is no misplaced or exaggerated word. Such indeed was the loving God's care in sending to his people everywhere, and at all times, the redemption of Jesus, God's only Son.

Thus, the liturgy teaches. It is the story of Christmas, and of the Epiphany. God reaches out across eternity into time simply to bring you and me hope and peace and joy.

The long pattern of salvation, of which Jeremiah long ago was a part, is today alive and well in our lives.

How does salvation continue? How does the Lord continue to act? God is beyond human understanding. We all need revelation. That revelation is the key to knowing God in his love and as he truly is.

The church holds and carries on the Lord's work of revealing God. We are part of the church. Our mission is not grimly and simply to announce theological conclusions, but to give witness in our lives to the true, real, and living force of God in life—that is love.

Love is not only a good feeling, easy to achieve. It is utter giving, the offering of self to another and for another. By forming within ourselves that love, we repeat the love of Jesus, and make real again the Lord Jesus, the redeemer sent among us by the Father's unending and compassionately understanding love.

THE POPE TEACHES

We are one body in Christ, and members of one another

by Pope John Paul II
Remarks at audience January 18

"We, though many, are one body in Christ, and individually members one of another."

This is the theme for our reflection during this special Week of Prayer for Christian Unity when Catholics, Orthodox, Anglicans, and members of other ecclesial communities join together to pray for the restoration of full visible unity among all Christians.

For over 20 years the Secretariat for Promoting Christian Unity and the World Council of Churches have jointly proposed a particular theme for each annual observance. This is a sign of the desire on the part of Christians to follow the path which leads to that full unity for which the Lord prayed at the Last Supper.

St. Paul expresses the nature of the Christian community's fundamental unity by using the image of the human body. In writing to the first Christians at Rome he

says: "We, though many, are one body in Christ."

He is referring to the basic condition of life in the Christian community, in which all the members are animated by the same faith, hope, and mutual love. Even though there are a variety of members exercising different roles, together they form one single body; they are "individually members one of another."

Incorporation into the body of Christ begins at baptism and is fully realized when we participate in the Eucharist. Unfortunately, division has profoundly undermined the life of Christians, thus preventing them from celebrating the Eucharist together.

However, this division cannot completely destroy the communion that comes from faith in Christ and a common baptism. We pray that God, who in Christ has willed to unite all of humanity in one community of salvation, will enable all of his disciples to bear united witness in our day.

MY JOURNEY TO GOD

Vision Isn't Everything

This is what my cat taught me about prayer:

Everyday, when I come home from work, she insists on a 10-minute wrestling match before settling to the hard task of being good. She's only a kitten, so I usually indulge her. But sometimes not. Sometimes I am too tired, and tell her so. She doesn't listen. "Emma," I say, "enough is enough. Stop." Undaunted, she wraps herself around a leg and claims her trophy between tiny teeth. We square off, face to face. "Emma," I roar, "LOOK at me! STOP!" She does look at me. Fiercely. Then she swats my nose. Vision isn't everything.

Emma comes to sleep with me at night. She likes to lie across my chest, and makes a sweet weight there. She is drawn, I know, by waves of air cresting inside me, and the promise of a heartbeat that won't fail. Her eyes close. I am moved by her contentment. "This is enough," she tells me. "It is enough to hear the ocean, to feel the unending pulse of your life."

Vision isn't everything.

—E.R. Mattax

(A resident of Indianapolis, Elizabeth Mattax enjoys creative writing. She attends Mass at the Carmelite Monastery.)

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Entertainment

VIEWING WITH ARNOLD

Tale of 'Dirty, Rotten Scoundrels' is funny

by James W. Arnold

The title of "Dirty Rotten Scoundrels" is to be taken, not literally, but in the ironic playful spirit of other trendy comedy titles like "Ruthless People" and "Throw Momma From the Train."

This type of comedy comes from an ancient, moralistic genre that might once have been described as "Look at these stupid crooks. See how foolish they are and how their own greed does them in." The risk in contemporary versions is that there no longer exists a common ethical perspective for looking at crooks. This is a society that considers greed a dynamic principle.

So the genre has more or less been transformed into "Look at these funny crooks and all the fun they have." The jokes are the same, but the feeling is somewhat more decadent.

In "Scoundrels," once the movie warms

up, heroes Michael Caine and Steve Martin—both gigolos on the posh Riviera circuit—are vying to see which of them can more quickly bilk a young, not-too-bright American heiress (Glenn Headly) out of \$50,000. The ultimate joke is that everybody is scamming everybody else, including the audience, which is fooled every other scene.

This vision of the world as a hall of mirrors, as a place of deceit, of cons and shifting moral identities, offers some bitter truth if not much comfort. "Scoundrels" could be described as a funnier and much less disturbing, therefore more commercial, version of last year's "House of Games."

The film's ancestry is not blueblood. It's a remake of a flop 1964 comedy ("Bedtime Story") teaming David Niven and Marlon Brando as the two con artists who bump in each other's way working a Mediterranean

coast resort in search of rich unattached American ladies from Omaha or Tulsa.

To settle the issue, they compete to swindle a naive heiress, then played by Shirley Jones. Dirty tricks are basic, but romance and conscience become belatedly involved. The authors of both films are Stanley Shapiro, who did many of the Doris Day-Rock Hudson comedies, and Paul Henning (now 77), who is responsible for the TV sitcoms "Beverly Hillsbillies" and "Green Acres."

Their guests is probably that this is a better time for a stylish, slightly outrageous comedy, and Caine and Martin provide plenty of both. Caine is the suave, seasoned European whose scam is to play a deposed monarch raising high finance for freedom fighters to regain his country. Martin is a brash, untutored American who wheedles smaller sums for his fictional sick grandmother's operations.

In every case, the key to the scam is the perceived (phony) self-sacrifice of the con artist, which moves the victim to trust him and give him money. Oddly, it's vital to this kind of swindle that you appear to be a saint.

Caine's Lawrence Jamieson owns a swank, tasteful estate on the sea (the Nice locales are a plus), and for him, Martin's arrival poses a threat both financial and cultural. We suspect Caine really has a heart of gold, and he claims he "never takes advantage of the poor and virtuous." Martin's Freddy is much less pretentious. His object is to grab the money, run, and spend it.

Director Frank Oz, the likeable fellow who created Miss Piggy for the Muppets, exploits these character contrasts for

comedy that is mostly benign, despite the moral circumstances. This is not a movie that would embarrass your mother. Martin's enthusiastic plunge into physical clowning, in the style of the early Jerry Lewis, ought to engage kids in that hard-to-please 10-13 group.

In Martin's best moments as Freddy, he learns (in a skillful montage) the tricks of upperclass behavior, ranging from hand-kissing to learning casually against a pillar; impersonates an injured, more-than-slightly daft scion of royalty and a self-pitying pseudo war hero; and struggles not to show emotion when Jamieson, pretending to be a famous psychiatrist, tickles the bottoms of his feet.

Actress Headly, of New York's High School of the Performing Arts and Chicago's Steppenwolf Theater, is a comer in a delicious, career-making role, and the score of old jazz tunes adds to the general impression of a class act.

(Elegant comic results with dubious material, mild language, sexual situation; generally okay for mature youth and adults.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Deepest SixO
The DressmakerA-III
The January ManO
Mississippi BurningA-IV
Legend: A-I—general; patronage; A-II—adults and adolescents; A-III—adults and adolescents, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the • before the title.	

'Murphy Brown' uses great actors and scripts

by Judith Trojan and Henry Herx

"Murphy Brown," airing Monday nights, 9-9:30 p.m. on CBS, seems to be the exception and not the rule for new television sitcoms this season. It is funny and consistently entertaining. Topical scripts and a talented company of ac-

tors make this TV newsroom satire one of the best, if not the best, comedy in this season's disappointing roster.

Candice Bergen makes a surprisingly smooth segue into TV comedy as Murphy Brown, a driven, highly respected television news reporter who short-circuits her drinking and smoking vices at the Betty Ford Clinic but retains the rest of her neuroses intact.

With a reputation for cutthroat interviews on "F.Y.I.," a hit TV magazine news show not unlike "20/20," Murphy also jangles nerves in the newsroom and on the home front. She changes secretaries every week. Although each secretary is more riotously incompetent than the last, this running gag is starting to wear thin. The rest of her more capable colleagues, however, manage to keep her overblown ego and hysteria in check with original, comic results.

Like "The Mary Tyler Moore Show," to which "Murphy Brown" will invariably be compared, a wonderful troupe of supporting players balance out Murphy's highly wired act. There's Jim Dial (Charles Kimbrough), the stuffy, old-school anchorman, Corky Sherwood (Faith Ford), a ditzy former Miss America runner-up who covers such stories as "The Dark Side of Liposuction"; a new producer, Miles Silverberg (Grant Shaud), who's almost half Murphy's age; and a trendy investigative reporter, Frank Fontana (Joe Regalbuto), who is the token liberated man in Murphy's life.

Murphy's funniest off-camera moments are sparked by her opinionated house painter, Eldin (Robert Pastorelli), whose eccentric techniques and macho viewpoint hopefully will keep him on the job for the duration of the season. Phil (Pat Corley), the owner of the reporters' favorite bar, is also a confidant.

The comedy in "Murphy Brown" is geared to adults. Humor is typically used to deflate Murphy's super-achiever ego and jaded view of life. The White House, women's roles on and off the job, as well as the ethics of news reporting and the emptiness of Murphy's less-than-successful personal life are fair game for laughs.

There have been pointed jabs at everything from Murphy's stay at the Betty Ford Clinic to her brief desire to have a baby without the benefit of a husband. The latter show opposed church teaching about sex outside of marriage when it concentrated on 40-year-old Murphy's frantic desire to give birth despite her unmarried state (she picks Frank as a suitable father), but showed Murphy quickly realizing the impropriety of her plan and the importance of childbirth within a marriage.

Created by Diane English, the show attempts to inject pathos into its political and social satire. In one segment, for example, cynical Murphy learns the true meaning of Christmas when she is forced to care for three homeless children.

In contrast to the rest of the ad-libbed, adolescent sitcoms currently filling half-hour time slots, "Murphy Brown" continues to find something for socially and politically aware adults to laugh about. For that it should be praised. (JT)

TV Programs of Note

Saturday, Jan. 28, 8-9 p.m. (PBS) "The Lion, The Witch and the Wardrobe." Our four young adventurers join the righteous forces of Aslan, the Lion King, in a final showdown with the hideous White Witch in the conclusion of the

three-part "Wonderworks" adaptation of the first story in C.S. Lewis' fairy tale classic, "The Chronicles of Narnia."

Sunday, Jan. 29, 9-11 p.m. (CBS) "Home Fires Burning." A Hallmark Channel production that aims to capture the irrevocable effect of World War II on a small Southern town and the difficulty of some of the townsfolk, especially the cantankerous editor of the town paper (Barnard Hughes), to accept those changes. This looks like promising family fare and also stars such fine actors as Sada Thompson, Robert J. Prosky, Bill Pullman and Neil Patrick Harris.

Sunday, Jan. 29, 9-11 p.m. (NBC) "She Knows Too Much." Meredith Baxter Birney ("Family Ties") and Robert Ulrich ("Spenser for Hire") star in this new made-for-TV movie about a former cat burglar who teams with a bungling investigator to help solve murders connected to a top Washington official. Erik Estrada also stars in this lightweight mystery-comedy.

Sunday, Jan. 29, 10-11 p.m. (PBS) "Preparing for Power: The Transition of President Bush." Hedra Smith, former New York Times Washington bureau chief, reports on how the president-elect and his advisers went about creating a new administration in the 10 weeks between election night and inauguration day.

Monday, Jan. 30, 8-9 p.m. (PBS) "The Weapon of Choice." The second program in the "War and Peace in the Nuclear Age" series examines how the United States and the Soviet Union changed from World War II allies into Cold War adversaries and made nuclear weapons the weapon of choice for both sides.

Monday, Jan. 30, 9-10 p.m. (PBS) "Intervention." The second of four programs in the "Secret Intelligence" series explores the development of the Central Intelligence Agency from its creation in 1947 through the 1961 Bay of Pigs fiasco which provided the first lesson in the limits of covert operations.

Tuesday, Jan. 31, 8-9 p.m. (PBS) "The Strange New Science of Chaos." The popular science series "Nova" looks at how science is making surprising sense out of chaotic phenomena in nature, from the weather to brain waves.

Tuesday, Jan. 31, 9-10 p.m. (PBS) "The Battle for Eastern Airlines." Profiling the struggles of an embattled airline, this "Frontline" documentary focuses on management-union relations and their hold experiment in attempting to manage the company jointly.

Wednesday, Feb. 1, 8-11 p.m. (PBS) "A Raisin in the Sun." The premier offering of the eighth season of "American Playhouse" is Lorraine Hansberry's classic drama of a black family torn between the middle class aspirations of the mother (Esther Rolle) and the angry desire for change felt by her son (Danny Glover).

Thursday, Feb. 2, 9-10-11 p.m. (NBC) "Late Night with David Letterman: 7th Anniversary Special." The irreverent comic celebrates another anniversary which is bound to include clips from some of his more outrageous past shows.

Thursday, Feb. 2, 10-11 p.m. (PBS) "The House." In the first of a rebroadcast of the five-part architectural series, "America by Design," historian Spiro Kostof explores the evolution of the American house and the forces that helped to shape this uniquely American dream.

(Local scheduling may vary from that of network producers. Check local listings for correct show times and dates.)



EXCEPTIONAL SITCOM—Candice Bergen is "Murphy Brown," a driven, highly respected television news reporter who short-circuits her drinking and smoking at the Betty Ford Clinic but retains the rest of her vices intact. The program airs Monday nights at 9 p.m. on CBS. (NC Photo)

QUESTION CORNER

Why use an ordinary label?

by Fr. John Dietzen

Q Can you explain why the Sundays before Lent and after the Easter time are named "Ordinary Sundays"? I knew it, despite wrecked cars, getting rid of his wedding ring, almost losing his job, and letting me think he was ill.

Our feeling is that no Mass, and no Sunday, is "ordinary." Why should we call it that? (Missouri)

A Do you remember when you studied numbers in grade school or later when you studied a foreign language, numbers were of two kinds: cardinal (one, two, three) and ordinal (first, second, third)?

"Ordinary" time ("tempus ordinarium" in Latin) simply



means Sundays or weeks that are numbered, or ordered, only in that second sense. They are not part of a major liturgical period such as Advent or the Easter time.

You are correct, of course. For us today the word connotes something routine, run-of-the-mill, a far-from-appropriate designation for any Sunday eucharistic liturgy.

I haven't heard of a good substitute, however. Perhaps the best solution is to ignore the "ordinary" designation entirely, particularly in the live introduction to our Sunday liturgies.

Q What is the official position of the church concerning approved forms for receiving the Precious Blood?

In our parish we are only permitted to receive by drinking from the cup. Our pastor told us it is a great sacrifice to receive in the form of intinction. He has indicated to me his fear that the consecrated wine could be dripped to the floor. I can understand this concern.

However, I have heard that intinction is common in other parishes. Is it approved? Is the communicant permitted to dip the host in the chalice? (Illinois)

A Communion by intinction was common in the 1600s and 1700s. Since that time it has become rare because it in effect precludes the option to receive Holy Communion in our hands, an option that every priest is obliged to allow wherever it has been approved, as it has been in our country and for most Catholics in the world.

Liturgical guidelines insist that the Eucharist be minis-

tered at Communion time. If Communion by intinction is offered, the host should be dipped into the chalice by the minister of the Eucharist and placed on the tongue of the recipient.

Q In a response explaining circumcision, you said, "There is the possibility of an answer (that circumcision became an alternative to child sacrifice) in what we have learned from some ancient inscriptions discovered in the past few years."

May I hope you were referring to the Dead Sea Scrolls? When they were discovered they went underground to be translated. They have not been heard of since. What has become of them? (Colorado)

A The inscriptions I spoke of were discovered more recently during archeological explorations in territories north of the ancient Hebrew cultures.

The Dead Sea Scrolls were discovered southeast of Jerusalem after World War II. Years of skillful, patient and technical labor were required to unroll, study and translate them.

Today most of the scrolls may be examined in museums and Scripture study centers in Jerusalem and other parts of the world.

(A free brochure, "Infant Baptism: Catholic Practice Today," is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column may be sent to Father Dietzen at the same address.)

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FAMILY TALK

Al-Anon offers help for family in crisis

by Dr. James and Mary Kenny

Dear Mary: My husband is an alcoholic. I'm not sure why he started drinking or when. He drank for years before I knew it, despite wrecked cars, getting rid of his wedding ring, almost losing his job, and letting me think he was ill.

When I finally got him to go to a clinic, he came close to convincing the doctor that he didn't drink. The doctor said he could not help unless my husband admitted he was drinking.

Should I put all our money in my name to avoid losing our life savings? I also feel no sexual attraction toward my husband.

There is no one to talk to—no priest, no doctor, no one cares. They say I should go to Al-Anon. I do not understand how this would stop him from drinking.

We are both 57. I hate to think of being this age and not living a better life. After 35 years of marriage, I think maybe we could finish our lives with a little respect for each other. But at this point all seems hopeless. (Kentucky)

Dear Mary: I've been married to an alcoholic for 29 years, although I wasn't aware of it until five or six years ago.

To this day I'm grateful to the friend who helped me recognize the signs and pointed me toward Al-Anon. Those group meetings are responsible, at least partly, for saving my self-esteem.

The one problem which I suffer the most is loneliness. You can go out to dinner with friends and have a lot of support groups, but you still can be lonely.

My alcoholic husband has taken his companionship away from me. And he hasn't been a "husband" for years.

My husband did not share the rearing of our five children. He did not share their joys and sorrows, their accomplishments at school. He didn't seem to care.

I have friends and a career. But they do not help the loneliness for a husband and companion. (Pennsylvania)

Answer: Two readers write letters with many similarities—years of living with an alcoholic and not realizing it; a feeling of being alone with the problem; resentment toward the alcoholic men who were unable, or unwilling, to fulfill their roles of husband and father.

Our reader from Pennsylvania endorses what so many families of alcoholics have found: that Al-Anon, while it cannot solve the problem of alcoholism, can be a tremendous help to family members. Al-Anon is not for the alcoholic but for the family.

Al-Anon deals with the loneliness and hopelessness which our letter writers express. Al-Anon helps family members practice detachment which, as the literature says, "is neither kind nor unkind. . . . Detachment helps families look at their situations realistically and objectively, thereby making intelligent decisions possible."

You need the advice of a lawyer or an accountant to determine the wisest way to structure your money. Discussing your sexual concerns in an Al-Anon group might help you practice the detachment you need to make wise decisions and relieve your anxiety in this regard.

In Al-Anon, members "give and receive comfort and understanding through a mutual exchange of experiences, strength, and hope. Sharing of similar problems binds individuals and groups together in a bond that is protected by a policy of anonymity."

The more hopeless the situation with an alcoholic seems, the more the spouse and family need the support of a group such as Al-Anon.

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

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Two share ideas for peace plan

Pope meets with Israeli ambassador

by Greg Erlandson

VATICAN CITY (NC)—Pope John Paul II met privately with Israel's ambassador to Italy, Mordechai Drory, Jan. 19, the Vatican announced, without releasing details of their conversation.

The Israeli Embassy officer responsible for liaison with the Vatican, Miron Gordon, described the half-hour meeting as a "rather cordial exchange of views." He said Ambassador Drory presented Israeli ideas for a "comprehensive peace plan" for the Middle East.

Israel and the Vatican do not have formal diplomatic relations, so contacts are handled through Israel's Embassy to Italy. The pope last met with Drory in 1987.

There was an "exchange of ideas about the situation in the Middle East and the need to find solutions for a peaceful settlement of the problems" there, Gordon said.

The pope presented in "general terms" the Vatican's position of equal rights for Israelis and Palestinians, he said.

Drory discussed aspects of a comprehensive regional peace plan to be proposed by Israeli Prime Minister Yitzhak Shamir, Gordon added.

The entire plan has not been made public,

but Shamir said it would include a role for the United Nations in bringing about direct talks between Israel and Arab states.

Gordon said that following his meeting with Pope John Paul, the ambassador met with Vatican Secretary of State Agostino Casaroli.

The meetings took place as the Israeli government was cracking down even harder on the Palestinian uprising against its occupation of the West Bank and Gaza Strip. Israeli soldiers were given greater leeway to fire frequently lethal plastic and rubber-coated pellets at rock-throwing demonstrators. The new measures also included destroying the houses of suspected rock-throwers.

As of Jan. 17, 434 Palestinian Arabs had been killed by Israeli occupying forces in the 13-month-old uprising called the "intafada," which means "shaking off" in Arabic, according to Palestinian sources.

Gordon said the ambassador did not raise the issue of the pope's second meeting, on Dec. 23, 1988, with Palestine Liberation Organization chairman Yasser Arafat.

The meeting with Arafat followed the declaration of an independent Palestinian state in November, and a decision last

December by the PLO to publicly recognize Israel's right to exist.

After the 1988 meeting, the Vatican released a statement saying that the pope told Arafat "that he is deeply convinced that the two peoples have an identical fundamental right to have their own homeland in which they live in freedom, dignity and security, in harmony with their neighbors."

Arafat and Pope John Paul first met on Sept. 15, 1982, an event which drew strong Israeli criticism. A high government official

in Jerusalem said at that time that the church had ignored the Nazis' execution of 6 million Jews and the killing of Lebanese Christians, but agreed to meet "a man who committed the killings in Lebanon and who wants the destruction of Israel in order to complete the work carried out by the Nazis."

The Vatican called the criticism an "outrage" and said it showed "little regard for the pope."

Latin-rite Patriarch Michel Sabbah of Jerusalem has criticized Arabs and Israelis for resorting to violence in the occupied territories.

"Everyone is a victim of violence, even the Israeli soldiers," he said in an interview last December with the Italian Catholic newspaper *Avvenire*.

Vatican official offers praise for Soviet political changes

by Agostino Bono

ROME (NC)—The Vatican's No. 2 official has praised the political changes in the Soviet Union, saying they have produced significant progress in establishing meaningful church dialogue with the communist superpower.

"We are always ready to dialogue. What was lacking and Gorbachev agreed to a partner exists," said Cardinal Agostino Casaroli, Vatican secretary of state, referring to Soviet leader Mikhail Gorbachev.

At an informal news conference Jan. 22, the cardinal also spoke of situations in Cuba, Czechoslovakia and North Korea.

The Italian cardinal said a "de facto channel" has existed for Soviet-Vatican contacts, but no formal channel has been established yet. He did not say what the "de facto" channel is.

"We have a channel which existed before which can still be of service, a 'de facto' channel," he said.

Prospects for the future "are not negative" regarding Vatican-Soviet talks, he said.

Italian news stories have speculated that the "de facto" channel could be the Soviet Embassy in Italy.

During a June meeting in Moscow, the cardinal and Gorbachev agreed to study the possibilities of establishing a formal channel for Vatican-Soviet talks.

At the Jan. 22 news conference, the cardinal added that Pope John Paul II is "always available" for a meeting with Gorbachev if the Soviet leader visits Italy. Italian news reports have quoted Italian and Soviet officials as saying Gorbachev plans a November visit.

Regarding Cuba, Cardinal Casaroli said advances are being made through dialogue between the local bishops and Cuban authorities.

"The episcopacy, in accord with the Holy See, is the most concrete hope we have for advancing things," the cardinal said.

Cardinal Casaroli said recently concluded Vatican-Czechoslovakian talks were "informative, exploratory" and it is still too early

to say if they will lead to meaningful negotiations.

"We will see what happens," he said.

The cardinal also noted that there is "a wind blowing" in North Korea that could signal a loosening of religious restrictions, but it is difficult to analyze the effect this could have on Catholics.

"The Catholic presence is not very big. I believe that many went to the South. We have little news of Catholic communities in North Korea," he said.

The news conference was held in Rome's Holy Apostles Church at the end of a Mass celebrated by the cardinal for the Union

Pope John Paul II is 'always available' for a meeting with Gorbachev if he visits Italy

of Italian Catholic Businessmen. Cardinal Casaroli is the organization's spiritual adviser.

In the homily, the cardinal praised the Soviet Union for "almost unexpectedly" accepting the importance of private initiative, an economic principle of Catholic social teachings.

At the news conference, he said this was a sign of the Soviet leadership's willingness to break out of its ideological isolation while maintaining its overall framework of creating a Marxist society.

In the homily, he said the church takes a critical approach to capitalism and communism.

The question the church asks is, "In what measure are these two systems open to transformation and updating so as to favor or promote a true and integral development of mankind and of populations in contemporary society?" he said.

"Transformation and updating are urgent and indispensable for the cause of a development common to all," he added.

Development, "to produce the fruits necessary, cannot be limited to only one of the two systems," he said.

Pope selects priestly formation as theme for 1990 Synod of Bishops

by Greg Erlandson

VATICAN CITY (NC)—Priestly formation is the theme selected by Pope John Paul II for the next world Synod of Bishops, the Vatican announced.

The Jan. 19 announcement said the theme of the 1990 synod will be "Priests and Their Formation in the Modern World."

The monthlong synod will take place at the Vatican Sept. 30-Oct. 28, 1990. It will be the eighth ordinary synod since the gatherings were instituted by Pope Paul VI in 1965.

The last ordinary synod, in 1987, dealt with the mission of the laity in the church and the world. An apostolic exhortation by the pope on that theme and reflecting the recommendations of the 230 synod delegates is expected to be published.

Ordinary synods occur every three years and are attended by representatives of local bishops' conferences and papal appointees.

Synods are collegial gatherings which

make non-binding recommendations unless otherwise instructed by the pope. Themes are chosen which are of universal interest and pastoral in nature.

Past synod topics have been:

- The preservation and strengthening of the Catholic faith (1967).
- The priesthood and justice in the world (1971).
- Evangelization (1974).
- Catechesis (1977).
- The family (1980).
- Penance and reconciliation (1983).
- The mission of the laity (1987).

In addition, two extraordinary synods were also called. In 1969 an extraordinary synod discussed pope-bishop relations and collegiality.

In 1985 an extraordinary synod examined the fruits of the Second Vatican Council.

Later this year a preparatory document for the 1990 synod will be sent by the Vatican to the bishops' conferences.

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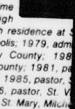
Born May 9, 1931. Ordained
May 20, 1978. Full-time
instructor, Chatham High
School, Indianapolis, with residence at
St. Thomas Aquinas, Indianapolis, 1979. Ad-
ministrative, St. Mark, Perry County, 1980.
Pastor, St. Mark, Perry County, 1981, pa-
stor, St. Anne, New Castle, 1985, pastor,
St. Joseph, Shelbyville, 1986, pastor, St. Vi-
cent de Paul, Bedford, and St. Mary, Mil-
with residence at St. Vincent de Paul, Be-



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CLERGY

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CHURCHES

the active list



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

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206

January 27-29

"A Spiritual Journey" retreat for adult children of alcoholics will be presented by Mary Frances Crowley at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for information.

January 28

The Catholic Widowed Organization (CWO) will meet for a Ladies' Night Social hosted by the men at 8 p.m. Mass at St. Peter and Paul Cathedral at 5 p.m.

Secena Alumni Association will hold its annual All-Alumni Basketball Game at 8 p.m. in the gym. Social follows in cafeteria until 1 a.m. Cost \$2; grade scholars free. For information call Kevin Monaghan at Secena.

South Central Separated, Divorced and Remarried Catholics (SDRC) will sponsor a Mid-Winter Dance from 8 p.m.-midnight at St. Charles Borromeo Parish, 2224 E. Third St., Bloomington. Snacks and soft drinks provided. Call Pat Fitzgerald 812-336-1500 for information.

The Catholic Alumni Club (CAC) will hold a Card and Game party hosted by Jackie Fischer at 7:30 p.m. \$2 cost for refreshments. For information call Jackie at 317-241-3158 (H) or 317-269-1751 (W).

Chatham High School will hold a placement test for incoming freshmen at 8:30 a.m.

Madonna Circle of Our Lady of Perpetual Help Parish, 1752

Scheller Lane, New Albany will sponsor its Annual Italian Spaghetti Dinner from 4:30-7:30 p.m. in the school cafeteria. Take-out orders available. Adults \$4; children \$3.

Lawrenceburg K of C will sponsor its Annual Chicken Dinner Car-rout from 11 a.m.-5 p.m. Pick up at Father Kasper Hall or call 812-337-3690 for free delivery. Proceeds benefit Gibault School for Boys.

January 29

Providence Sister Helen Ann Conway will be honored at a Farewell Reception from 2-4 p.m. at St. James the Greater Parish Hall, 1155 E. Cameron. Everyone invited.

The Adult Religious Education Committee of St. Barnabas Parish, 8300 Rahke Rd. will present the last program in its "Whose Children Are These?" series from 7:30-9:30 p.m. in the school cafeteria.

Marian Devotions are held every Sunday at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St. Everyone welcome.

Sign Masses for the Deaf are celebrated every Sunday in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St.

Thomas Aquinas, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

A Newly Married Day for couples married 1-5 years will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Suggested donation \$25/couple. Call 317-257-7338 for information.

Steve Noone, lobbyist for the Indiana Non-Public Education Association (INPEA) will speak at 9:30 a.m. at St. Christopher Parish, Speedway on possible effects of Indiana education legislation on Catholic schools. Public invited.

A Revival of Unity will be held from 2-5 p.m. at St. Mary Parish, New Albany. All parishioners and former parishioners invited.

The Little Flower Respect Life Team will sponsor a free Respect Life Awareness Evening featuring presenter Norrice McGruder of Open Arms Ministry at 7:30 p.m. in the parish center. Babysitting and refreshments provided. Call Peggy Lamett 317-723-0214 or 317-359-4797 for information.

January 30

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for a program by Randy Beich and Becky Meadows on "Area Youth Ministries—An Opportunity to Serve." For information call 317-236-1596 days or 317-844-5034 or 317-291-3629 evenings.

A workshop for pastors and educational administrators on Compensation for Religious will be held from 3-5 p.m. at the Catholic Center Assembly Hall, 1400 N. Meridian St.

January 31

IUPUI Newman Center will begin a "Loving You, Loving Me" series from 7:30-9 p.m. at 1309 W. Michigan St. Call 317-432-4378 for information.

The Catholic Alumni Club (CAC) singles will hold a Gourmet Evening at 7 p.m. at Old Country Buffet, 7383 E. Washington St. For information call Anna Marie 317-784-3313.

Benedictine Sister Mary Margaret Funk and Msgr. Gerald Gettefinger will present a program on Centering Prayer from 7-9 p.m. at Beech Grove Benedictine Center. Free will donation. Call 317-788-7581 for information.

February 2

A Prayer Vigil and Candle Day Mass celebrating the Presentation of Jesus will be held at 7:30 p.m. in St. Mary Church, Madison.



The Cheshire Cat has dentures... Pass it on!

The Women's Interfaith Table (WIT) ecumenical group will present Dr. Mary Jo Weaver speaking on "Exile or Exodus? What to do in the Desert Now that We've Arrived?" from 5-9 p.m. at Congregation Beth-El Zedeck, 600 W. 70th St. Call 317-257-2519 for information.

graders at 8:30 a.m. in the cafeteria. \$10 fee.

First Saturday devotions to the Blessed Mother will be held at 7 a.m. at St. Joan of Arc Church, 42nd and Central, Mass. rosary, procession.

February 3

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

New Albany Deanery Youth Ministry will hold a Catechist Spirituality Day for persons involved in catechetical ministry from 8:30 a.m.-3:30 p.m. Call 812-945-0354 for information.

The Office of Worship will sponsor a Music in Catholic Worship Seminar from 9:30 a.m.-3 p.m. Call 317-236-1483 for information.

February 3-5

An Enneagram 1: Journey to Self Understanding workshop will be held at Beech Grove Benedictine Center. Call 317-788-7581 for information.

St. Augustine Parish, Jeffersonville will hold a "Called and Gifted" retreat facilitated by Beth Ann and Ray Ruffo. For information call Mimi and Charlie Heuser 812-282-2383.

A "Parents-To-Be" retreat for couples who expect their first child will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Suggested donation: \$120/couple. Call 317-257-7338 for information.

February 4

Roncalli High School will offer a placement exam for eighth

February 5

New Albany Deaconry Young Adult Ministry Core Team will meet at 7:30 p.m. at the Aquinas Center, Clarksville.

A Scouting Religious Awards Presentation and Prayer Service will be held at 2:30 p.m. at St. Peter and Paul Cathedral, 14th and Meridian. For information call Father Svarczko 317-898-1707.

The Indianapolis Pro Musica chamber choir will present a concert sponsored by Concerts at St. Paul's at 7:30 p.m. in St. Joan of Arc Church, 42nd and Central.

St. Christopher Sunday Lecture Series continues from 9:30-10:15 a.m. with "Women in the Hebrew Scriptures" presented by Providence Sister Catherine Livers.

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Archbishop O'Meara visits Vietnam and Korea

(Continued from page 1)

of the Vietnamese population. Archbishop O'Meara said, they made up 20 percent of the refugees who fled the country.

He said that their delegation met with Vietnam's foreign minister who assured them that Vietnam is removing its troops from Kampuchea (Cambodia) as quickly as possible. He also assured the archbishops that the Vietnamese government is "irrevocably committed to reconciliation."

"We expressed our concern about MIAs everywhere we went," Archbishop O'Meara said. "About 6,000 Americans are still not accounted for. However, no one gave us any indication that any of them are alive. This doesn't mean, though, that there might not be some who are still alive and the people we talked with don't know about them," he added.

The delegation met with Cardinal Joseph Marie Trinh Van Can of Hanoi and Archbishop Paul Nguyen Van Binh of Ho Chi Minh City (formerly Saigon).

Archbishop O'Meara said that CRS would

like to help Vietnam because "it obviously needs development. We were assured that no one is starving, but the people are very undernourished," he said.

So far, though, CRS has not been invited into the country. "It would be difficult for CRS to work without the cooperation, or at least the acceptance, of the government," he said.

In the Philippines the archbishops met with President Corazon Aquino. Archbishop O'Meara said that she shared with them her thoughts about the difficulty she had in accepting the presidency. "She sees signs of social development and a better economy at last," he said. "She also told us that she has no intention of running for another term." The archbishop described Aquino as a woman of deep religious faith and prayer.

They spent an evening with Cardinal Jaime Sin, the archbishop of Manila. "He and others I spoke with, especially President Aquino, have a tremendously high regard for Senator Richard Lugar," Archbishop O'Meara said. "They shared that with me

because I am from Indiana. They are grateful for the great support he gave to President Aquino in 1986 at the time of the disputed election.

During working sessions with the Philippine bishops, he said, they discussed ministry to Filipinos living in the United States. During the visit to Korea, the delegation discussed how the U.S. bishops can be good pastors to Koreans in the U.S., Archbishop O'Meara said, as well as how to get more Korean priests to minister to them.

The Koreans also mentioned the International Eucharistic Congress that is scheduled for Korea in October, the archbishop said. "Pope John Paul and Mother Teresa will both be there," he said. "I told them that Indianapolis will be represented." (The Criterion is sponsoring a trip to Korea for the congress, plus China, from Oct. 2 to 19.)

In reflecting on the missionary work of the church with which he has been involved, Archbishop O'Meara said, "I have been blessed by God to have been called to be a part of the missionary movement in the

church at this particular time. During the past 33 years I have seen fantastic growth in the church throughout the world. In Africa and Asia, particularly, the church used to be represented by white foreign priests, and today they are native-born. Lay catechists and numerical growth has been fabulous.

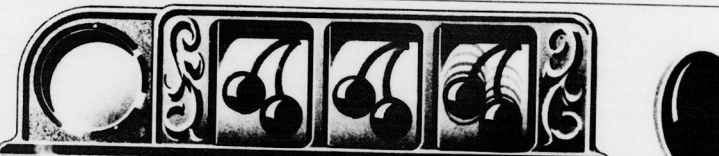

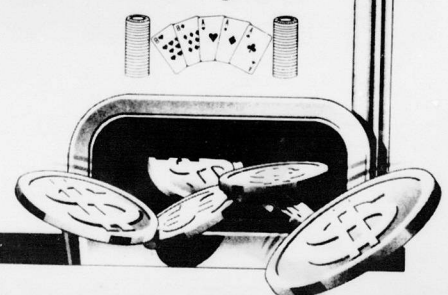
"The world has social and economic problems today that are even worse than they used to be, partly because of the tremendous population growth in Third World countries," he continued. "For example, we still don't have an effective way to distribute food despite a planet that can grow plenty of food."

He said further that he believes the church "can be a goad, a stimulant, to world government. The American church has made enormous contributions of personnel who have literally worked themselves out of a job. Yet we still need all the hands we can get for evangelization. The contributions of American Catholics of money has greatly contributed to evangelization of the Third World," he said.

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Viewers respond with opinions on 'Teens Speak Out on Issues'

by Mary Ann Wyand

"Teens Speak Out on Issues," a creative and controversial exhibit at The Children's Museum, gave central Indiana teenagers the opportunity to present their feelings visually on war and peace, terrorism, AIDS, alcohol and other drugs, child abuse, and other pertinent topics during a six-month run in the museum's basement.

Computer terminals set up throughout the exhibit enabled viewers to respond to what museum officials called an "unofficial" questionnaire. And the nearly 6,000 responses to survey questions indicate that youth of all ages are giving serious consideration to world peace, violence, health issues, and substance abuse.

Students responding to questions on war and peace indicated

that getting rid of all nuclear weapons and encouraging better communication among countries are the best ways to prevent nuclear war.

More than 80 percent of the respondents in all age categories said they believe there are ways to settle differences other than by fighting, but a fewer number thought world leaders actually listen to young people's concerns about peace.

Regarding acquired immunodeficiency syndrome, respondents had mixed feelings about attending school with an AIDS patient. However, only 20 percent of those aged 10 through 17 indicated that "it would bother me" and less than five percent believed they could contract the virus by "going to school with someone who has AIDS."

About half of the students surveyed via the computer terminals agreed that "sharing a needle used to take drugs" could

result in transmission of the virus. Fifty percent or more also said they "think it is important for people to be tested for the AIDS virus before they may participate in school sports." An even higher number agreed that people working in food service jobs should be tested for AIDS.

On the subject of substance abuse, more than 90 percent of the respondents in all age categories agreed that alcohol is a drug and that teenagers are most likely to use alcohol over other drugs.

More than three-fourths of the students acknowledged that more than one person is affected when someone uses drugs, and most teenagers said they would seek help from their parents if they had a drug problem.

Reasons given for teenage drug use were "because friends do it, to have fun, to escape problems, to get attention, and to rebel against parents or other adults."

Answers given to questions about child abuse revealed that most respondents would prefer to contact a child abuse hotline and the police as well as confide in friends. More than 80 percent said they believed that abuse is not the child's fault, and another 65 percent said "a person who abuses children is a bad person and should be punished."

On the topic of teenage pregnancy, respondents overwhelmingly agreed that "most teenagers are not ready to take on the responsibilities of parenthood."

Younger students said they would ask their parents for information about birth control, but older teens said they would prefer to speak with a doctor or clinic staff member for birth control advice.

Sex education in the schools and reminders about "saying no" were the most frequent answers to a question on ways to prevent teenage pregnancy.

Museum officials told *The Criterion* that the overall viewer response to the controversial exhibit was very positive, and the young participants who developed and built the displays enjoyed having the opportunity to express their feelings.

St. Paul youth prepare Hawaiian luau

Hawaiian style entertainment will inspire St. Paul Parish youth at Tell City to don appropriate costumes for a Hawaiian luau Feb. 1. The next day parish teenagers will raise money for "Save the Children" with a Hug-a-Thon, then celebrate New Orleans style during a Mardi Gras Party Feb. 6.

Parish youth ministry activities in January included an exciting Friday the 13th Scare-a-Thon "frightening movies not recommended for the faint of heart, followed by a parish lock-in on Jan. 21-22.

Cardinal Ritter High School on the Indianapolis westside will administer the placement examination for incoming freshmen Feb. 4 from 8:30 a.m. until noon in the school cafeteria. Ritter

also offers scholarships and financial assistance for tuition. For more information, contact Ritter at 317-924-4333.

New Albany Deanery Catholic Youth Ministries will sponsor a weekend workshop on peace and justice Feb. 3-5 at the Aquinas Center. "I Want to Live" is designed to help participants clarify personal values concerning specific life issues. Workshop objectives include reflecting on Christian responses to violence, identifying media values and comparing them to Gospel values, increasing awareness of world hunger, and developing a positive vision of the future. Telephone 812-948-2965 for registration information.

Music and Life

Any age can have full, meaningful life

by Charlie Martin

FOREVER YOUNG

May the good Lord be with you/Down every road you roam/And may sunshine and happiness surround you/when you are far from home/ And may you grow to be proud/dignified and true/And do unto others as you would have others do unto you/Be courageous and be brave/And in my heart, you'll always be/Forever young, forever young.

May good fortune be with you/May your guiding light be strong/Build a stairway to heaven/With a prince or a vagabond/And may you never love in vain/And in my heart, you will remain/Forever young, forever young/Forever young, forever young. And when you finally fly away/I'll be hoping that I served you well/For all the wisdom of a lifetime./No one can ever tell/But whatever road you choose/I'm right behind you win or lose/Forever young, forever young, forever young/Forever young, forever young, forever young.

Sung by Rod Stewart
Written by R. Stewart, J. Cragg, K. Sivagar
1988, Warner Brothers Records

Rod Stewart's new hit, "Forever Young," wishes blessings upon someone loved.

The song leads me to ask, however, whether such blessings apply only to the young.

Modern rock music and, of course, society in general have a way of glorifying youth while overlooking the value of other stages of life.

Certainly youth is an exciting, wonderful time. But a full and meaningful life can be found at any age.

No matter how old people are, vitality of life is advanced by some of the qualities the song mentions. Particularly, I would point to the song's reference to being "courageous and be brave."

Courage is needed throughout life. Young people often are challenged to stand up to peer pressure. Teens need to be brave if they are to confront the disapproval of friends and act according to their own values.

As adults, we are asked to lead the way in building a more caring and just world. In the face of many decisions, and sometimes disappointments, adults need courage to keep hopes and dreams alive.

As we age, life presents new challenges. Senior citi-

zens must draw upon their courage to respond to the aging process as they continue living with hope and trust.

The song also emphasizes the importance of the support of others: "I'm right behind you, win or lose." We need others to help us find the best in ourselves.

As I listen to others, I hear that loneliness is one of the greatest problems, whether people are young or old. So many people live without lasting relationships. They find themselves alone as they encounter challenges and problems.

We need to remember that we can make a difference in others' lives. Start right in your own home. Ask yourself: What support do I give to those I live with? Is there a parent, grandparent, brother, or sister who needs an extra dose of love?

No one remains forever young. Yet we can help each other discover the courage, support, and love that turns any time of life into an opportunity for happiness.

Your comments are always welcome. Please address them to Charlie Martin, R.R. 3, Box 182, Rockport, Ind. 47635. 1989 by NC News Service

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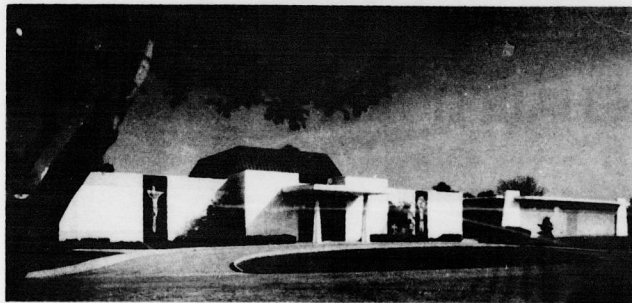
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Six Catholics selected for Cabinet-level positions

by Liz Schevchuk

WASHINGTON (NC)—Six of 22 officials selected by George Bush to hold Cabinet or other high-level positions are Catholics, according to a survey by National Catholic News Service.

Catholics have been tapped to head four of 14 cabinet posts—the Departments of Education, Energy, Interior, and Veterans Affairs—and to serve as Environmental Protection Agency administrator and head of the White House Office of Drug Control Policy, popularly known as drug czar.

One Catholic, Education Secretary Lauro F. Cavazos, 61, has already been in office, having been named to his job in August by President Reagan.

The Catholics, besides Cavazos, and their Bush administration assignments are:

- Secretary of Energy: Adm. James D. Watkins, 61.
- Secretary of Interior: Manuel Lujan Jr., 60.
- Secretary of Veterans Affairs: Edward J. Derwinski, 62.
- White House Office of Drug Control Policy director: William J. Bennett, 45.
- Environmental Protection Agency administrator: William K. Reilly, who turned 49 on Jan. 26.

Along with the six Catholics, Bush's choices for the Cabinet and jobs of comparable rank include four Episcopalians, three Methodists, two Presbyterians, one Christian Scientist, one Mormon, one Jew, and four whose biographies do not mention religion.

Cavazos, serving as president of Texas Tech University when he was nominated as Secretary of Education, is a sixth-generation Texan. He holds a doctorate in physiology and was dean of the Tufts University medical school in Boston for five years before becoming head of Texas Tech in 1980. He was born on the King Ranch, where his father was a foreman.

Watkins, the Department of Energy secretary-designate, was chairman of President Reagan's commission on AIDS. He was chief of naval operations in 1982-86 and earlier was commander of the Navy's Pacific fleet. An expert on nuclear submarines and nuclear warfare, Watkins studied at the U.S. Naval Academy, from which he graduated in 1949. The admiral, a native of California, has a son studying for the priesthood in Rome.

Lujan, if confirmed for Interior, would be the second Hispanic in Bush's cabinet. A former insurance executive and vice chairman of the New Mexico Republican Party, Lujan spent 20 years in the House of Representatives, retiring in 1984.

Derwinski, a Republican member of the House of Representatives from Illinois in 1983-85, later served in various capacities at the State Department. He will be the first secretary of veterans affairs.

Bennett, born in Brooklyn, N.Y., grew up in metropolitan Washington. He holds a doctorate in philosophy from the University of Texas and a law degree from Harvard University. He taught philosophy, directed the National Humanities Center in Research Triangle Park, N.C., and then was named chairman of the National Endowment for the Humanities, a post he held until being named education secretary in 1985.

Reilly, named to head the Environmental Protection Agency, has been serving as the president of the U.S. branch of the World Wildlife Fund, dedicated to protection of wildlife and the wilderness habitat. A native of Illinois, Reilly graduated from Yale University and holds a law degree from Harvard and a master's degree in planning from Columbia University. He worked for the White House Council on Environmental Quality in 1970-72 and has practiced law in Chicago.

The other cabinet and high-level appointees chosen by Bush are:

Secretary of Agriculture: Clayton Yeutter, Methodist.
Secretary of Commerce: Robert A. Mosbacher, Presbyterian.

Secretary of Defense: John G. Tower, Methodist.
Secretary of Health and Human Services: Louis W. Sullivan, Episcopalian.

Secretary of Housing and Urban Development: Jack Kemp, Presbyterian.

Attorney General (Department of Justice): Richard L. Thornburgh, Episcopalian.

Secretary of Labor: Elizabeth Hanford Dole, Methodist.
Secretary of Transportation: Samuel K. Skinner, Episcopalian.

Secretary of State: James A. Baker III, religious affiliation unknown.

Pope congratulates Bush

VATICAN CITY (NC)—Pope John Paul II marked the U.S. Inauguration Day with a telegram of congratulations to President George Bush, urging him to "spare no effort to help build world peace."

The pope sent his best wishes to the Bush family and the American people, praying for an "abundance of divine blessings."

A copy of the pope's telegram was released by the Vatican Jan. 20.

In his message the pope asked God to guide the new president's efforts to preserve and promote the freedom, harmony and prosperity of all your fellow citizens."

The pope said world peace should be built on a foundation of "justice and respect for every human person."

Secretary of Treasury: Nicholas F. Brady, religious affiliation unknown.

Central Intelligence Agency director: William H. Webster, Christian Scientist.

Council of Economic Advisers chairman: Michael J. Boskin, Jewish.

National Security Adviser: Brent Scowcroft, Mormon.
U.S. Trade Representative: Carla Hills, Episcopalian.
Office of Management and Budget: Richard G. Darman, religious affiliation unknown.
Ambassador to the United Nations: Thomas R. Pickering, religious affiliation unknown.



BUSH APPOINTEES—President-elect George Bush (left) meets at Blair House on Jan. 12 for the first gathering of

the full complement of nominees for his Cabinet. (NC photo from UPI)

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Book Review

'Changing Habits' offers insight

Changing Habits: A Memoir of the Society of the Sacred Heart, by V.V. Harrison. Doubleday (New York, 1986). 233 pp., \$18.95.

Reviewed by M. Nadine Wesoski

V.V. Harrison's honest remembrance of convent school life just prior to Vatican II provides for compelling reading.

The reader is engaged as soon as Ms. Harrison launches into the intriguing tale of how as a 15-year-old girl from South Carolina, with dubious ties to the Roman Catholic Church, she

began a rather tumultuous relationship with the Society of the Sacred Heart.

Perhaps more interesting than her personal reminiscences is Ms. Harrison's very human telling of the society's history. Founded in France in 1800, it is known for maintaining high academic standards combined with a strict code of discipline.

Particularly relevant is the story of recently canonized Mother Philippine Duchesne, who in 1818 established the society in the United States. If this book is read for no pur-

pose other than gaining better insight into the history of the Catholic Church in this country, your time will be well spent.

In consideration of the society since Vatican II, Ms. Harrison presents it as being in turmoil due to changes such as abandoning a cloistered lifestyle and broadening its ministry. Interviews with current and former nuns, along with Ms. Harrison's fellow alumnae, weave a rich and diverse tapestry of varying experiences and opinions.

However, Ms. Harrison's lack of knowledge of church history and theology becomes evident when she broadens her discussion to include the church at large. Unexplained statements such as "narrow precepts of Catholicism" point to a lack of awareness of the richness of the Catholic tradition. One wonders how someone who admittedly has "attended few liturgies since the liturgy changed" can provide much personal insight into the current state of the Catholic Church.

This book proves to be both entertaining and thought-provoking, providing the author's limited knowledge of the church as a whole is kept in mind.

(Ms. Wesoski is a doctoral student in systematic theology at The Catholic University of America and information specialist at National Catholic News Service.)

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Rest in peace

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

† ARMOUR, Kristine M., 13. Our Lady of Lourdes, Indianapolis, Jan. 16. Daughter of Mike and Judith; sister of Kevin and Kimberlee; granddaughter of Mr. and Mrs. George Armour and Mr. and Mrs. Clifford Johnson.

† BJERK, Alice M. (Swartz), 84. Holy Name, Beech Grove, Jan. 10. Mother of Patricia, Betty J. Rodgers and Robert D.; sister of Helen Lewis and Evelyn Jaehmig; grandmother of 10; great-grandmother of six.

† BROWN, Arthur V., 72. St. Mark, Indianapolis, Jan. 18. Husband of Rosemary; father of Ken Hayes and Linda Gatto; grandfather of four; great-grandfather of two.

† BRUNNER, John, Sr., 57. St. Lawrence, Lawrenceville, Jan. 15. Husband of Mary; father of John, Jr., Paul, Dennis, Kevin, and Vickie Mathews; brother of Larry, Jerry, Mildred Houston and Ruth Sisson; grandfather of six.

† DANNER, Frances T., 30. Sacred Heart, Jeffersonville, Jan. 13. Sister of William A. and Charles J. Heuglin.

† DOYLE, Kathleen C. (Priesch), 70. St. Christopher, Indianapolis, Jan. 13. Mother of Thomas V., Dennis A., Joseph P., Patricia Farley and Sharon Cesnik; sister of Lorraine Leffler, Lucille Dugan and Benedictine Sister Assunta; grandmother of five.

† ETIENNE, Dennis P., 36. St. Paul, Tell City, Jan. 12. Husband of Catherine "Katie"; father of William C.; son of Mr. and Mrs. Earl Etienne; brother of Charles, Jerry, Duane, Ron, Mary K. Smith and Joan Hess.

† FETTING, Kathryn, 30. St. Gabriel, Connersville, Jan. 15. Sister of Charles W., Paul, and Martha Schlichte.

† FLAKE, Gilbert, 75. Assumption, Indianapolis, Jan. 9. Husband of Mary (Bates); brother of Hazel Garrett and Mary Darnell.

† GODDARD, Marie A., 82. St. Mary, Greensburg, Jan. 13. Sister of Marguerite Koors.

† GORVER, Kathryn L., 70. St. Margaret Mary, Terre Haute, Jan. 16. Mother of Michelle Nancy Mason and Catherine Lane; sister of William Runion.

† HERBERT, Russell, 58. St. Mary, Rushville, Jan. 14. Brother of Richard, and Henrietta and Geneva Land.

† HOSS, Mary F., 81. St. Philip Neri, Indianapolis, Jan. 15. Mother of Dolores J. Plumm; sister of James P. Keating.

† KAVANAUGH, Margaret G., 97. St. Pius X, Indianapolis, Jan. 16. Aunt of Joseph E., Robert and

Frank Myers and Mary Frances Dugan; great-aunt of 23.

† LAKER, Clarence, 81. St. Mary, Rushville, Jan. 13. Husband of Rosella (Kraemer); father of Wilbur, Donald and Lawrence; brother of Richard, and Matilda Harmer; grandfather of nine.

† MAURER, Helen M., 84. St. Andrew, Richmond, Jan. 9. Mother of Doreen Rihm, Patricia Weiss, Helen Glosson and James; sister of Marjorie Connell and Ruth McKinnis; grandmother of 15; great-grandmother of 13.

† PECK, Hilda E., 78. St. Mary, North Vernon, Jan. 14. Mother of Carol L. Drake, Robert, and Janie Robinson; sister of Robert Bolden; grandmother of eight; great-grandmother of five.

† PHILLIPS, Harry E., 68. St. Christopher, Indianapolis, Jan. 8. Husband of Mary A. (Gibbs); father of Daniel J., Katy White, Chris Hill, Patricia Sickmeier and Sheila Moorman; brother of Don, Wendell, and Sarah Plunkett; grandfather of 14.

† ROTHGERBER, Edna, 79. St. Paul, Tell City, Jan. 14. Wife of Frank; mother of Nina Mullis, Betty Parker, John, Albert, Lonnie and Irvin; sister of Dorothy Schroeder and Geneva Hoiler; grandmother of 18; great-grandmother of 21.

† SCHLICHT, Martha C., 85. St. Gabriel, Connersville, Jan. 18. Mother of June Herrick, Marti O'Connell, Ann Bollinghouse and Joseph H., Jr.; sister of Paul and C.W. Pettig; grandmother of 14; great-grandmother of 83.

† SIEVERS, Julia A., 31. St. Anthony of Padua, Clarksville, Jan. 11.

† WETTRICK, Raymond J., Sr., 90. St. Joseph, Shelbyville, Jan. 10. Father of Lillian Webber and Raymond J., Jr.

† WOOD, Margaret A., 60. Holy Spirit, Indianapolis, Jan. 15. Wife of Budgie C.; mother of Kathy Pettig, Karen Brooks, Candi Skaggs and Cindy Thomas; sister of Jimmie Croker; grandmother of seven.

Frederick E. Amsden, father of priest, dies

Frederick E. "Mutt" Amsden, father of Father Thomas J. Amsden, died Jan. 22 in Indianapolis at the age of 77. The funeral liturgy was celebrated for him on Jan. 24 in Holy Spirit Church.

Amsden was a salesman for Monarch Beverage Co. and Hilgemeyer Beverage Co., retiring in 1972. In addition to Father Amsden, he is survived by his wife, Esther I. (Colvin); a daughter, Mary Kay Watkins; two sons, Robert E. and John M.; and six grandchildren.

Father Amsden is pastor of Sacred Heart Parish in Clinton, administrator of St. Joseph Parish in Universal and Dean of the Terre Haute Diocese.

Pope's decision 30 years ago changed the Catholic Church

by Agostino Bono

VATICAN CITY (NC)—Thirty years ago, Pope John XXIII left his Vatican apartment to visit Rome's basilica and abbey of St. Paul's-Outside-the-Walls. Before returning several hours later, he set in motion the machinery that changed the face of 20th-century Catholicism.

In an address to 17 cardinals at the abbey Jan. 25, 1959, he announced plans to convocate the Second Vatican Council. For Pope John the decision was an inspiration of the Holy Spirit. For the Catholic world it was a major surprise.

In the time between the announcement and the council's opening session Oct. 11, 1962, the rotund, elderly pope emphasized that the council would be a new Pentecost. He wanted to give a new impetus to Catholic life through a renewal of the church's teachings, norms and organization. The windows of the church would be opened to let in some fresh air, he said.

Soon, "aggiornamento," Italian for "updating," became a household Catholic word.

But the pope said he also wanted the overall aim to be the promotion of Christian unity, and he picked a symbolic date to make the announcement, Jan. 25 is the end of the Week of Prayer for Christian Unity, a Catholic initiative begun in 1906.

St. Paul's-Outside-the-Walls is also a symbolic spot.

The basilica adjacent to the Benedictine abbey is built above the tomb of St. Paul the Apostle, who was beheaded by the Romans at a site near the basilica. St. Paul was the apostle to the Gentiles, responsible for much of the early spread of Christianity beyond the Holy Land and noted for his defense of flexibility in adapting religious practices to Gentile cultures. As a first-century Christian, his teachings form common ground for all followers of Christ.

The basilica and abbey are called St. Paul's-Outside-the-Walls because the religious complex is located just outside the city walls of ancient Rome. The first church atop the site of St. Paul's tomb was built in the fourth century. The cur-

rent basilica was constructed in the 19th century, after a fire in 1823 destroyed most of the old basilica.

In recent years, the basilica has continued to be a site of ecumenical activities. In 1966 Pope Paul VI and Archbishop Michael Ramsey of Canterbury, England, then-leader of the worldwide Anglican Communion, met in the church and signed a joint declaration of friendship, a major step forward in Catholic-Anglican relations.

Pope John Paul II also has made it a practice of visiting St. Paul's-Outside-the-Walls to close the Week of Prayer for Christian Unity in ceremonies attended by other Christian leaders. In 1985 Pope John Paul pulled his own surprise and announced plans to convocate an extraordinary Synod of Bishops to assess the post-conciliar period.

The Synod of Bishops is an outgrowth of Vatican II, as a form of partial collegiality. Collegiality is shared responsibility between the pope and the world's bishops in church affairs. It also means that the church's infallibility in faith and morals is exercised by the pope in union with the entire

body, or college, of the world's bishops. Collegiality was a major teaching to emerge from the council.

Thirty years after Pope John's announcement, there are numerous signs of the church's "aggiornamento."

When he made public his decision, priests were celebrating Mass in Latin and with their backs to the people. Now, priests face the people and celebrate the Mass in the vernacular.

A permanent diaconate has been re-established as an ordained ministry open to married men. Lay people have become much more active in church life and in decision-making positions.

Christian unity has not been achieved, but notable progress has been made. Dialogues have replaced diatribes. Serious theological encounters have erased many doctrinal problems that for centuries were considered insurmountable.

Pope John saw little of these changes. He died June 3, 1963, more than two years before the council ended. He presided over only one of the four council sessions. None of the 16 documents emerging from the council was approved while he was alive.

Controversy still surrounds some of the council reforms, and arguments have not ceased in the post-conciliar church over interpretations of others. Some people also question whether Pope John wanted such far-reaching reforms as emerged from the council.

What is uncontested, however, is that Catholicism has not been the same since the decision announced by Pope John 30 years ago to 17 cardinals in St. Paul's-Outside-the-Walls.

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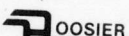
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Dear Friend in Christ,

I'm writing this letter for a compelling reason.

Growing up in Brooklyn, I had no idea that God would call me one day to work among Navajo Indians in far-away New Mexico.

And, when I began my ministry on the Eastern Navajo Reservation, I never, ever expected to find the kind of poverty I once thought

Indian Mission Seeks Help Prayers, Donations Urgently Needed

don't "live" here. They try to survive here.

And they wipe the tears from their eyes when they speak of the baby who didn't.



existed only in "Third World" countries.

Lay missionaries who come to serve with us almost always ask me, "Father, is this America?"

I'm sure you would, too, if you would have been with me the day I visited Ella and her family. I was appalled at what I found, even though I knew in my heart what to expect.

The ceiling is plastic trash bags held in place with carpet tape.

The walls are of scrap plywood. Outside, sections of the wall have been tarpapered which gives a kind of patchwork look to the makeshift dwelling. Step inside and you're standing on bare earth, hard-packed and swept clean.

Right away you notice the "windows" are simply strips of opaque plastic which offer little protection against the howling winter wind.

Last winter, an infant died within these walls.

Ella and her children

Ella is a Navajo Indian. Her crude shelter measures about 16x16, hardly the size of an average garage.

It is furnished with a sagging double-bed, a crude kitchen table and chairs and a dilapidated over-stuffed chair that serves as a bed for one child. In the center of the single "room" is a rusting wood stove.

Roxie's heart has gone out to Ella and her three surviving children. Roxie is our Volunteer Outreach Director. Several weeks ago, I had begun noticing that Roxie, whose personality usually bubbled, was withdrawn into herself. I hoped there was nothing wrong with any of her family back home. So, I finally decided to ask her what was troubling her and see if there was anything I could do to help.

"It's Ella," Roxie blurted out, almost before I had finished my question to her. I must have looked puzzled because she hurried on, "Father, you should see her

place for yourself. I've been trying for months to help her get in touch with agencies I hoped would be able to respond to her need for decent housing. She's been to Window Rock (the capital of the Navajo Nation about 60 miles from here). She was shifted from office to office, left waiting for hours. But all we've gotten for her efforts is a homesite lease. She has no money. She has nothing."

Roxie's words kept tumbling out. "I know the Mission doesn't have funds to build Ella a hogan (a traditional Navajo dwelling), so I haven't wanted to worry you about her. But, she's desperately in need and I'm desperately concerned for the family. You know how cold it's already getting at night. Will you come with me to see for yourself?"

Then I saw for myself what I just described to you. I'm Father Doug McNeill and for the past 15 years my work has been here on the Eastern Navajo Reservation among the poorest of our Nation's poor.

When Roxie arrived with me in tow, Ella looked hopeful. I reminded myself I had only come to look... but my heart would not let me leave without making a commitment to Ella that her family would have a safe shelter just as soon as possible.

I don't know who looked more joyous — Ella or Roxie. They hugged each other, laughing and crying at the same time. The little ones joined in and I stepped outside to see if any of the materials in the shanty could be salvaged for the building of a hogan. I wasn't much encouraged.

In the days that have

passed since I visited Ella's shack with Roxie, I have prayed for a way to fulfill the promise I made to Ella. Too well, I know the truth of Roxie's statement that the Mission doesn't have funds on hand to build Ella a new hogan.

We operate on a shoestring (and a lot of faith!) and, too often, when I check our bank balance, I find we are what my mother would call "Flat Broke!"

Yet, today, I still know I couldn't have walked away from Ella's plight and slept a wink without making a commitment to help. My heart made a commitment I believe your heart would also have made if you had been there with me. I'm writing this letter today appealing to you to help with this desperate need... to reach out with compassion for the plight of this American Indian family.

The day of our visit, when she finally got hold of herself, Ella began to quiz Roxie about what kind of a new hogan we would build for her family.

"Will it have a real roof?" she asked. Roxie looked at me. I nodded. Yes.

"Will it have a real floor?" Ella asked. Roxie looked at me and, again, I nodded. Yes.

Ella hugged herself. She took a deep breath before she dared to ask, "Will it have real windows?"

This time, Roxie didn't look at me. She nodded. Yes! Turning away from Ella, Roxie spoke to me in hushed tones that only I could hear.

She almost begged, "Father, could we also get Ella a safe new stove to go in her new hogan?" What could I do, but to nod. Yes!

A hogan for Ella's family to protect them from the life-threatening cold of winter!

As Roxie turned to me, I turn to you today. I plead for your prayers. And I also plead for your help for the building materials. For materials for a real roof... a real floor... real windows.

This is a need that is so real I couldn't turn my back on it.

Can you? I'm praying Ella's family will be able to count on you. Will you help today with this emergency need?

This past Holy Season, we have been celebrating the birth of Our Lord Jesus.

It is in His name that our Mission reaches out with love to our Native American neighbors on the Eastern Navajo Reservation. It is in His name that I ask for your generous gift today to help us build a hogan for Ella and her family and to share in all the good works of St. Bonaventure Indian Missions and School.

When you write, send me your Special Intentions so I can pray for you, too.

In the Love of Jesus,

Father Doug
Father Doug McNeill

P.S. If I could take you in tow, as Roxie did me, I know you would want to do whatever you could to make sure Ella and her children have a new hogan this winter. I can't... so I ask you to see Ella and her ramshackle dwelling through my eyes. See the plastic trash bags taped together to form the ceiling. Feel her grief for the infant who died last winter within those flimsy walls.

P.P.S. The sight of Ella's surviving baby still haunts me. See her for yourself in this picture and let your heart go out to her as Roxie's has... and as mine has.

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