

# The CRITERION

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Indianapolis, Indiana



50¢

## Pope issues new document on the laity

by Greg Erlanson

VATICAN CITY (NC)—Pope John Paul II's new document on the laity calls for improved religious formation of Catholics, a greater role for women in the church, and a stronger Christian witness at all levels of society.

In his long-awaited apostolic exhortation on "the vocation and mission of the lay faithful," the pope urged a marshaling of the laity to evangelize a world which he said is increasingly indifferent or hostile to Christianity.

The pope warned of a "new state of affairs" in both church and society which "calls with a particular urgency for the action of the lay faithful."

"It is not permissible for anyone to remain idle," he said.

As recommended by the 1987 world Synod of Bishops, two hotly debated issues—lay movements and ministries—continue to be the subjects of separate Vatican studies, the pope said.

The 200-page post-synodal apostolic exhortation is titled "Christifideles Laici: The Vocation and the Mission of the Lay Faithful in the Church and in the World." Signed by the pope Dec. 30, the feast of the Holy Family, the document was made public by the Vatican Jan. 30.

The exhortation draws heavily on the documents of Vatican II and the 54 final propositions voted on by delegates to the October 1987 synod at the end of their month-long discussion of the laity's vocation and mission. The document also raises concerns the pope has often voiced:

► With increasing threats to human dignity and Christian belief, and on the eve of third millennium of Christianity, Catholics should renew themselves and their societies.

► In the face of religious indifference and secularism, the "responsibility" of Catholic laity "is to testify how the Christian faith constitutes the only valid response... to the problems and hopes that life poses to every person and society."

It includes five chapters, an introduction and an appeal:

► Chapter 1 defines the laity and their Christian mission in the secular world.

► Chapter 2 discusses lay participation in the church, including ministries and charisms, the local church and new lay movements.

► Chapter 3 appeals for the re-evangelization of society to promote human dignity, the church's social teachings and Christian participation in public life and culture.

► Chapter 4 examines the diversity of Christian vocations, including those of women and men, young and older people, and the sick and suffering.

► Chapter 5 calls for an ongoing religious formation which unifies the Christian's private and public lives.

The pope balances support for post-conciliar developments with an affirmation of traditional structures and disciplines, particularly in his discussion of lay ministries, the role of women and new lay movements. His praise of the laity for

(See POPE URGES, page 17)

## Lenten message calls for action on world hunger

WASHINGTON (NC)—Pope John Paul II, calling on Catholics to use the Lenten season as a time to reflect and act on the problem of world hunger, asked people to "share their goods with those who have none."

### Parishes prepare to start another Renew season

by John F. Fink

Twenty-eight parishes in the Archdiocese of Indianapolis will start the spring season of Renew this weekend with special liturgies and homilies. Twenty-six of the parishes will be starting the fourth season and two will be starting the second season.

Renew is a spiritual renewal program for the parish that has been used in more than 100 dioceses in the U.S. and the world. It extends over two-and-a-half years, divided into five six-week sessions, three during the fall and two during Lent.

Eleven parishes and the motherhouse of the Sisters of Providence in the Terre Haute Deanery completed the entire five seasons last fall.

Besides special liturgies and homilies, Renew includes faith sharing in small groups that meet weekly for the six weeks, take-home materials and special material for shut-ins. The theme for the fourth season is "Discipleship" and most of the parishes are planning parish retreats as part of the Renew season.

In his annual Lenten message, the pope said that "generous and voluntary fasting by those of you who have food will enable you to share the privation of those many others who regularly must search for food."

The pope said that when Christians throughout the world say the Lord's Prayer and recite the lines "give us this day our daily bread," it has a different level of meaning for each of them.

"For many people, it has the sound of a calm and confident petition," the pope said. "For others it is a cry of grief and pain because they are unable to satisfy their physical hunger due to the real lack of necessary food."

The 40 days of Lent, which begins Feb. 8, are days of prayer and penance in imitation of Christ's 40 days of fasting in the desert.

"The fasting of those of you who have food during this Lent, a fasting which is part of

our rich Christian tradition, will dispose you more fully in heart and in spirit to share your goods in solidarity with those who have little or nothing," the pope said.

Pope John Paul noted that "hunger in the world strikes millions of human beings in almost every country," and that even scientific and technological advances have not been able to alleviate the problem.

"We must advance in a human fashion," the pope said. "We cannot remain passive and indifferent in the face of the tragedy of so many people who lack sufficient food, who are forced to live on a subsistence diet and who consequently encounter almost insurmountable obstacles to their proper development."

"Faith must be accompanied by concrete actions," he said, encouraging Catholics to understand the problem, support programs to alleviate hunger and initiate new ones.

The pope's message ended with a prayer that God would grant all people their "daily bread," and would help people who have plenty to learn of their additional obligation "to distribute the bread you so generously give us."

### This weekend is annual collection for the missions

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

In a letter on page 2, Archbishop Edward T. O'Meara says that Catholics are presented with both a challenge and an opportunity—the challenge "to examine how we... are fulfilling our responsibility to share Jesus' mission to extend our faith to the ends of the earth" and the opportunity "to be members of the Propagation of the Faith and in this way to fulfill our mission responsibility."

Archbishop O'Meara was the national director of the Propagation of the Faith from 1967 until he was named archbishop of Indianapolis in 1979.

Membership in the Propagation of the Faith includes prayer and sacrifice as well as contributions to support "the missions."

Several memberships are offered: individual, \$5 annually; family, \$10 annually; individual perpetual, \$50; and family perpetual, \$100.



ASH WEDNESDAY BENEFIT—The poor receive proceeds from Ash Wednesday suppers in churches throughout the archdiocese. Here parishioners (from left) Dorothy Demuth, Linette Ransom and her daughter Jessica enjoy last year's Soup and Bread Supper at St. Andrew, Indianapolis. Church members donated the food. The collection taken for the meal was then given to an agency that serves the needy. (Photo by Margaret Nelson)

### Looking Inside

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THE CRITERION

Serving the Archdiocese of Indianapolis

## from the editor

## Some facts about the Catholic press

by John F. Fink

"It is hard to see how people can keep in touch with what is happening in the church without the Catholic press."

"The Catholic press remains at present the least expensive way of conveying comprehensive Catholic-oriented news and views on a regular basis to the largest number of Catholics."

Those two quotes, the first from the Vatican document "Pastoral Instruction on the Means of Social Communication" and the second from the U.S. bishops, call attention to the importance of the Catholic press. They seem appropriate for, or, in my annual column on the Catholic press published during February, Catholic Press Month.

You might be surprised to learn just how extensive the Catholic press is in the U.S. today. There are 159 diocesan newspapers, six national newspapers and 14 Eastern Rite papers for a total of 179 newspapers with a circulation of 5,525,000. There are also 267 Catholic magazines with a circulation of 17,850,000, and there are 27 publications printed in languages other than English. When you add it all up, it comes to 473 Catholic publications with a circulation of 23,575,000.

THE CRITERION HAS A circulation of just slightly more than 50,000. It goes into the homes of 75 percent of the registered parishioners in the archdiocese. For that fine support, I want to express my deep appreciation. It is only from the wonderful support we receive from the parishes, plus the advertising we get, that we can publish and fulfill our purposes.



I'm grateful to those parishes that see to it that every parishioner receives the paper. The archdiocesan newspaper is something that Catholics should receive by virtue of being members of a Catholic parish, just as members of the VFW, Rotary Club or the AARP receive the publications of those organizations. I understand when parishes don't like to send the paper to those who don't contribute to the parish or who don't attend church all the time, but if they are Catholics they have a right to the paper and, in fact, might need it more than regular church-goers. To the argument that people who don't go to church regularly or don't contribute to the church, probably wouldn't read the paper anyway, I can only point out that they can't read it if they don't get it, and if they do get it, they just might read it.

It's interesting, by the way, that in Germany, more people receive Catholic periodicals than attend Mass. The Catholic press there is often these people's only link with their church.

OF THE SIX NATIONAL newspapers, *The Catholic Mentor* is aimed at black Catholics. It was just started two years ago and is still struggling. The other five, reading from left to right, are *The National Catholic Register*, with a circulation of 53,000; *Our Sunday Visitor*, with a circulation of 225,000; *The National Catholic Register*, with a circulation of 54,000; *Catholic Twin Circle*, with a circulation of 47,000; and *The Wanderer*, with a circulation of 37,500. So the middle-of-the-road *Our Sunday Visitor* has a circulation that is 33,500 higher than the combined circulation of the other four newspapers.

As I started to list those papers, I said facetiously, "Reading from left to right." By that I meant that *The National Catholic Register's* editorial viewpoint is very liberal while, at the other extreme, *The Wanderer's* view-

point is very conservative. All of the national newspapers are independently owned or are run as not-for-profit corporations—not owned by the church or anyone else, like universities with boards of directors.

Diocesan newspapers, on the other hand, are usually owned by the diocese or by separate corporations controlled by the diocese. This is the case with *The Criterion*. Archbishop O'Meara is chairman of a 12-member board of directors that includes him, the vicar general and the chancellor as *ex officio* members, plus nine members elected by the full board.

LET ME BRIEFLY TOUCH on some of the Catholic magazines. Some of them have very large circulations, especially the mission magazines that go to people who have contributed to the various missions. *Mission Magazine*, for example, published by the Society for the Propagation of the Faith, has a circulation of 1,200,000, and *Marian Helpers Bulletin* stands at 1,300,000. *Maryknoll* reaches 850,000.

Some magazines are sent to all members of a particular organization, just as people should receive the diocesan newspaper by virtue of being members of a parish. The Knights of Columbus's *Catholic magazine* thus goes to 1,400,000 members of the K of C. There are also *Catholic Forester Magazine*, *The Catholic Lawyer*, and *The Catholic Journalist*, that go to members of associations.

Some of the magazines with the largest circulation, and some of the best editorially, are put out by religious orders. Thus *Liguorian* is published by the Redemptorists, *St. Anthony Messenger* by the Franciscans, *U.S. Catholic* by the Salesians, and *America* by the Jesuits.

With 267 Catholic magazines in this country, there should be many that appeal to your individual tastes. On the other hand, since many of them are so specialized, a great many won't appeal to you, too.

## Catholic press defends poor, supports faith

ROCKVILLE CENTRE, N.Y. (NC)—Today's Catholic press must continue its long tradition of defending the poor and oppressed and be "unashamedly" supportive of the pope, said Archbishop John P. Foley in a statement for Catholic Press Month in February.

Archbishop Foley, former editor of *The Catholic Standard and Times*, Philadelphia

archdiocesan newspaper, is president of the Pontifical Commission for Social Communications at the Vatican. His statement was released by the Catholic Press Association (CPA) in Rockville Centre.

Father John T. Catoir, CPA president, and Auxiliary Bishop Edward J. O'Donnell of St. Louis, honorary CPA president and chairman of the U.S. bishops' Committee on Communication, also issued statements released by the CPA.

Bishop O'Donnell said Catholic publications form a national "news-disseminating network" that is "irreplaceable."

Archbishop Foley noted that when the first U.S. Catholic diocese was established in Baltimore and the first bishop, John Carroll, was named 200 years ago, the U.S. church had "a clear identity" and "unity."

The Catholic press "nurtured and reinforced" it as the church became the nation's largest religious group, he said. The Catholic press aggressively defended the church's rights and those of individual Catholics and was "unashamedly supportive of the pope" and "proudly American," he said.

Today, he said, it continues to serve men and women of all races and socio-economic levels and also to defend the right to life of the unborn, the disabled, elderly and illegal aliens whose lives "may be shattered by deportation."

Archbishop Foley said the Catholic press should continue to be "unashamedly supportive of the pope" and "proudly American" in a country that protects religious liberty and offers unlimited opportunities.

In his statement, Father Catoir called the Catholic print medium the "keystone of a viable communications effort" by the church and described the print audience as being much closer than the TV audience.

Bishop O'Donnell, former editor of the *St. Louis Review*, St. Louis archdiocesan paper, said the Catholic press was "dependable, helpful, irreplaceable."

It may "lack the flair and the novelty of some means of communication," the bishop said, but he added that it was the only way to give Catholics information about both the local and the universal church that enables them "to play their full role in the church and the world."

## Archbishop O'Meara's Schedule

Week of February 5, 1989

WEDNESDAY, Feb. 8 — Eucharistic Liturgy and distribution of ashes, St. Peter and Paul Cathedral, Indianapolis, 12 noon.

FRIDAY, Feb. 10 — Parish Day, Roncalli High School, Indianapolis, 12 noon lunch followed by the Eucharistic Liturgy.

## OFFICIAL APPOINTMENTS

Effective February 1, 1989

REV. EDWARD CINOSKI, S.J., appointed administrator pro tempore of St. Thomas Parish, Fortville, Indiana.

The above appointment is from the office of the Most Reverend Edward J. O'Meara, S.T.C., bishop of Indianapolis.

## Lenten regulations on fast, abstinence given

Wednesday, Feb. 8, is Ash Wednesday, which marks the beginning of Lent. This solemn season leads to Easter. Churches throughout the archdiocese will begin the season with the blessing and distribution of ashes during the Ash Wednesday liturgy.

## Fast and Abstinence Rules

Ash Wednesday, Feb. 8, and Good Friday, March 24, are days of complete fast and abstinence.

The Fridays of Lent are days of abstinence.

Fast—Binds all over 18 and under 59 years of age. On the days of fast, one full meal is allowed. Two other meals, sufficient to maintain strength, may be taken according to one's needs, but together they should not equal another full meal. Eating between meals is not permitted, but liquids, including milk and fruit juices, are allowed.

Abstinence—Binds all over the age of 14. On days of abstinence, no meat is allowed.

Note: When health or ability to work would be seriously affected, the law does not oblige. When in doubt concerning fast or abstinence, a parish priest or confessor should be consulted.

Easter Duty is the obligation to receive Holy Communion sometime between the First Sunday of Lent and Trinity Sunday.

## Corrections

The first Rite of Election and Call to Continuing Conversion at which the archbishop will preside is scheduled for Sunday, Feb. 12 at St. Peter and Paul Cathedral at 4 p.m. The incorrect date was given in the story about the ceremony in last week's *Criterion*. The same rite will be presented at St. Anthony Church, Clarksville, on Thursday, Feb. 16, at 7:30 p.m. as correctly stated in the same article.

A story reporting that there are six Catholics in high-level positions in the Bush administration stated that the religious affiliation of Treasury Secretary Nicholas F. Brady was unknown. Further research revealed that Brady is a Catholic, bringing to seven the number of Catholics in cabinet-level positions.



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THE CRITERION

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## A challenge, an opportunity

Dear Beloved in Christ:

On Sunday, Feb. 5, each of us in this archdiocese will be presented with both a challenge and an opportunity. The challenge will be to examine how we, as baptized Christians and thus as missionaries, are fulfilling our responsibility to share Jesus' mission to extend our faith to the ends of the earth. Our unique opportunity is to be members of the Propagation of the Faith and in this way to fulfill our mission responsibility.

As a member of the Propagation of the Faith each of us is committed to offer daily prayer and personal sacrifice and to make regular contributions to support those who are working in mission areas. In this way we can open the doors of faith to the young, the old, the poor, the sick, the abandoned—our extended family near and afar.

In return we receive the blessings of some 15,000 Masses offered by mission priests for members, both living and deceased. Members are also in the prayers of those working in the missions.

Before he returned to the Father, Jesus, himself a missionary, assigned the church the task of completing his mission with the words, "As the Father has sent me, so I send you." Sent by Jesus with the awareness that each of us is a missionary, too, as members of the Propagation of the Faith, we can indeed carry on the work of the church.

My prayers are with each of you for the church's mission, her greatest and holiest duty.

Sincerely yours in Our Lord,

+ Edward T. O'Meara

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

# Adult catechetical team formed for archdiocese

by Margaret Nelson

Matt Hayes, director of religious education and coordinator of adult catechesis for the archdiocese, has announced the formation of a new Diocesan Adult Catechetical Team (DACT). It is expected that this task force will enable more effective implementation of adult religious education at the parish level.

The objectives are to form a common vision, flowing from the United States Catholic Conference statement, "Serving Life and Faith." Besides building the knowledge and skills of members so they can assist parish level leadership, meetings will be used to plan an archdiocesan adult education event for the fall of 1989.

All members of the task force plan to attend the 1989 Great Lakes Pastoral Gathering on "Building An Adult Church" in Chicago Feb. 24-28.

Robert Leonard is director of the Aquinas Center for the New Albany Deanery located in Clarksville. He said, "The value of DACT for me probably is in networking with people interested in adult education all over the diocese." He explained that he not only learns what programs are going on, but he gets good interaction on what is happening with them.

Leonard said a second benefit is "just information gathering as we work with Matt. He brings the information available from national resources."

"The other value is the opportunity to get together in the spirit of adult education and speak to and for the diocese about the needs of adults," Leonard said.

Theresa Brennan, director/coordinator of religious education for St. Andrew, Indianapolis, said, "I find the group inspiring and challenging. I appreciate the opportunity to be involved in DACT, not only for the new ideas received, but also for the challenge," Brennan added.

Members of the team take turns leading the prayer experience. They always start with a prayer. Then they talk about the content. Discussion and sharing are an important part of the meetings, Brennan said.

"We can see what works and why it works. We take that away with us," Brennan said. "It's not a matter of just talking about what we are doing."

Franciscan Sister Elaine Merkel, religious education director/coordinator at St. John, Osgood, agrees. "I'm finding that the preparation and resources that we're using are reinforcing my beliefs about adult education."

Sister Elaine said, "For adults, the need for learning touches into life experiences. The parents of a child receiving First Eucharist need to know and understand more about this sacrament than at some other time."

"The other thing is that we need a variety of topics and a variety of learning styles," Sister Elaine said. "And we need a variety of methods and resources. We have been modeling in our DACT. We experience the varied ways of learning, including videos. These are part of what we'll be using as we are working with other people."

"Adult education should not be a teacher up there pushing knowledge," Theresa Brennan believes. "It's a collaborative effort where the teacher and learner are both engaged together in the learning process. In

this program, each person is respected; there are no put-downs. That's the way adult education should be."

"I think this is what the church needs to be aware of. We need to concentrate more of our energies on educating adults. We need to help adults recognize that their lives are prayers. We are all on faith journeys. We need to maximize their experiences in light of our church theology and be aware of what the real needs are," Brennan said.

Other members of the team are Jack Albertson, St. Charles Borromeo, Bloom-

ington; Providence Sister Nancy Brosnan, St. Joan of Arc, Indianapolis; and Diane Burns, St. Malachy, Brownstown.

Franciscan Sister Barbara Hileman, St. Joseph, St. Leon; and Phil McBrien, St. Thomas Aquinas, Indianapolis; Cathy Siffin, St. Charles, Bloomington; are also members of the DACT.

Other DACT members are Mary Ann Wallace, St. Margaret Mary, Terre Haute; Pat Witt, St. John the Apostle, Bloomington; and Tom Yost, Our Lady of Perpetual Help, New Albany.

## Bills introduced to benefit Catholic schools

by Ann Wadelton

Students in financially-strapped Catholic schools stand to gain if three bills in the Indiana legislature gain majority support.

The legislative benefit from one bill is dwarfed by the justice issue at stake, according to members of the Indiana Non-Public Education Association (INPEA). Steve Noone, former director of schools for the Indianapolis Archdiocese, is lobbyist for INPEA. The non-public bills also are supported by the Indiana Catholic Conference.

The second bill, involving a tax credit, has considerable financial potential. The third would help students from low-income families earn money for college by means of a Scholarship Bank Program.

The justice bill, HB 1067, involves payment for ISTEP testing which is mandated for all accredited schools but state payment is limited to public schools. Non-publics pay \$4 to \$5 per pupil for each student in grades 1, 2, 3, 6 and 8 in elementary schools and grades 9 and 11 in high schools. In the Indianapolis Archdiocese, a total of 10,407 students took the ISTEP test last year, the first time it was mandated.

The bill would require the state to pay for the testing in all accredited schools. It is sponsored by Rep. Donald Nelson (R-Indianapolis) and Rep. Pat Bauer (D-South Bend). The bill has been assigned to the Education Committee.

There are 775 non-public schools operating in Indiana, accounting for 89,700 students. Of that number, 339 schools, enrolling 71,667 students, meet the accreditation standards set by the Department of Education. Catholic schools account for 212 of the total number. The vast majority of Catholic schools are accredited.

INPEA members insist that, as a matter of justice, the state should pay for ISTEP in all accredited schools.

Another bill, HB 1394, sponsored by Bauer and Nelson, would extend the existing tax credit for contributions to colleges to include public and private schools, grades 1 through

12. Under current law, taxpayers can take a state tax credit for half of the amount of contributions to colleges to a maximum of \$100 for single filers or \$200 per couple. This bill would extend that credit to contributions to elementary and secondary schools.

Rep. John Day (D-Indianapolis) has authored a bill (HB 1540) that would set up the Scholarship Bank Program to promote public and private efforts to help low-income students attend college. To be eligible, students would need to have completed 10th grade, have at least a C average, be recommended by their principal, and be a member of a family that earns less than \$15,000 per year. The student could work up to 250 hours per year and earn \$1,000. Every dollar earned would be matched by \$3 from the Scholarship Bank. Ideally, after two years of working, the student would have earned \$6,000 toward college.

Participating businesses would receive a 50-percent tax credit for their contributions. Individual taxpayers could also contribute and receive the same tax credit. When fully operational, the program would have 400 students at a cost of \$1,600,000 a year.

INPEA also supports HB 1526 which would ban padding in schools and appropriate money to help school systems implement other methods of discipline. Corporal punishment, according to the bill's sponsors, teaches children that violence is an accep-



Steve Noone

table means of solving problems and set up a negative, "venting atmosphere in schools. The bill is sponsored by Day and Rep. Esther Fifield (R-Crown Point).

## Matters Temporal

by Mgr. Gerald A. Gettelfinger  
Secretary for Temporals

### Compensation Administration Committee

Last week I described the purpose of this small task force. Its work is to devise schedules for compensation for the different classes of jobs and for the different levels within those classes. The process first was to decide the elements to which a value could be assigned in any particular job. I used the example of education. More or less education required for a position is a definite value for which an employer is willing to pay more or less.

The committee has analyzed the positions at the archdiocesan level. The next step is to identify classes of positions. Then ranges of salary will be established providing the entry level and maximum level for this position in the archdiocese.

Positions at the parish level which will be included in the report of the task force are those of secretarial, pastoral and maintenance staff. This is an effort to provide assistance to parish administrators in hiring of staff, and to insure that staff are being adequately compensated.

At the present time, the Office of Catholic Education provides guidance in the employment of educational personnel. This vast area is not being considered in the work of this committee. Policy and process already in place for educational personnel will continue as they are. This does not, of course, preclude a review of

them at another time, especially in light of archdiocesan pastoral planning.

There are ministerial positions held by laity that are relatively new for us as the comprehensive changes in church life following Vatican II continue to be implemented. Development of these ministries in the archdiocese is now being undertaken by Sister Louise Bond whose work here is being funded by a grant from the Lilly Endowment. This initiative was made by the Priest's Council and is a multi-year project. Sister Louise's work will include the identification, definition and description of these "new" positions. Educational programs to meet the qualifications for these works of ministry will be needed as well as different levels of certification.

There are religious and laity currently holding such positions in the archdiocese, positions that are not yet clearly defined. To arrive at appropriate compensation for pastoral associates and pastoral ministers is an immediate need. To accommodate parishes with that need, we are preparing an instrument using the same process I have described here with ranges of compensation depending upon the job, the size of the parish and scope of the ministry. This document will be included in a packet of information to guide parishes in the employment of religious, compensating them as we do lay persons holding the same position.

The work of this committee should be completed by the end of March. Although it is a first step, it is a significant commitment to provide appropriate compensation in a unified way for similar positions throughout the archdiocese. Being a first effort, all should recognize that there will certainly be need for refinement in the coming years.

## Noted violinist Renato Pacini dies January 27 at age 79

Renato Pacini, former assistant conductor and violinist with the Indianapolis Symphony Orchestra, died on Jan. 27 at the age of 79. His career in the Indianapolis musical community, including his activities as a Catholic musician, were featured in the Nov. 18 issue of *The Criterion* last year.

Known affectionately as "Patch," Pacini was associated with the ISO for 50 years, retiring at the end of the 1967-68 season. From 1955-77 he served as music director and conductor of the Lafayette Symphony Orchestra. He was a member of the faculty of Jordan College of Music from 1940-45 and also taught violin privately.

Pacini directed the Schola Cantorum of SS. Peter and Paul Cathedral for 20 years, directed St. Vincent's School of Nursing Girls' Choir, and was music director of the Catholic Theatre Guild. He was a recipient of many honors, including being made a Sagonore of the Washburn by Governor Otis Bowen.

The funeral liturgy was celebrated for Pacini on Feb. 2 at SS. Peter and Paul Cathedral, where he was a member.

Survivors include a son, Richard; a daughter, Sonya Hogan; a brother, Humbert; a sister, Amelia DeGeorge; and five grandchildren.



Renato Pacini



# COMMENTARY

## Everyday Faith

### To really live our faith, we need to express enthusiasm

by Lou Jacquet

Preparing to fly east to visit a friend the other day, I waited for the plane to taxi down the runway and get into flight. As we sat waiting for clearance to take off, the flight attendant (they don't call them stewardesses any more, you know) in the center aisle held up a seat belt and an instruction card that explained the location of the plane's emergency exits.

"Be sure to reach into the seat pocket in front of you and read this card carefully to learn the placement of the emergency exits and how to reach them in the event of an



unscheduled landing," she said, pointing to the card.

There were about 50 people on the flight, but as far as I could tell not a single one reached into the seat pocket ahead of them to look at the emergency exit directions. Come to think of it, in the more than 20 years that I have been flying around the U.S. on domestic airlines, I can't recall more than a handful of people ever reaching into the seat pocket in front of them to look at the emergency exit directions after the flight attendant has told them to do so.

This could, I suppose, indicate that most passengers have a great deal of confidence in the major American airlines. And perhaps they do. But I think the indifference bespeaks something else about us. In a great many situations that we encounter often, we simply

do not hear what is being said to us. Or if we do hear it, we tune it out as nonessential information.

If this is true in society at large, it is even more so in the church. A certain prelate speaks and nobody listens because they know ahead of time what his positions will be. A pastor begins his annual sermon on tithing with the same example he used last year and people in the first 10 rows go into the snooze mode, eyes glazing over, until the first words of the Creed.

The president of the parish council talks again about improving communication and council members stare out the windows and wonder what the score of the Knicks/Lakers game is at halftime or what to get the spouse for a birthday present.

There are times when I wonder if I will ever hear anything fresh or creative from the pulpit or in a parish meeting. That's not to say that I want to hear something that isn't orthodox or isn't true. There are only so many truths in the church and we can't expect them to be changed every month for the sake of novelty. But by the same token, I think we sometimes tend to be so nonchalant about what we hear in the Scriptures or from the pulpit as if we were listening to a flight attendant explain how to use seat belts or find the emergency exits.

And that, I submit, is a shame. Because if we really lived this faith of ours as it was intended to be lived when Christ gave it to us, we would live with an enthusiasm that would set the world on fire.

At the moment, I don't think too many



parishes are on fire with the spirit of the Gospel, though there are wonderful and notable exceptions in many parts of the country.

The vast majority of parishes that I have visited seem to be muddling along aimlessly without much direction or devotion or inspiration, and that's what we need to work on.

If we can't get any more enthused about our liturgies and our parish activities than we can when we hear directions from a flight attendant, we're hardly going to change the world.

## The Yardstick

### Debate centers on 'liberal' and 'conservative' terminology

by Msgr. George G. Higgins

Most of what was said during the last presidential campaign about the so-called "L" word was, in my opinion, so much folderol. There has to be a better way to debate the liberal-conservative issue in American politics.

Two decades ago, *Commentary* magazine took this issue seriously enough to address the following questions to a group of 64 distinguished intellectuals of differing political views:

"Are you satisfied with the way terms like 'liberal' and 'conservative' or 'left' and 'right' are used today?"

"If not, how do you think these terms should be used?"

"Does it matter how these terms are used?"



My casual sampling of the 64 responses suggests that many of the participants were dissatisfied with the way such terms were then being used. Typical of many responses is this one by James Finn, then-editor of *Freedom House* and now on the staff of

"Only a fool or a deliberate obfuscator inspired by the Father of All Lies could be satisfied with the way the terms 'liberal' and 'conservative' are being used today. Because the situation is so messy, it's difficult to know what point of entry to make into the swampland of public political discourse."

I share his frustration. But what to do about it?

Another participant, psychiatrist Robert Coles, has a sensible answer. Coles says that millions of Americans cannot be categorized as either liberal or conservative. They are both. Moreover, he points out, they can be—or at least appear to be—wildly inconsistent in their political leanings.

Coles illustrates this point by quoting a conversation he had with a North Carolina

textile worker. Anti-union, a segregationist and a registered Democrat, the man had voted for North Carolina's conservative Republican Sen. Jesse Helms and President Richard Nixon in 1972. He was a "conservative," he said, which meant "being loyal to your own beliefs, which you learned from your parents and your minister, and which you want to hand down to your children."

Yet this same man was quite "liberal" on a number of issues and sometimes reacted like a radical populist.

"Why shouldn't the workers, like myself, get a better deal?" he asked. "Why shouldn't we own some of those factories—instead of those stockholders, who never come near this place, and soak up all the profits that we make, sweating and sweating, the long hours of sweating?"

Such inconsistency may be distasteful or even repulsive to ideological purists, but his name is legion in the United States.

According to Coles, "the successful American political leader... is the one who knows how to appraise those honorable as

well as self-serving convictions, those decent as well as corrupt ambiguities, pay them all heed, work around them and through them—rather than treat them with moral outrage, with the logician's horror, the intellectual's impatience or disdain."

In his autobiography, "The Education of a Public Man: My Life and Politics," the late Hubert Humphrey reminds us that compromise is not a dirty word and that in a democratic, pluralistic society, legislation ought to be a compromise of different points of view.

There are times, of course, Humphrey says, when it is better to lose than to be partially successful. But he adds that "to make losing a habit in the name of moral principle or liberal convictions is to fail to govern and to demonstrate the incapacity to persuade and convince and to develop a majority.... It is better to gain a foot than to stand still, even when you seek to gain a mile."

Such political realism has had a bad press in recent years, but it still makes a lot of sense.

## The Human Side

### Video presentations help faith make an impact on culture

by Father Eugene Henrick

Pope John Paul II is deeply concerned about the power culture has either to create a happy future or to yield destruction. The repeated interest the pope has expressed in the many threads of culture—in education, in the arts, for example—marks this as a major theme of his pontificate, many observers believe.

The power of the communications media to transform ideas and long-established ways of thinking is one very important aspect of today's culture. At the Second Vatican Council, it was realized how effective the media can be.

One concern of the council fathers was that because we are living in an age of the information explosion, we could fail to grasp the overall picture or to arrange the barrage of contemporary ideas into an adequate synthesis.

Today it is too easy to lose control over all the ideas and information that swirl around us. Sometimes it is difficult to know what one really believes in the midst of so many confusing ideas.

The power of the communications media in such an age, of course, can have positive or negative effects. Recently I had an experience, however, which made me realize how positive the effects of the media can be in communicating about our faith and mak-



ing a really constructive impact on our culture.

Some time back the Notre Dame Study of Catholic parishes in the United States was released. News reports, seminars and a series of printed monographs were used to publicize the results.

Once this was accomplished, it was asked what more might be done to get the findings of the study across to people so that it might make the fullest possible impact. At that point, the decision was made to develop a video presentation.

This meant boiling the study down to its most essential findings, putting together a script and going into the field with a camera team.

It was time-consuming and very costly. For a 30-minute video the cost was \$1,000 per minute. But what an impact the final product had!

Usually, when a research study is produced, it contains 50-60 pages of narration, with visual graphs and tables. Thanks to desk-top publishing, the visuals have become exceptionally effective.

But contrast that with a well-orchestrated video. There is no comparison. Human images in action communicate such a compelling story.

If Pope John Paul II's concern about how

faith can make the fullest possible impact on culture is to materialize, the church must speed up its development of quality video presentations. The time has come to think in terms of quality productions comparable to the educational programs produced by the British Broadcasting Corp.

It is time to put our best thinkers to work on this.

the criterion

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# TO THE EDITOR

## Spirit is alive and working

Archbishop Edward T. O'Meara's "no" to the diacone program reported on the front page of *The Criterion* in the Jan. 13 issue was a clear indication to me that the Spirit is alive and well and working in our diocese.

Why start another ministry that is patriarchal in nature? Why start another ministry that lay ministers and lay associate pastors can be trained to perform? Why start another ministry that will only delay the changes needed in the priesthood? Why not go directly to the heart of the problem and make the changes there?

A diacone program would not solve but only prolong an already declining priesthood. There are other solutions that can and should be considered, such as optional celibacy for priests, reactivating inactive priests, or perhaps even opening the priesthood to women.

I wholeheartedly support the archbishop's decision and fervently hope it will not be reversed.

Donna Belvly Mayer

Indianapolis

## Jacobs listed as a Catholic

Your Jan. 13 issue listed the congressmen who are Catholics and included Andrew

Jacobs. I would like to know how Jacobs can be considered a Catholic after he has had two divorces and another marriage—three in all.

I know long ago my sister had to sign a paper that she would not marry again so she can receive Holy Communion.

Please write on it in *The Criterion*. I don't think it's fair. I'll be looking for it.

Mrs. E. J. Collins

Indianapolis

(Editor's response: *The Criterion* does not know Congressman Jacob's marital status so far as the Catholic Church is concerned or whether or not he may receive the sacraments. However, a person does not stop being a Catholic when he or she remarries after a divorce and Catholics apparently consider himself a Catholic.)

## Rules against altar girls

I was glad to see your article on altar boys which appeared in the Jan. 20 issue. Our young men need encouragement to become altar boys, a special way to serve Our Lord in the sacrifice of the Mass.

Unfortunately, you also took the opportunity to encourage young women to be altar girls. Stating there are "25 boys and girls from St. Barnabas Parish" who assist at Mass as servers makes blatantly clear that not all priests in this archdiocese are acting in accord with Rome.

Permitting girls to be altar servers is clearly forbidden under the Liturgical Directives of the Second Vatican Council. Here I

quote from the Directives: "There are various roles that women can perform in the liturgical assembly including reading the Word of God and proclaiming the intentions of the Prayer of the Faithful. However, women are not permitted to act as altar servers."

It is the responsibility of lay Catholics, priests, bishops and archbishops to make sure this directive as well as all others are adhered to. These are not suggestions on how the Mass may be said, with the ultimate decision to be made by individual priests or even bishops. These are official statements issued and approved by the Holy See through the Canon Law Code and other documents.

In straying from these directives, be it altar girls or some other form of abuse to the Mass, the harm done is not only to those directly involved but to the whole Body of Christ, the Catholic Church.

Mary Casabella

Corydon

## Mothers should stay at home

An important sequel to pro-life is taking care of that life. If you bring a child into the world, it is your responsibility to take care of it, not drop him/her off at a child-care center and go back to work. You are robbing your child, and yourself, of many precious and important moments together, and they

are lost forever. Someone else is taking your place in that child's mind and heart. And there is no such thing as "quality" time, because after work you're dragging, and you still have many more things to do after you get home. The quality time is that which you missed all day.

While it is true that many women do have to work, there are certainly many who do not. Many of us could actually get by with less if we didn't try to keep up with others (who are trying to keep up with us). What message are we sending our children by our example—that material goals are all that matter?

If mothers stayed home, there would almost certainly be an improvement in family life, morals and religion. Since women have shown that they can have a powerful effect on others, their influence for good could be felt effectively in the community, and even the world, because they would be molding people of character—hopefully lessening teen-age pregnancies, drug usage, children doing commercials instead of homework, violence and other crimes, etc.

If they don't, they can spend their golden years regretting having lived this way, because then it will all seem so empty and meaningless if they have neglected to teach their spiritual values and a way of life higher than the world of shallow frills and total self-indulgence, with no preparation for the life to come.

J. Bea

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IN

# POINT OF VIEW

## We are sending mixed signals

by Gail Quinn

A recent study by Penn State University found an alarming level of anabolic steroid use by young boys—almost seven percent admitted using steroids, some at the age of 15 or even younger.

Many are concerned—and rightly so. These drugs, which allow the human body to be pushed to levels that cannot normally be tolerated, also are known to have serious side effects. Among other problems, steroids have been linked with heart disease and heart attacks, high blood pressure, cancer, sterility and wide mood swings.

A recent editorial in the *Washington Post* called on schools, coaches and parents to "counsel young people on the harmful effects of such drugs." Said the *Post*, "Society sends too many mixed signals to impressionable teen-agers."

We do send mixed signals. Rather than strong warnings about the dangers involved, our message concerning steroids comes across as: The use of steroids by athletes is unacceptable because they give the user an unfair advantage over competitors. Athletes known to be users of drugs receive awards and recognition despite the fact that impressionable young people look to them as role models.

There is no shortage of statistics on the widespread use of alcohol and drugs by grade school and high school students, and programs abound to motivate young people to "say no to drugs." But we also give mixed signals here. Too many adult social gatherings revolve around alcohol. We greet guests with "what will you have to drink?" and sometimes make fools of ourselves over-indulging in alcohol in pursuit of a good time.

Today the number of women taking oral contraceptives is staggering, and many of these are teen-age girls. Most people don't

think of taking birth control pills as "taking drugs." But oral contraceptives are powerful drugs that alter a young girl's balance of hormones, often for years on end. Like steroids, these drugs have been linked with heart problems, high blood pressure, infertility problems, depression, and other negative side effects.

What about the mixed signals in this instance? We are obviously mixing the signals when we urge young people to say no to drugs while urging them to take oral contraceptives in the name of freedom or sexual responsibility.

But we mix more than drug signals. By telling young people they should use oral or other contraceptives, we tell them—implicitly or explicitly—that we approve of unmarried teen-agers being involved in sexual relationships.

Many people still believe that making contraceptives available to unmarried, sexually active adolescents will solve the problem of teen-age pregnancy. But the experience of the past two decades has shown that as birth control programs for teens have expanded and multiplied, so has the problem of teen-age pregnancy.

Reporting on a survey of adolescent boys by *Parade* magazine, Sey Chassler says the "overwhelming message" seemed to be that teen pregnancy "is the result of the prevalence of sexual activity," not the result of ignorance. However, Chassler said most experts agree that "given the emphasis our society places on sex, to expect abstinence is simply not realistic." But counseling for and expecting sexual abstinence by teenagers is realistic. And it is a message that young people need to hear.

As the *Post* suggested, it is time for adults to counsel young people on the harmful effects of drugs—all drugs. And it is time to give young people clear signals about the harmful effects of sexual relationships entered into by those who are young and unmarried.

(Gail Quinn is director of program development for the bishops' Office of Pro-Life Activities, Washington, D.C.)

Maybe we all need a wife

**The Solution and Name of the Winning Entry will be Published in the next issue of The Criterion**

✓ The Couple to Couple League will sponsor **Natural Family Planning Classes** from 7 to 9:30 p.m. on Saturdays, Feb. 18, March 11, April 1 and 8 at St. Christopher Parish in Speedway. For information or registration call Bob and Susanne Sperback at 317-247-5847.

✓ Singers from other parishes are invited to join SS. Peter and Paul Cathedral choir for the annual **Christmas Mass** on Tuesday evening, March 21. Because of space limitations, interested persons should call the Office of Worship at 317-236-1483 as soon as possible. Registration deadline is Monday, Feb. 20.

✓ A media handbook entitled "Religious Public Relations Council Handbook for Local Congregations" is now available for use by public relations, education and other parish committees. The 18-chapter, 89-page handbook prepared by professional communicators and recommended by the archdiocesan Catholic Communications Center, may be obtained by sending a check for \$5.95 to: R.P.R.C. Handbook, Church Federation of Greater Indianapolis, Indianapolis, Ind. 46208. Only 100 copies are on hand in this limited offer.

✓ Parishes outside of Indianapolis and in the Diocese of Lafayette are invited by the archdiocesan Catholic Communications Center to participate in the Sunday morning TV **Masses for Shut-Ins** shown at 6:30 a.m. EST on WXIN-Channel 59. The Masses are taped on Friday nights at the television station next door to the Catholic Center in Indianapolis. For more information on participation in the Masses call Mary Ellen Russell at the Communications Center, 317-236-1585.

## Workshop offers AIDS curriculum

Most Sacred Heart Sister Judith Corell, director of curriculum/instruction of the National Catholic Education Association (NCEA) will present a workshop: "AIDS: A Catholic Educational Approach" at the Catholic Center, Indianapolis, on Tuesday, Feb. 14 from 9:30 a.m. to 3:30 p.m. The program is sponsored by the Office of Catholic Education (OCE).

Principals, parish administrators of religious education, youth ministry coordinators and members of pastoral staffs from throughout the archdiocese are encouraged to attend the training session.

The workshop will present an overview of a comprehensive educational curriculum developed by the NCEA for the study of acquired immune deficiency syndrome (AIDS) at all levels—kindergarten through grade 12. The educators will be given a local strategy for implementing this curriculum in their schools or religious education programs.

The sessions will also increase the administrators' understanding of the medical, moral, and pastoral aspects of AIDS and help participants assess their own fears about the AIDS virus and its transmission and discern their personal attitudes about people with AIDS.

Those gathered will pray together "for the courage to speak the truth in the face of difficulty and oppression."

The workshop participants will receive curriculum handbooks that contain 40 lessons (three per grade level) to be used in parish or school settings. A leader's guide has been developed to help implement the curriculum and give direction to orientation sessions for teachers, catechists and parents.

The fee is \$5 for the sessions, including lunch. Those interested in attending the AIDS workshop should call the OCE, 317-236-1430.

## New teachers learn discipline techniques for classroom use

"Discipline comes from the word 'disciple,'" noted Joy Baumgartner. She was the principle speaker at a workshop for new teachers sponsored by the Archdiocesan Principals' Association on Jan. 11 at the Catholic Center.

In her talk, "Ways to Master Classroom Discipline," Baumgartner said that discipline is very important for teaching life skills. "Kids need structure before they can learn," she said. Kids who cause trouble have often been without discipline, she explained. The learning process has been disrupted. "They need structure to help them get past that," she said.

Experiential work was done by the teachers using classroom situations from the "Solution Book," by Randall Sprick. "We discussed the reasons for the behaviors and the different ways each situation could be handled," said Jeanette Colburn, principal of Holy Name School.

The 47 new teachers who attended the session filled out "Belief in Discipline" inventories. They pointed to three procedures of discipline: relationship/listening; confronting/contracting; or rules/rewards, punishment. A bibliography listed books to use as resources for these methods.

Baumgartner, who has presented education workshops for eight years, now serves as director of development for Catholic Charities. She said the brainstorming session proved that the new teachers form "a bumper crop. They were the neatest, most enthusiastic people I've worked with," the presenter said. Three other Indianapolis principals helped prepare for the inservice.

## Seminar views nation at risk

Five principals of Catholic schools represented the Archdiocese of Indianapolis at the seminar: "American Education—Are We Still a Nation at Risk?" at the Columbia Club on Jan. 22 and at the Westin Hotel on Jan. 23.

Jeanette Colburn, Holy Name; Providence Sister James Michael Kesterson, St. Jude; Steve Weber, St. Malachy, Brownsburg; Henley McIntosh, St. Mary, Aurora; and James Robert Yost II, Bishop Chatard High School, were among the 400 educators in attendance.

Joe Clark, principal of Eastside High School, Paterson, N.J., gave a talk on Sunday entitled: "From Disgrace to Amazing Grace." According to Colburn, he changed a "blackboard jungle" into what the governor of New Jersey called a model school. He told how a support network of concerned parents and students helped him.

Other speakers included George Roches, president of Hillsdale College, whose Shaviano Institute sponsored the event; William Pierce, the Hudson Institute; Len Lenowsky, president, Institute for Educational Affairs; and Mortimer Adler, author of "The Paideia Proposal."

Colburn said, "As I listened to all the speakers at this seminar, I realized that in the Catholic schools we are able to provide what they said is necessary for our students without governmental interference."

"I was inspired to go back to my staff and present the information," said Colburn. "It will help us review our curriculum and evaluate what we are about and what we need to be to help our students be good Christians and citizens for the future. It certainly is a challenge to help alleviate the 'nation at risk.'"

## St. Simon celebrates history

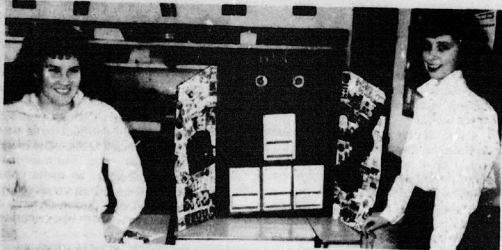
Grades four through eight at St. Simon School, Indianapolis celebrated a special History Day on Jan. 18, with competition in historical displays.

The contest was designed to encourage interest in historical events, according to Darylne A. O'Brien, St. Simon principal. The four categories for the entries were projects, historical papers, media and performance.


The students who received superior ranking will represent St. Simon in the regional History Day at the Children's Museum on March 18. Winners from that contest continue to the state contest in May. Later, there will be a national History Day competition.

At St. Simon, those receiving superior rank were: Kristin Bosson, Mary Ryan and Chanda Adams, Jennifer McGrath, Nicole Spratt, Nicole Ouellette, Michelle Rayl, Amber DeVane and Kimberly Neal, projects; Shannon Raily, Kevin Kinder, Larry Lewis, Jennifer Lovett and Scott Mill, historical papers; Erin Eddington and Tracy Reel, media; and Katie Parker and Kristen Weinzler, performance.

Diane Eitzroth is the middle school coordinator at St. Simon. Mary Greenan supervised grade four and Nancy Lee coordinated fifth grade activities for the school's History Day celebration.



**HISTORY**—Eighth graders Heather Wood (left) and Teri Vannoy pose with their historical project on the Beatles.



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GOLDEN COMMITTEE—Janie Killian (from left), Mary Heisig and Joan Sells, members of the 50th Anniversary committee, prepare invitations for the March 11 CYO dinner dance.

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Rev. James D. Barton, Archdiocesan Director

## CYO celebrates golden memories on March 11

"Golden Memories of CYO," commemorating the Catholic Youth Organization's 50th anniversary, begins March 11 with the celebration of Mass at 6:30 p.m. at St. Peter and Paul Cathedral followed by a gala dinner dance at the historic Indiana Roof Ballroom. Bishop Joseph E. Ritter officially established the Catholic Youth Organization in the Archdiocese of Indianapolis on Feb. 1, 1939. "Through the years, the memories provided to thousands of youth and adults alike have certainly been golden," Edward J. Tinder, executive director, told *The Criterion*. "From its humble beginnings, the history of CYO is a story of dedication and love. It is a story which has no ending, as it continues today in the same spirit and enthusiasm established in 1939."

As part of the kickoff celebration, the Al Cobine Orchestra will entertain with music for dancing from 8 p.m. until midnight. CYO supporters will also view a slide presentation set to music depicting the history of the archdiocesan youth organization.

Those wishing reservation information should call the CYO office on or before Feb. 10. The telephone number is 317-632-9311. All interested persons are welcome to attend.

"Everyone who has participated in CYO programs and activities either as a youth or an adult has some very special memories," Tinder explained. "On this festive occasion, we hope to recall these golden memories in an enjoyable way and begin to build new memories."

Other activities throughout the year will continue the Catholic Youth Organization's celebration of its golden jubilee.

"The Catholic Youth Organization takes great pride in the fact that it has touched thousands of young lives since 1939," Tinder emphasized. "The organization is greatly appreciative to all the dedicated and caring adult volunteers who have given so much of themselves to help make CYO what it is today. These unselfish adults, along with the youth, have helped to build the 'Golden Memories of CYO.'"

## Mexican retreat offers close look at Third World needs

by Sister Joann Hunt, OSB

For me, it all began when I was reading a letter on our bulletin board from our federation president in which she encouraged communities to send one or two sisters to the Third World Consciousness-Raising Retreat co-sponsored by the three North American Benedictine federations.

Nine months later, I was on my way with 24 Benedictine sisters from across the USA. Although I did not know one of them on the day of arrival, we all had 23 new friends by the day of departure.

The program director, Raymond Plankey, is a man with a mission. His mission is to build a "bridge between Christians of North and Latin America to facilitate a more effective common struggle for justice by promoting the values of the kingdom."

Through the Cuernavaca Center for Inter-cultural Dialogue on Development (CCIDD), Plankey and his staff conduct retreats and seminars for groups desiring to discover the truth about Central and South America. It helps participants to become aware of their responsibilities as North Americans within a changing world order.

The whole experience was designed to stretch the mind and to stimulate serious thought, discussion, prayer and action. Daily reflection—as a group—on experiences or input in the light of significant biblical passages; liturgies arising from these experiences; and time for private prayer and reflection, aided in keeping the flood of culture shock from becoming overwhelming and helped put things in a religious perspective.

The program was divided about equally between actual experience with poverty and

lectures/discussion with knowledgeable people. It was an unquestionably effective way of heightening our sensitivity to conditions under which the people of Mexico and Central America live, and the factors causing those conditions.

The experiential side of the program consisted of visits to the homes and working places of people in and near Cuernavaca who are affected by economic deprivation or detrimental structural influence. To put it simply, conditions were unbelievably bad.

The hopes of these people were inspired by participation in the Basic Christian Communities, and by reflections on Gospel messages that applied directly to their lives. After these visits, I was convinced that the scriptures have the power to give people, who might otherwise be hopeless, the ability to seek a level of well being and dignity which they have a God-given right to expect. Yet we later learned that the institutional church is sometimes part of the oppression, rather than providing real support to the people in their struggle for the basic needs of food, shelter, and clothing.

This experience was far more than I expected. It was an opportunity to question traditional values, to be open to alternative interpretations of long-held views, and to become motivated to become involved in areas of social justice that I had previously avoided because of ignorance or disinterest.

(Sister Joann Hunt is organizing a retreat trip to the CCIDD in Cuernavaca, Mexico, July 16-30. Those interested may contact her: Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, Ind. 46107, 317-287-5387. This story tells how she came to the decision to make her first trip there and some of her experiences during that retreat.)

## School must link heart, mind

by Ann All

"Catholic colleges should link the language of the heart with the language of the mind." That was the message Father Thomas Savage, president of Rockhurst College, Kansas City, Mo., brought to the students, faculty and staff at St. Mary of the Woods College.

Father Savage was the keynote speaker for Religious Awareness Day on Jan. 25, an annual event at the Catholic liberal arts school for women. The theme this year was "Make a Difference!"

The mission of every collegiate environment should be helping members of its community learn how to live, as well as how to make a living, Father Savage said.

Father Savage said that all colleges, particularly Catholic colleges should provide

"an intimate link between learning, teaching, leadership and service." He called the link "inevitable and necessary."

"We should be faithful not only to ourselves, but to the spirit of the group. We should be faithful to our parents, our families, our loved ones, our organizations, our companies," Father Savage stressed.

Providence Barbara Doherty, president of the college, said religious roots were necessary for meaning in life. "You cannot go it alone in this world. You must have a religious community, no matter what denomination," she said. "In any church you must be involved in its prayer, its song, its call to service. You have to be a committed human being."

To continue its theme of "making a difference," the college also sponsored small group sessions with leaders in service areas.



# New Albany Charities director says she 'always wanted to help people'

by Cynthia Schultz

"I always wanted to help people, but I was never sure in what capacity," said Barbara Williams, director of Catholic Charities for the New Albany Deaneary.

Until recently, Williams' goal in life was not unique. The member of Sacred Heart, Jeffersonville, wanted to be a wife and mother. She fulfilled that goal, but now she has a new challenge.

Her many years of volunteer work prepared Williams for her present role. She has held the director's position for three years, but only on a part-time basis until recently.

"A large part of my story is volunteerism leading to opportunity," said the former high school guidance counselor. Modest about her accomplishments, Williams said, "I'm just a recycled homemaker." Even as a homemaker, she taught religious education in her parish for ten years.

Williams served as a volunteer with the Hoosier Valley Economic Opportunity Cor-

poration, a community service agency that gave her insight into human services. She also helped establish a program in Clark County that trains volunteers to speak in the courts on behalf of children. Besides setting up the program, she served as one of its volunteers herself for five years.

Williams is currently the United Way campaign chairperson for Clark County.

The Catholic Charities director thinks a parish renewal five years ago may have reinforced her determination to help others in the name of the church. The words of a song touched her deeply, "Your people will be my people."

In the summer of 1985, a parish bulletin description of a job opening for a deaneary director of Catholic Charities caught her attention. Williams applied for the job and the rest is history.

Catholic Charities has grown since she took the post, but Williams quickly points out that she isn't responsible for the growth. She added that Catholic Charities always

remains open to the needs of the community. And that is what she strives for.

In 1986, Catholic Charities began a Living in Family Environment (LIFE) program that serves moderately mentally retarded adults. Clients are assisted in maintaining the necessary life skills to live alone in their own homes. They receive at least two hours of supervision a week. Crisis counseling is available 24 hours a day.

Funded through the Indiana Department of Mental Health, LIFE provides "an opportunity that they have never been given before," Williams said. She also accompanies clients to the offices of doctors or other agencies. Noting that she loves this work, Williams said, "It has taught me to be more patient."

In 1987, Catholic Charities included Clark County Appointed Special Advocates (CASA). Like the program in Clark County, CASA is funded through the Indiana Department of Public Welfare and trains volunteers who can be appointed by judges to represent the best interests of children in court.

Pregnancy Line Plus, a pro-life pregnancy counseling program has been serving women in crisis situations since 1974. Plus Line offers a variety of services, including 24-hour crisis counseling, free pregnancy testing, referral information for prenatal care, free maternity clothes and newborn layettes.

Funding comes from archdiocesan collections and from donations. Williams said Catholic Charities has 25 volunteers and eight paid employees.



(Photo by Paul Schellenberger)  
Barbara Williams

Dr. Robert Riegel, director of Catholic Charities in the archdiocese, said the responsibility of Catholic Charities is to be aware of the needs of the community and to respond to them. He believes that Catholic Charities in the New Albany Deaneary has done that.

"We feel that under the leadership of Barbara, and the board of directors, they are making great strides in becoming a service to the community," Riegel said. "We're lucky to have someone like Barbara in Southern Indiana to represent us."

Board member Heidi Semones agrees. "She's giving more than is asked of a director. I don't think we could beat her. She's a devoted person."

Williams calls the New Albany Deaneary a "loving area with generous people." Reflecting on her new position, she said, "This is a ministry, not a job. I act in the name of the church. It is a privilege to be able to serve other people."

## A WORKSHOP Understanding Women Survivors of Childhood Sexual Abuse

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## Father Ernest Strahl reflects on Harrison County ministry

by Susan Fey

The pastor with the longest ministry in Harrison County announced that he will retire in July.

A priest of 28 years, Father Ernest Strahl made "what you've been hearing as rumor" official at the Masses on Jan. 14 and 15.

Father Strahl serves as pastor of St. Joseph Church in Corydon and its two mission churches, Most Precious Blood in New Middletown and St. Peter, near Elizabeth.

He wrote of his retirement in the church bulletin—that it is "for the good of the parish that it continue under younger leadership. Therefore, retirement for me begins on July 1..." He expanded on this written announcement during an emotional address from the pulpit.

Father Strahl appealed to parishioners to continue to be positive—not approach things from a negative viewpoint—and to work together. That cohesiveness, he said, would guarantee the continuation of the 38-year-old St. Joseph School, boost teachers' salaries, and pay off the debt on the new church by July 1.

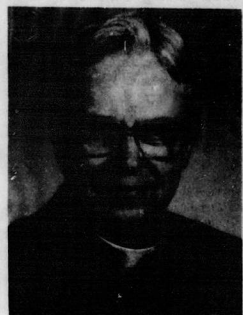
During an interview, Father Strahl looked back at some of the highlights of his ministry in Corydon, which included the continued operation of the school and the construction of the church, which was completed in 1986 and cost more than \$1 million.

"I can't take credit for the church," he said. "The people did it. They paid the bill; I didn't. Moving into the new church, that was a high point of the years. And to have people accept it. Ninety-nine percent of the people are happy about it," the pastor said.

Overseeing the three parishes, which have 1,200 members, has been challenging, according to Father Strahl. "I did whatever had to be done. If it was correction, I tried to do it as kindly as possible. If it was praise, I tried to be as abundant as possible."

Father Strahl described his ministry in Harrison County as "great, great, great! It's been a marvelous experience." He estimated he has instructed hundreds of people in the Catholic faith and added, "I wish I'd kept track."

He will preside at a special Mass this spring when the converts he taught will



Father Ernest Strahl

receive special recognition. Father Strahl has baptized "close to 1,000 babies" and married about 280 couples. "I'm marrying children I baptized, which makes me feel old," he said with a chuckle.

The pastor of St. Joseph and its missions has witnessed both subtle and radical changes in the Catholic Church. The biggest adjustment, he said, followed the Second Vatican Council's recommendation that vernacular languages replace the traditional Latin, which had been used for centuries in the liturgy.

The fine carpentry work of the priest is often seen at the annual St. Joseph Picnic. He said he will sell his woodworking shop and auction his tools in June.

Father Strahl said he plans to move to St. Paul Hermitage, a Catholic retirement home in Beech Grove that is administered by the Benedictine sisters.

He plans to travel, both in this country and abroad. Fatima, Portugal, is on the top of his list. "That's a place you can't believe. It's another world; it's so peaceful." He also hopes to visit Lourdes, France, and "most of the U.S., eventually."

"If you just sit down, you'll get old," the Perry County native said.

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# Today's Faith

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## Family, friends enjoy group Bible discussions

by Katharine Bird

For a long time Sam and his wife, Maria, had talked about reading the Bible at home with their children during Lent. They thought the project would be beneficial educationally and spiritually.

"But even though we wanted to share our faith with our children at home, we always put it off to a better time," said Sam, a religious educator.

Then just before Lent one year, Sam and Maria realized there never would be a perfect time.

"We've been busy for the last 10 years," Sam said, "and we'll be busy for the next 10 years."

They also realized that their daughters, two teenagers and a 6-year-old, were growing up rapidly. Time was running out.

The couple's reluctance to try family Bible reading is not unique. Though Sam is a religious educator and well-versed in how to educate children and adults about religion, he is no more comfortable initiating such a project at home than most parents are.

It can be downright embarrassing, even intimidating, to consider sharing one's thoughts, feelings, and experiences about the Bible in a group setting.

One way to overcome such hesitant feelings about reading the Bible at home, whether it is the Gospel of John or some other book, is to think about it as a special kind of family meeting. Many elements that contribute to making a family meeting work also can be found in group Bible reading.

Three keys to success are commitment, careful planning, and clear communication. Paying attention to these three elements can up the chances that a family or a group of adults can read the Gospel together successfully.

In any group setting and with every type of family undertaking, it is crucial to get everyone—including children—involved at the outset and interested in making the project work.

If people feel "invited in something, if it is important to them, they will work for it," said Carmen Vaughan, a licensed clinical social worker in private practice in McLean, Va.

Planning can be used to get people committed to the joint project. In a family, Ms. Vaughan suggested, parents can get children to think about the project before the first group planning session. Sometimes it helps to talk to each child individually, she said. Other times telling

them about the project around the dinner table works just as well.

Then, at the initial planning session, get people's feelings and objections out on the table. Exploring feelings and objections as well as the nuts and bolts of the project provides "an opportunity to talk with family members about why it is important," Ms. Vaughan said. "And it engenders a sense of family bonds."

If a child objects that the project is boring, parents can ask why it is boring and talk about ways to make it less so.

In the case of Bible reading with younger children, occasionally letting them act out a Bible reading in a brief skit adds interest.

Teens often offer fierce resistance to any kind of family project. But parents

shouldn't be alarmed unduly about such reactions.

Teen-agers "generally don't want to do anything with parents," Ms. Vaughan noted. "For them peers are more important."

At the same time, parents need to remember that they are in charge. Parents can say to teens, "I know you don't want to come and I will accommodate your schedule, but you are expected to be there," Ms. Vaughan said.

To get teens more favorably disposed, she suggested, it can help if parents add, "I want you there because you are part of the family and it is important to me to do this."

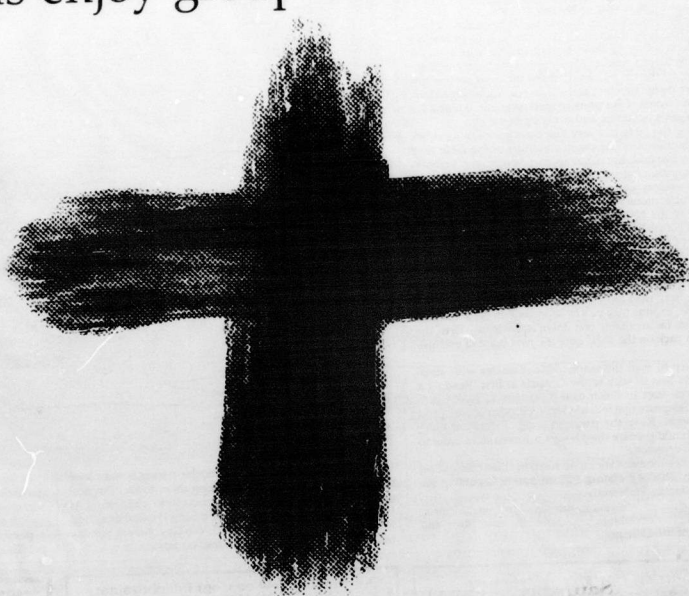
Getting participants committed to any kind of project also involves finding ways to make it relate to people's lives. Thus, mining the Bible for philosophical issues

and for its treatment of good and evil can pique the attention of teens, Ms. Vaughan said.

Another tactic that can work with adults and teens, she added, is asking participants how they see a biblical theme or story relating to a moral issue of today.

These are some suggestions that may help families and groups that want to undertake a joint Lenten project. My suggestion this Lent is that you consider reading the Gospel of John together, talking about it and letting it guide your spirit toward Easter.

Though there are no guarantees, you just might reach Easter with closer bonds and a satisfying sense that you have discovered something valuable from John and his view of Jesus and his friends.



## Reading the Bible together strengthens the family

by H. Richard McCord Jr.

After 30 years, my memories of the family rosary remain vivid.

The seven of us would gather in the evening before the youngest child's bedtime. We knelt before a crucifix, or we clustered around a statue of the Blessed Mother when one of us was selected to bring it home from school.

### This Week in Focus

Can families and groups of friends really succeed in reading the Bible together during Lent? One approach is to view Bible reading as a special kind of family meeting. Taking into consideration the needs of all family members is one difficulty that people encounter when trying to read the Bible at home. It is important to get all family members committed and involved in planning the project. Especially with small children, the Gospels are often the easiest place to start. And if continued after Lent, reading aloud from the Bible can become a special family tradition.

We treated this form of family prayer seriously and, allowing for the occasional twitching and giggling, practiced it regularly although not daily.

I recalled this childhood experience recently when talking with a friend about how difficult it is for families to sustain the habit of reading the Bible together—despite their good intentions.

It seems there are two main obstacles.

First is the pace of our lives. Reading the Bible, especially as a family ritual, requires that we clear away the clutter and distractions that fill our days—at least temporarily—and that we recollect ourselves enough to be attentive to each other and to God's word.

Second, the Bible is not written for small children. As a consequence, it is hard to find ways to bring them into the activity at their level of understanding without ignoring the needs of the adults.

How can a family deal with these difficulties? Perhaps a look at what contributed to making the family rosary a satisfying experience might offer some clues.

►Timing. We established a regular time for praying the rosary, a time judged to be convenient for everyone. It became part of our family schedule. Only rarely was it pre-empted.

Likewise, it is important to make family Bible reading part of the family's expectations and routine. It should be undertaken at a convenient and regular time, perhaps once

or twice a week. For many families this might come at the beginning of the evening meal, perhaps in conjunction with the usual prayer.

►Solemnity and ritual. The structure of the rosary provided a certain rhythmic ritual. Solemnity was introduced with a special statue or some other religious object around which we knelt.

When the family reads the Bible together, they could light a candle, recite an opening prayer, or place the book in a place of veneration.

### It is important to make family Bible reading part of the family's routine

►Participation by all. In the case of the family rosary, there usually were enough prayers and decades to give everyone a chance to lead.

During family Bible reading sessions, different family members could read sections of the passage or light the candle or bring the Bible from its stand to the table.

It's important also to select a modern translation of the Bible. The New American Bible and the Good News versions are popular with families.

If there are little children, it's a good idea to use a children's Bible not only because of the simplified language but more importantly for its color illustrations.

# Unwrap the Bible to share stories aloud

by Laura Meagher

Sharing the Bible together as a family or with friends may seem impossible.

It's not, but it takes a commitment of planning and some homework. It also requires realistic expectations.

Here are some principles to keep in mind.

►The Bible was written for adults. Children have a hard time reading it by themselves. They need help in reading and understanding the Bible. But with a little help, even the newest reader can proclaim Scripture in the family setting.

►Take off the wrappings. Perhaps the most serious disservice we do to ourselves and children is neglecting to look behind the words of Scripture to their meaning. It is as if we cherish a gift's wrapping and never open the gift.

Reading the Bible in a way that does justice to its riches calls for homework. The original authors of the Bible may have been inspired, but contemporary readers can't rely on direct inspiration for understanding.

Many readers feel more comfortable if they use a resource. Publications such as "Share the Word" (published monthly by the National Catholic Evangelization Association, 3031 Fourth St. N.E., Washington, D.C. 20017) provide an excellent resource for understanding the vocabulary and background of the Sunday readings. It is easy to read and older children can share it with the family.

►Start at the end. The first few chapters of Genesis probably have been read more frequently than any other books of the Bible. Exodus may be a close second. Brave souls who make it that far inevitably bog down at Leviticus. Then the Bible goes back on the shelf until the next burst of enthusiasm arises.

Don't try to read the whole Bible. Families with small children do best to stick to the Gospels at first. Reading a Gospel from start to finish over a number of weeks or a section of Scripture that tells a story, such as Jonah, are good ways to begin. Keep the passages short. Parents or older children should prepare the passage beforehand in order to stimulate discussion.

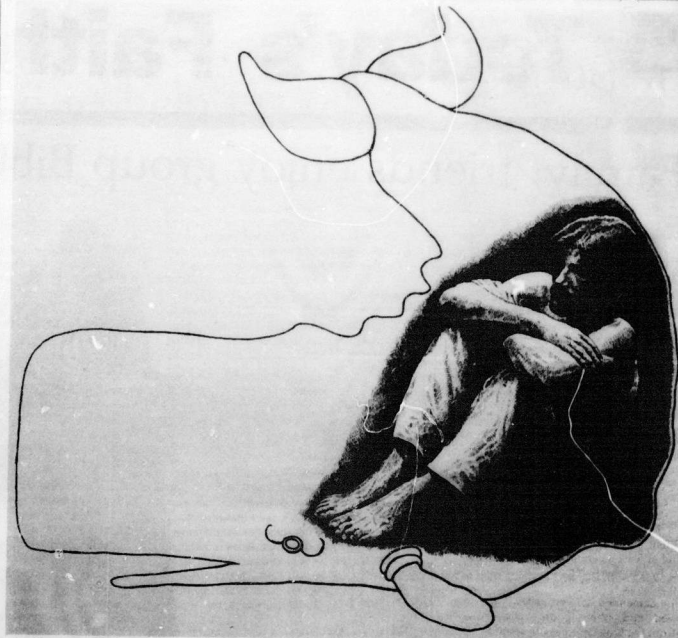
►Choose a time and stick to it. Keep the time frame short at the start. This is the most difficult part of beginning the practice of family Bible study.

If your children are young, this shouldn't be difficult to establish. Let older children help choose the time, place, and frequency of the gathering.

►Put words into action. Particular passages may lend themselves to actions that will bring them to life. Practical applications are meaningful, especially to children. "At Home With the Word" (Liturgy Training Publications, 1800 N. Hermitage Ave., Chicago, Ill. 60622) contains Sunday readings and suggestions for follow-up actions.

►Be patient. The Bible came into being over several generations. Your family won't master it in one Lenten season or even in a lifetime.

But stay with it, even if no one has anything to say after a particular reading. Your children may surprise you by recalling significant passages in years to come. Mine have.



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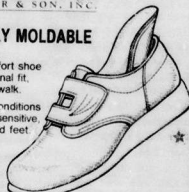
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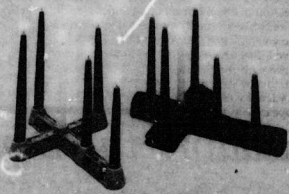
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## FIFTH SUNDAY IN ORDINARY TIME

## The Sunday Readings

FEBRUARY 5, 1989

Isaiah 6:1-2, 3-8 — 1 Corinthians 15:1-11 — Luke 5:1-11

by Fr. Owen F. Campion

The book of Isaiah provides this weekend's Liturgy of the Word with its first reading. Isaiah was a learned man, and a skillful writer. There is power in his ability to convey his thoughts and to describe happenings important either in his own life or in the progress of Israel. When Isaiah wrote, the Jewish nation was divided. He lived in the southern kingdom that had Jerusalem as its center. Times were uncertain. Politics were stormy. Menacing the Jews were outside forces camped on their borders.



Understandably, many in positions of influence encouraged a policy of accommodating the powerful outsiders. That accommodation often meant an abandonment of the strict Jewish loyalty to the one, true God. Often, it required toleration of false gods, and at least a compromise of values revealed by prophets, regarded as being part of obedience to God.

Isaiah demanded a completely undiminished and utterly pure religious loyalty from the Jews. It is easy to listen to this reading and to hear in the background the restless inquiries of his critics. "Who is this man? What right does he have to 'speak for God'?" In the reading, Isaiah asserts himself as having been called by God to prophesy. His imperfections are gone, not by his own worthiness, nor by

his own will, but by the cleansing action of God.

St. Paul's First Letter to the Corinthians is the source of this weekend's second liturgical reading from the Bible. Just as Isaiah defended his role as a prophet among his contemporaries, so Paul felt himself obliged to certify his apostolic role in writing to the Corinthian church. The Christian Corinthians were especially an occasion of anxiety for St. Paul. First of all, they lived in a thoroughly pagan, materialistic community. The abhorrents to sin were dramatized by the splendor and size of Corinth and all that made it a great city in the Roman Empire. It was difficult to be God, in the Lord Jesus, for Corinthians in that era.

As he demanded fidelity to the Gospel, Paul was impelled to establish his own credentials as an apostle. Surely his Corinthian opponents asked, "Who is he to tell us what Jesus said, and what is meant today for us by what he said?"

This weekend's gospel reading is from St. Luke's Gospel. It is the story of an exchange between the Lord and Simon Peter in a boat on the Sea of Galilee. In the story, the Lord reveals both the mission and the structure of the church. Its mission is to gather all people into its security and its future life. Its structure is to stand around Peter, with the apostles, for Peter and the apostles had the Lord's own commission to discharge the church's mission.

This reading is unique to Luke. The other Gospels place the call of Peter to apostleship in another setting.

In this reading, Luke validates Peter's

apostolic place in the church's mission, and, indeed, his singular place. It was an important point to make in Christianity of the first century. Church structures were hardly as refined as today, nor did they have the benefit of tradition and faith through centuries of prayer, pondering, and contest. Then, as often in history, the special office of Peter needed identification, defense, and clarification.

Part of that process of clarifying occurred in the Gospel author's use of Greek, a lesson lost in English translations. In the Gospel reading, Peter receives his commission as a lifelong undertaking and privilege. It was not just for that event, or for those years of the public ministry of Jesus—but for all time.

## Reflection

The gospel has in capsule the message the church proclaims this weekend. The church has its mission. It is no mission developed over any time, evolved from needs of any one time, or invented by any thinker or leader. Rather, it is a mission given the church by Jesus himself, the Lord, the church's founder. The mission is to reach out, to gather, and to make secure in the one harbor of faith where dwells God in his peace and in the reality of his truth.

To that mission, all the church's great apparatus of education, worship, and service turn. Worship spiritually empowers a believing people to be strong and visionary in religion. Education imparts the

realities of life and of faith. Service makes visible now the love of Jesus.

Just as the church has its mission, so each member of the church has a personal role within that mission.

God strengthens and purifies those who accomplish the church's mission just as he fear inadequacy or defeat in serving the mission of outreach in the church. Even the weakest in earthly estimates meet the great needs of God's holy plan.

The Christian mission, though obviously requiring the efforts, prayers, and intentions of many individual Christians, ultimately is a collective act. Acting with and in the church, Christians together present once again Jesus of Nazareth. The readings from Isaiah and St. Luke's Gospel are strong in their message. This is an apostolic church—by the Lord's own call. It is a church gathered around Peter. The Gospel reading clearly asserts not only Peter's apostolic office, but by distinguishing him, his particular apostolic office. Finally, it established that office as enduring and proceeding from the Lord himself.

The concepts of "mission," "church," and "apostle" can have meanings that are too narrow. Easily it might be assumed that to be within the church's mission, a person would be compelled to be a foreign missionary or at least to work in some formal church enterprise. The Liturgy of the Word this weekend teaches that Isaiah, Paul, and Peter were called to serve the mission of God in a particular.

## THE POPE TEACHES

## 'Do not be faithless'

by Pope John Paul II

Remarks at audience January 25

Today we reflect on the crowning truth of our faith in Jesus Christ, namely his resurrection from the dead. It is expressed in the Apostles' Creed: "the third day he rose from the dead."

The oldest written testimony to Christ's resurrection is in the First Letter of St. Paul to the Corinthians. Paul writes: "I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Cephas, then to the Twelve. Then he appeared to more than 500 brethren at one time."

Paul passes on to the Corinthians the living tradition of Christ's resurrection, basing his faith on their testimony of specific individuals to whom the risen Lord appeared, especially the apostles. This text refutes any attempt to interpret the

Resurrection as an invention by the Jerusalem community rather than an historical fact.

We also note that in the Gospels the resurrection of Christ is not simply a result of the disciples' faith. Following the great shock of Christ's passion and death, some of the disciples did not at first believe in the news of his resurrection. It was necessary for the risen Lord himself to stand in their midst in order to overcome their doubts and fears.

The words which Jesus addressed to the doubting apostle Thomas serve to underline the real nature of his presence: "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing."

The disciples on the road to Emmaus were likewise transformed by their encounter with the risen Lord whose body, though glorified, is real and not imaginary. These direct experiences show that the fact of the Resurrection is the foundation of the apostles' faith and of the witness which is at the center of their preaching.

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of weathered bones and somber dance  
which weaves  
despair with sparks of hope that  
summon spring.

Beyond the wailing wind is sanguine  
sound.

the vigor-whole that wakes all  
slumbering—  
the reassuring call of power more  
profound.

We acquiesce to freezing winds and test  
our mettle 'gainst the spectral storms  
ahead,

for there are forces that we can't arrest  
and states of nature that we need not  
dread.

Beyond the winds lie gentler joys and  
peace  
that sanctify our fate and death's  
caprice.

Shirley Vogler Meister

(Shirley Vogler Meister is a member of Christ the King Parish in Indianapolis. This sonnet appears in "When I Am An Old Woman I Shall Wear Purple," a collection of prose, poetry, and photos that deal with aging, published by Paper-Mache Press and reprinted with permission of the poet.)

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# Entertainment

VIEWING WITH ARNOLD

## 'Working Girl' reflects on contemporary life

by James W. Arnold

Some things are inevitable, like death, Lent, and that it will be windy in January in Chicago. One of those inevitables is that, sooner or later, Hollywood will have a Reigning Blonde.

After "Working Girl," the new Mike Nichols-directed comedy, the title, at least in the strawberry blonde division, has been cracked out for Melanie Griffith. She has the name with historical movieland resonance, and the bloodlines (she's Tippi Hedren's daughter), and she's paid her dues (11 films since 1975). She also has the looks and the vulnerability, and in "Working," she's just about perfectly cast as a smart girl that nobody takes seriously.

In terms of glitzy Show Biz values, she also has a legend-making line of dialogue (spoken wryly in the flush of valium and tequila): "I have a head for business and a bod for sin—anything wrong with that?"

Let's hope that Melanie fares better than Carole, Jean, Grace and Marilyn. Reigning Blondes tend to get used up and kicked around in the eternal lifetime they live in media, world without end, amen.

So what else is in this movie? First, it reflects on contemporary values more accurately than the Dow Jones Index. This is the story of an underdog who bites back. She's a night school kid who climbs the corporate ladder and joins the Harvard MBAs in the high-rise private office with the harbor view. She climbs over the body of the unkind boss who tried to steal her ideas (mortal sin in the workplace canon).

This is an achievement we're encouraged to support, cheer, have no



questions about. The goal is success, and its measure is in numbers: income, size of office, distance above the street. Being up there in Wall Street is better than being down there in Staten Island (from which she commutes by ferry, within daily sight of Miss Liberty).

It's the kind of movie in which deal making is exciting stuff. The big deal, once consummated, is followed immediately by sex, euphoria following euphoria.

Second, from a feminist viewpoint, this is a classic tale of a feminine woman exploited by the system generally and by men in particular. Despite the stereotype, she succeeds, with spunk, hard work and brains, only to find new enemies—the women who arrived ahead of her. The competitive race is still survival-of-the-quickiest, and there are no sisters to lend a helping hand.

Third, you're not going to get any big moral uplift from "Working Girl." Griffith's Tess McGill is a nice person by most standards. She doesn't fool around and, as the film begins, has a non-marital but monogamous relationship with a Staten Island guy.

At the end, she has a new relationship with a likeable merger broker (Harrison Ford). You get the feeling this is true and right, and that despite her upward career move, she won't treat her secretary as she was treated, and that she'll still be liked by the folks in the secretarial pool.

But her motive is ambition, and she bends a few polite rules. Tess, like the movie, is a creature of modern urban culture, which is a long way from paradise.

The movie's second most interesting character is the villain, her boss Katherine, quietly played for all she's worth by Sigourney Weaver. Katherine has all the nasty traits of the corporate jungle except malice. The same age as Tess, she's so enamored of herself and



REMAKE—Steve Martin (left) and Michael Caine portray two rogues competing for the big bucks of moneyed women on the French Riviera in "Dirty Rotten Scoundrels." The U.S. Catholic Conference describes the film as "one of those classy comedies that sacrifices laughs and a heart for surface panache." Due to some mild sexual innuendo, a cynical approach to women and one vulgar incident of bathroom humor, the USCC classification is A-III—Adults. The Motion Picture Association of America rating is PG—Parental Guidance Suggested (NC photo)

her power that she's not really conscious of the ethics of scheming. She simply can't think of a world, or a motive, beyond herself.

Kevin Wade's script is fundamental. There are nippy bits of dialogue, but they often sound contrived, as in "I'm not steak, you don't order me" or "Who died and made you Grace Kelly?" Who talks like that?

Tired of being pushed around, betrayed by both boss and boyfriend, Tess takes advantage when Katherine has a skiing accident. She borrows Katherine's identity to push through on her own, with Ford's unwitting help, the deal Katherine stole from her.

What will happen when the boss returns and blows the whistle and everybody (including Ford) discovers the truth? This is plot 134A in the Hollywood collection, and its working-out here is both predictable and squeaky in the joints.

Still, the cast is gratifying. Director Nichols (last film: "Blind Run") enriches much of it with cleverness for detail and comic business, although possibly overdoing funny encounters in the men's and ladies' rooms.

(Bright but flawed Wall Street comedy; non-marital sex, some nudity and language, dubious values; okay, with reservations, for adults.)

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

### Recent USCC Film Classifications

I'm Gonna Git You Sucka .....	O
Matador .....	O
O Pelé the Conqueror .....	A-III
Three Fugitives .....	A-III

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

## Japanese experience changing role of the elderly

by Henry Herz and Judith Trojan

The honorable elders of Japan are in the forefront of a demographic revolution—the graying of the industrialized world. Taking a short but informative look at the changing role of senior citizens in Japan is "The Happiness and Longevity Club," airing Wednesday, Feb. 8, 10:30-11 p.m. on PBS.

Forty years ago, the life expectancy of a Japanese was 50 years. Today it is 81 years for Japanese women and 75 for men, a longer life expectancy than anywhere else in the world.

The central unit in the traditional culture of Japan is the family, whose members live and work together in intergenerational harmony. The bond between mother and son is stronger than the marriage bond, and a daughter-in-law is expected to fulfill the role of servant to the family matriarch.

As one might expect, the increasing longevity of the Japanese is putting a strain on the traditional family unit. In the program, a 57-year-old daughter-in-law complains of the dictatorial manner of her 90-year-old mother-in-law.

The traditional family unit is further threatened by young people moving to jobs in crowded urban centers, making it difficult for them to care for elderly parents.

One result of Japan's geriatric revolution is that a growing number of senior citizens are choosing to move into homes for the elderly so as not to burden their offspring.

Another is Tokyo's Happiness and Longevity Club, which offers senior citizens mutual support and friendship as well as educational programs. Its founder, Suguhara Asao, 88, says that, "Life begins at 60," making it "essential that we continue studying and learning."

The program profiles a number of interesting individuals and presents their thoughts about old age and its rewards. One also learns a good deal about Japan's cultural context, some of which is not far different from our own.

Because of a bawdy sexual reference, the program is not for all members of the family. But the reservation is a minor one in a documentary that most will find well worth watching. (FHH)

### TV Programs of Note

Saturday, Feb. 4, 6:30-7 p.m. (PBS) "Does It Bite?" The second episode in the new 20-part family series, "Shining Time Station," tells how two children learn in different ways that it is easy to make new friends.

Saturday, Feb. 4, 7:30-8 p.m. (PBS) "The Reluctant Dragon." The second in the new family series, "Long Ago and Far Away," retells Kenneth Grahame's story in which a shepherd's son befriends an amiable dragon, causing the frightened villagers to send for St. George who joins the boy and the dragon in concocting a peaceful plan to mollify the village. The distinctive puppet animation of England's Cosgrove Hall Productions works as well here as it did in last week's premiere of the series, "The Pied Piper of Hamelin." Highly recommended for family viewing.

Sunday, Feb. 5, 8-9 p.m. (PBS) "Beyond Timbuktu." This documentary in the "Nature" series follows the course of the river Niger as it flows through the arid lands of Mali in western Africa, focusing in particular on the birds that make their home in the region.

Sunday, Feb. 5, 9-11 p.m.; Monday, Feb. 6, 9-11 p.m.; Tuesday, Feb. 6, 9-11 p.m.; Wednesday, Feb. 8, 9-11 p.m. (CBS) "Lonesome Dove." An eight-hour drama of the Old West based on Larry McMurtry's Pulitzer Prize-winning novel that tracks an epic cattle drive from Texas to Montana and changes the lives of all involved. The all-star cast of this promising drama includes Robert Duvall, Tommy Lee Jones, Anjelica Huston, Danny Glover, Ricky Schroder, Diane Lane and Robert Urich, among others.

Monday, Feb. 6, 8-9 p.m. (PBS) "A Bigger Bang for the Buck." In the 1950s, the United States began to rely less on conventional and more on nuclear arms because, in terms of

their destructive power, nuclear weapons are relatively cheap and efficient. The third of 13 programs in the "War and Peace in the Nuclear Age" series.

Monday, Feb. 6, 9-9:30 p.m. (NBCT) "The Golden Girls: Love Me Tender." A special segment focusing on Dorothy's (Beatrice Arthur) relationship with a very troubled man (John Fiedler) and the obstacles that arise.

Monday, Feb. 6, 9-10 p.m. (PBS) "Learning to Say No." The third in the four-part "Secret Intelligence" series looks at the excesses of intelligence operations in the 1960s and 1970s and subsequent attempts by Congress to curtail the power of this secret arm of the government.

Tuesday, Feb. 7, 9-10 p.m. (PBS) "Running with Jesse." The public affairs series "Frontline" reports on the historic presidential campaign of Rev. Jesse Jackson, focusing on his strategy, relations with the press, and difficulties with the Jewish community and, in particular, New York City's Mayor Ed Koch.

Tuesday, Feb. 7, 10-11 p.m. (PBS) "To Defend a Killer." Ensuring every American's right to a fair trial poses problems for those who administer the criminal justice system and society as a whole. "Ethics in America" examines some of these justice issues with a panel including U.S. District Judge Marilyn Hall Patel, defense attorney Jack Litman and philosopher John E. Smith.

Wednesday, Feb. 8, 9-10:30 p.m. (PBS) "Ask Me Again." In an "American Playhouse" dramatization of Laurie Colwin's short story, the rebellious daughter of a wealthy New York family earns a suitable young man, mainly because she knows how much her parents would like to see them together.

Thursday, Feb. 9, 10-11 p.m. (PBS) "The Workplace." Rebroadcast of a program in the "America by Design" series examines the historical evolution of the American workplace, showing how the creations of Frank Lloyd Wright, Albert Kahn and Louis Sullivan influenced its design.

(Local scheduling may differ from that of network producers. Check your local listings for correct showing times and dates.)

## QUESTION CORNER

## Will readers respond?

by Fr. John Dietzen

Q My daughter in her mid-20s has moved into an apartment with a young man. They are both Catholic but now are not practicing their faith at all. I am confused as to how to handle this situation.

Everyone tells me to keep the door open. How do you do this and not appear to them that you have accepted their situation?

If we invite her to family functions she will not come unless he is invited too. Should he be invited? We need help. (Indiana)

A I need help on this also! For parents and honest friends, decisions like this are never, indeed



## FAMILY TALK

## Gadgets can benefit life for the elderly

by Dr. James and Mary Kenny

Dear Dr. Kenny: I am 78 years old, living alone, and till now, I think I've done fine. But in the last year, I have the bad feeling that everything is starting to go wrong.

My general health is fair, but a lot of small failings are beginning to add up. My hearing is not as sharp. My eyesight is blurry and I've had to give up needlework. Even reading is difficult. I'm becoming forgetful. My legs are a bit shaky so that I'm afraid to leave the house.

My daughter says that I can live with her, but it's more than that. I am losing my mind and my senses. Is there anything to do?—Lowa

Answer: Old age is not for sissies. As my father-in-law told me, "It's hell to grow old."

When you have such physical problems as memory loss, blurry eyesight or shakiness, consider first whether you are suffering side effects from medication. The elderly are our most medicated group, taking from nine to 11 different medications on the average.

A little medication goes a long way with elderly persons. The aged need a smaller dosage of most medicines to have an effect.

There are other things you can do to make the best of your decreasing abilities. Technology gives us the opportunity to amplify and enhance our senses.

Till now, we have worried overmuch about safety precautions for the elderly and too little about conveniences which will improve the quality of life.

One prerequisite to make use of modern technology and new gadgets is an openness to change. Many elderly persons feel insecure and are afraid to do anything different. You've got to be willing to try something new.

Eyeglasses are a very acceptable way to improve failing vision. There are many other innovations which are destined to become similarly widespread.

►Book tapes. Most libraries offer spoken books, audio tapes, for those who find it hard to read.

►Large print. Readers Digest and many books come in enlarged-print editions.

►Inexpensive reading glasses are available at most drug stores.

►Special telephones for the hearing-impaired are available through most phone companies.

►Auxiliary speakers can be plugged into your TV set or audio system and brought right up next to your chair.

►Closed-captioned programs are common on television, and most sets can be modified to receive such programming.

►Memory can be regained and expanded through pocket computers which are small enough to fit into your purse. You can program in birth dates, Social Security numbers, all those things you forget, and have them available at the push of a button.

Technology is not the only way to enhance your golden years and improve the quality of your days. Use the time to enjoy simple pleasures.

►Enjoy the outdoors. Get outside, breathe the fresh air and listen to the birds, even if it's only from your front porch.

►If you don't like cold weather, move to a warmer climate.

►Bathing and water are pleasant. Enjoy a whirlpool bath or a jacuzzi.

►Use skin creams and oils. Enjoy the sensation of day-dreaming and woolgathering.

Thank you for pointing out the difficulties of growing old. Don't spend all your time trying to remedy your failings and fight aging. Instead, use the technology available and take time to notice and enjoy the very real beauty that surrounds you.

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

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should never be easy; seldom if ever are they black and white.

So many legitimate concerns enter the picture. You want to love your daughter and you want her under any circumstances to be sure of that, first of all. You want to show at least decent Christian politeness to her friend.

You want to respect and be faithful to your own convictions about what is right. You want to help your daughter to avoid decisions that you know will be detrimental to her future happiness and full life.

Good moral choices, particularly the ones such as you face, never come out of a book or from glib advice. They arise out of an informed and reflective conscience, a deep faith and, if possible, from a lot of experience, one's own or someone else's.

I'm sure that among our readers are hundreds, if not thousands, of parents who have had to deal with this personally, or who have insights from personal experience.

How did you handle it? And why? Please write and tell me about it.

I will devote a future column to some of the responses that seem most helpful. A load of other parents will be grateful.

Q In answer to a query that appeared in our paper several weeks ago you state that the Apostle's Creed did not come personally from the apostles themselves.

I recently came across an item in a Catholic publication

which seems to contradict your statement. It says that each item of the Apostles' Creed was inserted by one of the Twelve Apostles.

St. Philip put in: Suffered under Pontius Pilate, was crucified, died and was buried.

St. Thomas inserted the part about descending into hell.

St. Jude, the part about the resurrection of the body. And so on.

Which are we to believe? Am I missing something? (New York)

A No evidence whatsoever exists to support that theory about the Apostles' Creed. Pious theories similar to this surfaced back through the centuries when no historical documents were known to indicate otherwise.

All evidence we now possess, however, indicates clearly what I said earlier about the Apostles' Creed. It went through several forms through the first decades of the church after the apostles, reaching basically its present form somewhere around the year 200.

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

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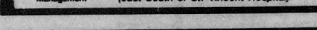
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# Bishops' pastoral on women to be 'changed radically' in second draft

by Cindy Wooden

WASHINGTON (NC)—The U.S. bishops' pastoral letter on women will be "changed radically" in its second draft in response to feedback from tens of thousands of Catholics who participated in consultations last fall, said Sister Mariella Frye, staff consultant to the bishops' drafting committee.

Her comments came in an interview Jan. 30 following a Jan. 24-26 meeting where more than 60 women and one man from 33 dioceses discussed women's concerns and the local church. They also shared stories of their experiences in the church and heard about the changes to come in the second draft of the pastoral.

Using "I Call You Friends" as a working title for the second draft, the drafting committee will develop the theme of friendship as the basic model for human relationships in the church and in society, said Sister Mariella, a member of the Mission Helpers of the Sacred Heart.

In reports from consultations held throughout the country, she said, people told members of the drafting committee that the first draft's discussion of relationships left out friendship, "a basic relationship in human living."

The first draft, released last April, was called "Partners in the Mystery of Redemption."

The feedback also showed a feeling that use of the word "partners" was a "misnomer," Sister Mariella said. In the current workings of church and society, "women really are not partners...not that we don't want to work toward that."

After meeting in early January and developing an outline for the second draft, the committee members believe the proposed letter will not be completed until 1990 at the earliest, Sister Mariella said.

With the theme of friendship, the second draft will issue "a new call to solidarity" among women and men, said Sister Sara Butler, a consultant to the drafting committee.

tee and a member of the Missionary Sisters of the Most Blessed Trinity.

Sister Sara discussed the changes during the Jan. 24-26 meeting in Elkins Park, Pa., sponsored by the bishops' Committee on Women in Society and in the Church. Representatives of diocesan councils, commissions and task forces on women were invited to the East Coast meeting. Representatives from Western dioceses are to meet Feb. 8-10 in San Juan Bautista, Calif.

The planned second draft also will have a new format, Sister Sara said. The first draft discussed issues in three segments using "the voices of women," the teaching of the church and the bishops' response. The three will be merged in the second draft.

Also in response to the feedback, Sister Sara said, the foundation of the document will be a systematic explanation of Christian anthropology in an attempt "to define personhood" and "explain the equivalence of men and women while affirming their differences."

Even while completion of the pastoral is

more than a year away, the bishops are looking for concrete ways to place "the pastoral needs of women right up front on the church's agenda," said Auxiliary Bishop Dominic A. Marconi of Newark, N.J.

Bishop Marconi asked participants at the Elkins Park meeting to "share your own stories." The process of sharing experiences, even though it is at times painful, "augurs well for the church," the bishop said. By staying involved and continuing to discuss the realities of being women in the church, the healing can continue, he said.

"I'm well aware of the disappointments and frustrations you've experienced," the bishop said. And even though "we need to acknowledge that there will be disappointments in the future," he asked the women to "keep perspective."

Remember, he said, that the church was established and is inspired by God "in spite of its human imperfections."

Dolores Lockey, director of the bishops' Secretariat for Laity and Family Life, concluded the Elkins Park meeting with a reflection on how "God is revealed" in the stories shared by participants.

"The stories you've told are bound to a higher purpose," she said. "You are concerned about the future...You are concerned about the church."

The meeting evoked an "intensity of feeling, even passion, you don't find often in church gatherings," she said.

## Papal meeting with bishops to focus on evangelization

by John Thavis

VATICAN CITY (NC)—Pope John Paul II's meeting with U.S. bishops in March will center on evangelization in society and the role of bishops as teachers of faith, the pope said.

Indianapolis Archbishop Edward T. O'Meara has been invited to participate in the meeting. He is a past chairman of the bishops' Evangelization Committee.

The pope described the March 8-11 meeting as a "fraternal encounter" that would include reflection on universal church needs as well as the "special requirements" of the church in the United States.

The pope described the meeting in a letter dated Jan. 10, addressed to "My dear brothers the bishops of the United States."

U.S. church and Vatican officials said earlier in January that the meeting would include some 35 U.S. cardinals and archbishops, as well as top Curia officials at the Vatican. A meeting to discuss U.S. church issues was first suggested in 1986 by Bishop James W. Malone of Youngstown, Ohio, then president of the National Conference of Catholic Bishops.

The pope said the theme of the meeting will be "Evangelization in the Context of the Culture and Society of the United States, with Particular Emphasis on the Role of the Bishop as the Teacher of Faith." The topic was chosen after consultation with NCCB leadership and active U.S. cardinals, the pope said.

Pope John Paul, quoting from a talk to a group of U.S. bishops in 1988 during an "ad limina" visit, said he wanted to reflect on "an organic pastoral view of our episcopal ministry."

"This organic view must take into account the perennial exigencies of the Gospel; it must also express the indisputable priorities of the life of the church today, both in her universal needs and in the special requirements of the church in the United States," he said.

This perspective, he added, should also reflect the Second Vatican Council's call to reform and renewal.

The pope said the details of the meeting's agenda were being worked out by the Vatican's Congregation for Bishops, which would then communicate them to the U.S. churchmen.

## Temporary vows expire for barricaded Carmelite nun

MORRISTOWN, N.J. (NC)—The temporary vows of one of five dissident Discalced Carmelite nuns barricaded inside a Morristown monastery have expired, putting her status as a member of the order in question.

Temporary vows taken by Carmelite Sister Bernadette of the Immaculate Heart of Mary, 34, whose secular name is Lynn Williams, expired Jan. 23.

The dissident nuns locked themselves in a wing of their convent last fall to protest changes in their monastic life.

Mother Theresa of the Trinity Hewitt, the Carmelite prioress whose policies the nuns oppose, said that once Sister Bernadette's vows expired she was no longer a Carmelite or a member of the monastery. She said she expected her to leave the premises, as is customary when vows expire.

But a spokeswoman for the dissident nuns argued that Sister Bernadette's status would not be changed by the expiration of her vows because church law stipulated that the status of everyone in the case was frozen when the Vatican became involved.

Discalced Carmelite Father Kevin Culligan, a Vatican emissary, visited the convent twice to assess the situation and attempt

to resolve the controversy. The two sides were awaiting a ruling from the Congregation for Religious and Secular Institutes, the Vatican agency that oversees religious orders around the world.

On the first visit, Father Culligan, provincial of the Mary Province in Rubens, Wis., of male Discalced Carmelites, had only one substantive meeting with two representatives of the barricaded nuns. The protesters refused to see him individually or to meet with him as a group following a brief initial meeting at which they questioned his credentials.

On the second visit, the nuns refused to speak to him.

The dissident nuns claimed that changes introduced by Mother Theresa were liberalizing moves that disrupted the cloistered monastery's austere life of prayer and contemplation.

Mother Theresa was brought in from the Carmelite monastery in Terre Haute as prioress in August 1987 by Bishop Frank J. Rodimer of Paterson, N.J., in an effort to resolve longstanding divisions in the monastery.

The temporary vows of Sister John of the Cross, 28, were to expire in about a month.

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# Pope urges laity to evangelize

(Continued from page 1)

its desire to be more actively involved in the life of the church is balanced by a caution against a blurring of roles between the ordained and non-ordained ministries.

While expressing the synod's appreciation for lay involvement, the pope said bishops expressed concern "about a too indiscriminate use of the word 'ministry,' the confusion and the equating of the common priesthood and the ministerial priesthood, the lack of observance of ecclesiastical laws and norms," and the tendency to clericalize the laity.

Certain tasks such as the ministry of the word and distribution of Communion can be performed by the laity "when necessity and expediency in the church require it," he said. But the pope warned pastors to "guard against a facile yet abusive recourse to a presumed 'situation of emergency' or to 'supply by necessity,' where objectively this does not exist or where alternative possibilities could exist through better pastoral planning."

The pope repeated his announcement of last June 17 that a commission is studying "the various theological, liturgical, juridical and pastoral considerations which are associated with the great increase today of the ministries entrusted to the lay faithful."

On the vocation of women and their role in church and society, the pope repeated his condemnation of sexual discrimination and other threats to the dignity of women contained in his 1988 apostolic letter "Mulieris Dignitatem." In his exhortation, the pope acknowledged the "indispensable contribution of women to the building up of the church and the development of society."

His reiteration of the church's teaching that the ordained priesthood is reserved for men was balanced by a call for greater involvement by women in the church. "Above all the acknowledgement in theory of the active and responsible presence of woman in the church must be realized in practice," he said. Canon law contains many provisions for such participation, he added, but they "must be more commonly known" and "realized with greater timeliness and determination."

No mention was made of female altar servers or deacons, two issues raised by individual synod delegates but not included in the synod's final propositions.

The pope balanced praise for the local church and particularly the parish with words of encouragement for new lay movements. "In our day the parish still enjoys a new and promising season," he said, and he encouraged various efforts to renew it.

The pope also spoke of a "new era of group endeavors" in movements, groups and associations. The laity have a right to form such associations, he said, and they can be for many a "precious help...in remaining faithful to the demands of the Gospel" and committed to the church's mission.

## Vatican might review the ban on women as acolytes and lectors

by Agostino Bone

VATICAN CITY (NC)—A Vatican-named commission is "studying the possibility of reconsidering" the church's ban on installing women as acolytes and lectors, said Archbishop Jan Schotte, general secretary of the Synod of Bishops and a commission member.

But this does not mean that current church rules will be changed, he said.

"Nothing is excluded," but "nothing has been decided," he added.

The study commission is only empowered to present information to Pope John Paul II for his use, he added.

Although church rules bar women from being formally initiated as lectors and acolytes, as a practice many women do the readings at Mass and in some places women or girls have served at the altar.

The 12-member commission has been in existence for a year and is studying the overall issue of ministries in the church, said Archbishop Schotte at a Jan. 30 news conference.

At the news conference the Vatican released the pope's post-synodal apostolic exhortation on the role of the laity in the church and the world, the theme of the 1987 World Synod of Bishops.

In the document the pope said the commission had been established to study the theological, liturgical, pastoral and juridical aspects of lay ministries in the church, including the ban on women as acolytes and lectors.

The overall scope of the commission is to provide information about lay ministries in today's world and to define them in relation to the general obligations and tasks of all Catholics, he said.

"We have to be much more severe and clear in using the term 'ministry,'" he added.

"Is visiting the sick a ministry? It could become one if it is something the community entrusts to one person. But it is also an obligation of every baptized person," said Archbishop Schotte.

"So if someone visits the sick, that doesn't mean he becomes a minister," he said.

The pope said criteria were needed to recognize such groups, including:

- The importance they attach to the call to holiness.
- The responsibility of professing the Catholic faith."
- Communion with the pope and the local bishop.
- Participation in the church's apostolic goals, and a "missionary zeal."
- A commitment to a presence in human society," including efforts to improve social conditions.

The pope repeated his announcement of last June that the Pontifical Council for the Laity is preparing a list of associa-

tions which "have received the official approval of the Holy See" and is studying the conditions for granting approval for ecumenical associations which have a majority of Catholics.

The pope said a "total and ongoing formation of the lay faithful" should be a priority of the church. Declaring the division between "spiritual" life and "secular" life one of the "serious errors of our age," the pope called for a formation which would stress the unity of life. This must include spiritual and doctrinal formation, and a "more exact knowledge" of the church's social teachings.

In a final appeal, the pope said the church was standing on the "threshold of the third millennium."

"A great venture, both challenging and wonderful, is entrusted to the church—that of a re-evangelization, which is so much needed by the present world," he said. The laity are an "active and responsible part of this venture."

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# the active list



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

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

## February 3

The First Friday Mass sponsored by Channel of Peace charismatic community will be signed for the deaf at St. Monica Church, 6131 N. Michigan Rd. A Chili Supper sponsored by the St. Monica PTO will replace soup and bread supper at 6 p.m. Adults \$3; children \$1.50.

Laura Curless and Father Jeff Godecker will facilitate a free program for young adults sponsored by Butler and IU/PUI Newman Centers on "Theology On Tap" from 7:30-9:30 at the Catholic Center, 1400 N. Meridian St. Call 317-632-4378 or 317-283-7651 for information.

Cathedral High School, 5225 E. 56th St. will sponsor a Monte Carlo at 7:30 p.m. in the cafeteria. \$3 admission includes food, beverages and door prizes.

## February 3-5

An Enneagram I: 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 812-282-2303.

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

## February 4

Roncalli High School will offer a placement exam for eighth 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.

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 Deaneury Youth Ministry will hold a Catechetical 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 317-256-1483 for information.

Cardinal Ritter High School will conduct placement tests for prospective freshmen at 8:30 a.m. in the cafeteria. Call 317-924-4333

St. Charles Borromeo Parish, 2222 E. Third St., Bloomington will hold an all-you-can-eat Italian Dinner from 5:30-8 p.m. Entertainment 8 p.m.; Dance 8:30 p.m.-midnight. Adults \$5; children \$3.

Holy Family Council K of C, 220 Country Club Rd. will sponsor a Monte Carlo Night at 7 p.m. Free admission. Dinners served 5-10 p.m. Prices start \$7.50. Entertainment and dancing 8:30-11:30 p.m. Call 317-271-3682 for dinner reservations.

The Men's and Women's Clubs of St. Gabriel Parish, Connersville will sponsor their annual "Remember When" Dance at 8 p.m. in the school cafeteria, 6900 W. 34th St. Admission \$1 at the door. Bring your old records and BYOB. Call 317-299-6181 for information.

## February 5

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

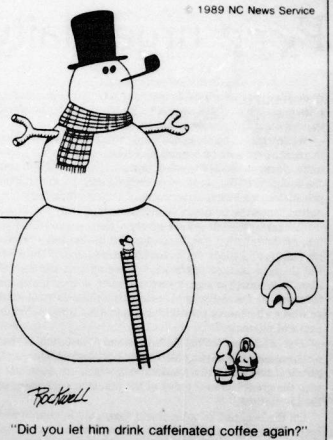
Sign Masses for the Deaf are celebrated every Sunday in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Kahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

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

A Scouting Religious Awards Presentation and Prayer Service will be held at 2:30 p.m. at SS. Peter and Paul Cathedral, 14th and Meridian. For information call Father Svarczok 317-458-1707.

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

The Blessed Sacrament is exposed for quiet prayer and



"Did you let him drink caffeinated coffee again?"

reflection from noon until Benediction at 5 p.m. at 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.

day session includes lunch. Call 317-788-7581 for information

## February 7

The Loving You, Loving Me series sponsored by IU/PUI Newman Center, 1309 W. Michigan St. continues from 7:30-9 p.m. Call 317-632-4378 for information.

IU/PUI Newman Center, 1309 W. Michigan St. will sponsor an International Pitch-In Dinner in place of the regular Mid-Week Menu. Bring favorite dish from native country.

Providence Sister Catherine Livers will present a Leisure Day

## February 6-7

Beech Grove Benedictine Center will sponsor a workshop presented by Providence Sister Mary Jakubski on "Myers-Briggs-Spirituality Typing in Typing 'Within' Without" from 7-8:30 p.m. Mon. and from 9:30 a.m.-5 p.m. Tues. \$20 evening session; \$40

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February 17-19

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on "Women in Scripture" and in the Catholic Tradition" from 9 a.m.-2 p.m. at Fatima Retreat House, 5353 E. 56th St. Adults \$9; child, \$5; non-refundable \$5 deposit. Call 317-545-7681.

## February 8

A Lenten Fish Fry will be held from 5:30-8 p.m. at St. Bernadette Parish, 4826 Fletcher Ave. Adults \$4; children \$2; fish and shrimp dinner \$4.50; new tuna-noodle casserole dinner \$4.

St. Matthew Parish, 56th St. and S.R. 37 will hold a Lenten Fish Fry from 5-8 p.m. \$5.50/dinner includes extra plates for children to share. Fried catfish, green beans, French fries, cole slaw, biscuits and apple butter, drinks. For reservations call 317-267-4297; walk-ins welcome.

## February 9

The Guardian Angel Guild will sponsor a Valentine Dessert Card Party from 12:30-3 p.m. at St. Pius X of C, 7100 N. Keystone Ave. Proceeds benefit high school special education classes. Tickets \$5. Call Mary Bittle 317-472-6577 for reservations.

Raymond Rufo will present a program on "Economics" from 7-10 p.m. at Beech Grove Benedictine Center. Fee \$5. Call 317-788-7581 for information.

## February 10

A conference on church in neighborhood/church as community called "Hear the Cry!" will be held from 7-10 p.m. Thurs. and from 9 a.m.-5 p.m. Fri. at Broadway United Methodist Church, 2901 and Broadway. To register call 317-344-9231.

## February 12

A Men's Curialio will be held at Mount St. Francis Retreat Center. Call 312-923-8817 for information.

## February 10

A Lenten Fish Fry will be held

from 5:30-8 p.m. at St. Bernadette Parish, 4826 Fletcher Ave. Adults \$4; children \$2; fish and shrimp dinner \$4.50; new tuna-noodle casserole \$4.

## February 10-12

Father John Maung will present a retreat for women and men on "Who is Our Christian Family? Who are Our Brothers and Sisters?" at Fatima Retreat House, 5353 E. 56th St. \$65 donation includes \$20 non-refundable deposit. Call 317-545-7681.

A Married Couples Retreat will be held at Mount St. Francis Retreat Center. Call 312-923-8817 for information.

## February 11

Cathedral High School will offer a placement test for incoming freshmen at 8:30 a.m. in the library. No fees or appointments necessary.

The Music in Catholic Worship seminars continue from 9:30 a.m.-3 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1463 for information.

Holy Family Council K of C, 220 Country Club Rd. will hold a Monte Carlo Night at 7 p.m. Free admission. Dinners served 5-10 p.m. Prices start \$7.50. Entertainment and dancing 8:30-11:30 p.m. For dinner reservations call 317-271-3682.

## February 12

A Pre-Canva Conference for engaged couples will be held from 6:45-9:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 registration fee; pre-registration required. Call 317-236-1596.

St. Christopher Sunday Lecture Series continues from 9:30-10:15 a.m. with Providence Sister Catherine Livers speaking on translating the faith of women of the Scriptures to our daily lives.

A 50th anniversary celebration will be held for Providence Sister Mary Imelda Coulop at 12 noon Mass and reception following at Our Lady of the Greenwood Parish.

St. Paul Parish, Sellersburg will sponsor a Sausage Social featuring dinner at 4:30 p.m. and games at 6 p.m. in Father Gootie Hall. Proceeds benefit parish school.

Marian Devotions are held each Sunday at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St. All interested persons are invited to attend.

Sign Masses for the Deaf are celebrated every Sunday in the following parishes: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Kahle Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

## Socials:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C of St. Pius X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsville, 6:30 p.m.; Greenwood K of C Council 6138, 6:55 Pashville Rd., 7 p.m., food served 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Roch, 7-11 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside E. of C 628 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 8 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Father Murnion said most inner-city parishes had large populations of blacks or Hispanics or both and that responding to their needs required a broader look at how the church serves these ethnic groups.

"There is a tension between the desire to subsidize certain areas, such as schools, and trying not to create a welfare mentality, but keep responsibility in the local parish."

Many inner-city parishes, he said, are attracting more people by developing liturgies and other programs that incorporate more of the cultural and religious tradition of these ethnic communities.

Father Murnion said the study covers the "northeast quadrant" of the United States, as far south as Washington and as far west as Wisconsin. This region, he said, includes most of the problem parishes commonly called "inner city," terminology he said was exclusively geographic but also implied an impoverished neighborhood.

Funded by the Lilly Endowment of Indianapolis, the study is being conducted by the Conservation Company, an independent firm in Philadelphia.

Father Murnion said the project would include a symposium May 10-12 in Baltimore which he hopes will attract up to 150 diocesan and inner-city parish staff. The final report will draw on their observations, he said.

Father Murnion said one new development the study has found is an effort to begin to identify "criteria for viability" of parishes, such as as minimum size.

Many inner-city parishes already have suffered serious declines in membership and finances, Father Murnion said, but the situation of many continues to worsen and calls for innovative response.

"Most of us don't think sufficiently strategically about all the options," he said. "Most bishops would admit they do more problem-solving than planning."



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## Parishes are creative in handling shortages of personnel and money

by Tracy Early

NEW YORK (NC)—A new study of inner-city parishes is demonstrating that parish and diocesan officials have found creative ways to counter the effects of budget and personnel shortages, according to the priest responsible for the project.

Father Philip Murnion, director of the National Pastoral Life Center, said in an interview Jan. 25 at his office in New York that it was sometimes necessary to "bite the bullet" and close a parish, or merge it with another parish.

But he said the study, begun in 1987, found that many troubled inner-city parishes were developing innovative approaches to cutting costs, increasing income, drawing in more people and working out parish partnership and collaboration agreements.

"There are causes of hope in the remarkable things that some people have done," he said. "There is real enterprise in this. But no matter what one does, the aim is not simply to reduce losses, but to improve the ministry."

Father Murnion said some inner-city parishes continued to rely on bingo and similar fund-raisers to help pay expenses. But he said bishops and priests found it increasingly distasteful because it sometimes encourages poor people to get into habits they cannot afford or because clergy and others find it time-consuming.

As alternatives, Father Murnion said, some parishes disposed of old buildings that were too large for current needs and too costly to keep.

Others, he said, were finding ways to increase through commercial development of part of their property. Also, he said, there were new patterns of collaboration among parishes and diocesan programs drawing on affluent parishes to assist those that are poor.



## youth CORNER

## National conference challenges, encourages area youth ministers

by Tony Cooper

"Are our young people committed to Jesus Christ? Are they willing to do what he wants them to do, and be what he wants them to be?"

These were a few of the questions posed by Tony Campolo to more than 1,400 adults who work in youth ministry during his keynote address at the 22nd National Conference on Catholic Youth Ministry in San Diego last December.

"The problem with us as youth workers," Campolo told the gathering, "is that we're not turning kids into followers of Jesus. We think we've succeeded when they've learned the catechism."

Sponsored by the National Federation for Catholic Youth Ministry, the intensive four-day conference dealt with a variety of issues confronting youth ministry today.

"Winds of Change, Urged By the Spirit" was the conference theme. Some of these changes were highlighted by the major speakers, including Sister Thea Bowman, a teacher at the Institute for Black Catholic Studies at Xavier University in New Orleans.

Sister Thea noted that youth ministers need not fear the winds of change. "If we are to walk and talk and work and pray with youth," she explained, "we must daily grow and change and be renewed by the Spirit, because youth ministry is a daily call to conversion."

To be effective, she emphasized, youth ministers must enable young people to be agents of change.

Youth ministry coordinator Janet Roth of Terre Haute was one of nine adults from the Archdiocese of Indianapolis who attended the conference. Roth said it is up to adults who minister to youth to provide them with opportunities to effect change.

"Youth are wanting to serve the poor," she added. "They get more from doing that than from just listening or learning in a classroom."

John Boucher of Indianapolis said the speakers who discussed "Winds of Change" related to him in a very personal way. "The Spirit was definitely speaking to me, since I am leaving my position at Holy Spirit Parish and looking at some other

things," he reflected. "The Spirit is really urging me through these changes."

Kathy Davis-Shanks of Columbus found Campolo's talk challenging, particularly when he asked the youth ministers if they lead their young people to make a decision about committing themselves to Jesus Christ.

"For so long, Catholics invited kids in with fun and excitement and then snuck Jesus in the back door," she admitted. "But now I think kids are thirsty for the 'Jesus experience.' They are beginning to see Jesus as a friend, and I think that is a very healthy experience."

Bob Meaney noted that his experiences as archdiocesan coordinator of youth catechesis and catechetical formation have shown that, "In our ministry, we've got to be extremely creative, not only intellectually, but spiritually."

Conference programming helped facilitate this creative process. "The major conference speakers used song, stories, and convictions to help place us in the Kingdom," he explained, "and made me realize that working with people in ministry can't be just head knowledge."

Youth minister Paula Keeton of Terre Haute reflected that, "The challenge I got from the conference was when Campolo asked, 'What would Jesus change in you if he could?'"

Striving to answer this question, Keeton noted, is the key to understanding and growing in faith. "I know what those things are," she admitted, "but I don't want to change them right away, or I don't have the strength to change."

Bob Schultz of Indianapolis came back from the conference with an expanded view of youth ministry. "I feel good about being in a ministry that is nationwide," he explained. "What I'm doing in my parish in Indianapolis is being done throughout the country."

Attending the biennial conference was a hope-filled experience for Sister Joan Marie Massura, archdiocesan coordinator of youth ministry, because leadership development is an area of particular interest.

"I work with teens who are taking the initiative to be leaders in their parishes, or getting involved in ministry to the homeless, or working in child care," she said. "Just in the past couple of years, I see that teens want to do volunteer work or they want to be a youth minister. To me, that's exciting!"

## Youth events

For more information: call 317-632-9311 for Catholic Youth Organization events, 317-425-2944 for Conservatory Deaneary youth events, 812-945-0354 for New Albany Deaneary youth events, 812-943-5474 for Tell City Deaneary youth events, and 812-232-4460 for Terre Haute Deaneary youth events. Or call your parish youth minister or pastor.

The calendar will appear every other week. Deadline is 10 a.m. Monday of the week the calendar appears. Send information to Youth Calendar, P.O. Box 1717, Indpls., IN, 46206.

- Feb. 4 "Christian Awakening Retreat" for seniors at the CYO Center.
- 3-5 New Albany Deaneary presentation of "I Want to Live" peace and justice retreat at The Aquinas Center.
- 4 CYO Bowling Tournament, 12:45 p.m. at Sport Bowl, 3900 U.S. 31.
- 4 New Albany Deaneary Catechetical Spirituality Day.
- 5 CYO girls' volleyball league.
- 6 CYO boys' wrestling league.
- 10 Registration deadline for the CYO Table Tennis Tournament, scheduled Feb. 12.
- 11 CYO Archdiocesan Music Concert at Bishop Chatard High School in Indianapolis.
- 11 Valentine's Dance at St. Mary's Parish in New Albany, 8-11 p.m., featuring music by "Billie Jean."
- 12 CYO Table Tennis Tournament, 1 p.m., at the Youth Center gymnasium.
- 12 "Hug-a-Thon," St. Paul Parish, Tell City, after 9:30 a.m. Mass, to benefit Save The Children Federation.
- 12 Tell City Deaneary roller skating party, 1-4 p.m., Craig's Roller Rink, Tell City.
- 12 and 19 CYO Junior Archdiocesan Basketball Tournament, CYO Center.
- 18 Tell City Deaneary freshman retreat, St. Augustine, Leopold.
- 18-19 New Albany Deaneary sophomore retreat.
- 18-19 Terre Haute Deaneary youth rally, St. Mary of the Woods Campus.
- 19 CYO Youth Mass and dance at Nativity Parish, 5:30 p.m. Mass with dance following from 6:30 p.m. to 9:30 p.m.
- 19 Jasper Youth Day, 1:30 p.m. until 10:30 p.m., featuring a mime troupe and dance, scheduled outside of St. Paul Parish youth group members.
- 20 "Seven Super Mondays" program, 7 p.m., CYO Youth Center.
- 26 Youth Mass at Sacred Heart Church, New Albany, 6 a.m.
- 24-27 Youth Ministry Certificate Program, CYO Center
- 27 Registration deadline for the "Quest Retreat" for freshmen and sophomores, scheduled Mar. 17-18.

## Pianist earns honor

Brebeuf Preparatory School junior Veena Kulkarni won a \$1,000 scholarship in the fifth annual Prelude Awards competition Jan. 27 at The Children's Museum. She finished first in the instrumental music category with a piano solo of Frederic Chopin's "Ballade No. 1 in G Minor" to claim the scholarship.

The daughter of Mr. and Mrs. Kishor Kulkarni of Carmel, Veena was the defending grand winner of the 1988 Prelude Award, which recognizes excellence in cultural and performing arts. She received a \$5,000 scholarship last year.

The Prelude Awards are made possible by grants from Forum Group and Lilly Endowment.

\*\*\*

Roncall High School's academic decathlon team is one of 22 teams to advance to the finals competition on the state level.

The 10 events require students to excel on written tests in six separate academic areas, and also complete an essay, interview, speech, and "super quiz."

Representing Roncall are seniors Liz Kim, Royce Antolin, Marc Schmale, Ken Finerman, Mike Chumley, Mike Oroszek, and Anne Chen. They are joined by juniors Ruth Nugent and Greg Moebis. Elaine Jerrell, academic coordinator and government teacher, coaches the Rebels' decathlon team.

\*\*\*

Shaw Memorial High School junior Kristina Skiles of Madison will travel to West Germany this summer as a member of the "Students for Understanding" United States Swim Team.

Principal Fred Schmits praised Kristina as "an outstanding student and athlete who represents herself, her family, and her school to an exceptional level of positiveness, kindness, and self-reliance." She is the daughter of Dr. and Mrs. Mel Skiles of Madison.

\*\*\*

Valentine's Day will be extra-special this year for members of the St. Paul Parish youth group in Tell City as they will sponsor a "Hug-a-Thon" after the 9:30 a.m. Mass Feb. 12 in the Parish Hall. Regular hugs cost \$1 and "bear" hugs are \$2, according to Neal Dickman, event chairman, and Pam Drake, youth ministry coordinator.

Dickman said the "Hug-a-Thon" fund-raiser will enable youth group members to continue financial support for their "adopted" child Judson through the Save The Children Federation. Monies will also benefit the youth group's other ministry projects.

"Hugs are a necessity of life," Dickman explained, "so everybody come on out and get your hugs for the day! Buy your sweetheart a dozen hugs for Valentine's Day and they will thank you for it. Remember, roses are more expensive and don't last as long!"

\*\*\*

Holy Angels youth group member Damon Daniels has been recognized as an outstanding running back for Cardinal Ritter High School's football team. Daniels recently received honorable mention recognition on the all-city football team from The Indianapolis Star.

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**PONDEROSA** PLU #38

## Book Review

## America still looms as a beacon

*New Americans: An Oral History*, by Al Santoli. Viking (New York, 1988). 392 pp., \$19.95.

Reviewed by Fred Rotondaro

There were two key news stories the morning I began this review. The first dealt with the appointment of John Sununu, a Lebanese-American, as chief of staff for George Bush; the second with the unprovoked racial murder of an Ethiopian refugee in Portland, Ore., by an American fascist group.

America as the land of opportunity; America as a land of great difficulty and even danger for the refugee. That was the theme of these stories and that is the theme of this excellent new book by Al Santoli.

The author of an outstanding oral history of American soldiers in Vietnam, Santoli portrays in "New Americans" a wide range of immigrants and refugees to America. They come from all over the world; they come to escape persecution and war; they come to get better jobs.

A medical doctor from Afghanistan finds solace and financial assistance from strangers in Eastham, Mass.; a Polish refugee in Providence, R.I., gets little help from his American sponsor. A Soviet Jewish refugee discovers a network of

assistance but cannot find work despite his background as a scientist.

The backgrounds of these people are as diverse as the experiences they find in America. Nevertheless, several central themes do emerge in this book.

Oppression and poverty are still ways of life for millions around the globe. For these people, America still looms as

a beacon despite the hardships and cruelty refugees may find here.

Hand in hand with the reality that America can be a hard nation goes the simple fact that freedom and opportunity do, despite the cynics, still exist more forcibly here than any other place on earth. The new immigrants face, as do earlier immigrants, that despair coexists in America with the ever-present reality that the future can, and indeed will, be better for them.

One final point should be made. Santoli was the recipient a few years ago of a public service award given by the organization I work for in Washington.

(Rotondaro is executive director of the National Italian American Foundation in Washington.)

## may they rest in peace

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

here, unless they are natives of the archdiocese or have other connections to it.)

†BERETTA, Gertrude F., 77, St. Vincent de Paul, Bedford, Jan. 21. Mother of Ronald, Philip, Victor, and Rita Richards; sister of Leo Eudis; grandmother of 15; great-grandmother of seven.

†BOSSERT, William, 62, St. Mary, Rushville, Jan. 24. Husband of Delores; father of Peggy Scudder and William (Bert); son of Annabelle L., brother of Millard, and Carolyn Kestler; grandfather of Travis and Troy.

†CONNOR, William P., 72, Christ the King, Indianapolis, Jan. 20. Brother of Lawrence and Sally Lynch and Virginia Grande.

†DENSFORD, Thomas E., 58, Sacred Heart, Jeffersonville, Jan. 24. Father of S. Sgt. Denise Williams, Deborah, Christina, Thomas E., Jr. and Dennis; brother of Patricia D. Biery; grandfather of five.

†DRESSLER, Helen R., 94, St. Mary, Richmond, Jan. 12. Mother of Dr. Robert E., Jr.; sister of Clara Jones and Grace Christopher; grandmother of three.

†DUERSTOCK, Hilda J., 83, Immaculate Conception, Millhousen, Jan. 11. Wife of Albert T.; mother of Arthur, Robert and Jerry; sister of Clarence Feldman and Rosemary Fry.

†GRIFFIN, Mary F., 71, Little Flower, Indianapolis, Jan. 6. Sister of Jo Farrell; aunt of Father Jim Farrell, Tom Costello and Peggy Beikes.

†HUMAN, Anna M., 81, St. Vincent de Paul, Bedford, Jan. 11. Mother of William W., Charles Edward, and Mary Ann Fiddler; sister of Helen Liva, Mary L. Hutton and Frances Harvey; grandmother of eight; great-grandmother of 10.

†JOHNSON, Joyce, 48, St. Columba, Columbus, Jan. 25. Wife of John H.; mother of Diana M., Mark, Michael S. and Kevin.

†KELPFER, Bernadette M., 80, Little Flower, Indianapolis, Jan. 17. Mother of Jeanette Jan Hodge and Eugene V.; sister of Gertrude Clouse; grandmother of Gary and Michael Hodge; great-grandmother of three.

†KITTLE, Alta, 98, St. Mary of the Immaculate Conception, Aurora, Jan. 6. Cousin of May Parker.

†KLINKOSE, Cecelia "Cecce" (Taylor), 58, Little Flower, Indianapolis, Jan. 21. Wife of Frank A.; mother of Anne Whitson, Laura, Francis III and Philip; daughter of Mary J. Gaspar.

†KNABLE, Gemelieve, 87, St. Pius, Troy, Jan. 22. Mother of Allen Harding, Rosalie Linnie, Carolyn Powers, Louis, Gene and Frank; sister of Bill Norris, Ed and Grace Lockard; grandmother of 25; great-grandmother of 56; great-great-grandmother of six.

†KRUER, Wayne M., 25, St. Michael, Bradford, Jan. 25. Husband of Teri L. (Stewart); son of Roy and Kathleen; brother of Brian, and Karen Harbeson; grandson of Clara Beach.

†KUNKEL, Albert J., 83, St. Gabriel, Connersville, Jan. 22. Father of Robert J., John B., Albert E., Mary Ann Luerns, Helen V. Pasanich, Martha Caldwell, Alva L. Treese; grandfather of 23; great-grandfather of 33; great-great-grandfather of 10.

†LUCKETT, Martin L., Jr., 82, St. Bernadette, Indianapolis, Jan. 20. Husband of Christine; father of Bernard L., Mary Ellen McKinney, Donald Edward and David T.; brother of Louise Rucker; grandfather of five; great-grandfather of two.

†LUNTE, Mary Irene, 68, Our Lady of the Greenwood, Greenwood, Jan. 14. Mother of Cheryl Bear and Ronald; sister of James, Joseph, Ann and Earlelaine Gates; grandmother of five.

†MILLS, Pearl L., 82, St. Paul, Tell City, Jan. 18. Mother of Dorena Kestler, Rosena Conway and Eva Mae Bays, Stella Vega, Nina Roddermund and Nelda Powell Day; grandmother of seven; great-grandmother of six.

†NALLEY, Alma, 89, Our Lady of the Greenwood, Greenwood, Dec. 15.

†NORMAN, Kathy, 28, St. John the Baptist, Osgood, Jan. 15. Wife of Terry; mother of Jason, Jesse and Terry; daughter of John and P. Maria Horan; sister of John and Brian Horan.

†PFISTER, Dewey L., 80, St. Mary of the Immaculate Conception, Aurora, Jan. 9. Brother of Lucile Neff; uncle of four.

†PIEMLE, Helen C., 37, St. Jude, Indianapolis, Jan. 19. Wife of William, mother of William, Jr. and Wayne; daughter of Emma Quinn; sister of Ruth Georgescu, John Ferguson and Donna Pittman; stepmother of Mary F. Quinn.

†REINERT, Ruth M., 55, Little Flower, Indianapolis, Jan. 22. Mother of Barbara Edwards, Elizabeth McPherson, Mary Sue Lenahan, Jacqueline Flanagan, Carol Barth and Alice.

†RUSSELL, Irma H., 88, St. Augustine, Jeffersonville, Jan. 18. Sister of Oscar and Edward Yochum; aunt of Joseph P. Yochum.

†SHANK, Gary J., 37, St. Bernadette, Indianapolis, Dec. 17. Husband of Kathleen; father of Timothy, Douglas and Molly; son of James and Claudine; brother of James C. and Stephen C.

†SIDA, Edward L., 75, St. Pius X, Indianapolis, Jan. 20. Husband of Willis Sue (Martin); brother of Mary, Victoria, and Margaret Neal.

†STEIGERWALD, Charlotte, 83, St. Lawrence, Lawrenceburg, Jan. 18. Mother of Larry and James; grandmother of four.

†TAYLOR, Marie E., 85, St. Mary of the Immaculate Conception, Aurora, Jan. 7. Mother of Fredrick J., Thomas W., Diane Schmalenberg, Helen Terry and Patricia Gabbard; sister of Fredrick Kern; grandmother of 15.

†VIGAR, Frank B., 83, Our Lady of Perpetual Help, New Albany, Jan. 24. Husband of Evelyn (Dey); father of Carl W.; grandfather of three; great-grandfather of three.

## Priest's mother dies on Jan. 23 at Columbus

COLUMBUS—Kathryn Godecker, mother of Father Jeffrey Godecker, died here Jan. 23 at the age of 86. The funeral liturgy was celebrated for her on Jan. 26 in St. Columba Church, of which she was a member.

The former Kathryn Gibson was a native of Leffers, Ky. She was married in 1943 to Martin A. (Jeff) Godecker, who survives her. She is also survived by two sons in addition to Father Godecker: William, of San Diego, Calif., and Tim of Reston, Va.; one daughter, Patricia Finn of Foster City, Calif.; two brothers, John and Wayne Gibson; and two grandchildren.

Father Godecker is chaplain of IUPUI and Butler University Newman Centers in Indianapolis.



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# Recent movie ratings

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

A-I—general patronage;  
A-II—adults and adolescents;  
A-III—adults;  
A-IV—adults, with reservations;  
O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the \* before the title.

Accidental Tourist, The	A-III
Accused, The	O
Alien Nation	O
Another Woman	A-III
Babette's Feast	A-I
Bagdad Cafe	A-III
Bambi	A-I
BAT 21	A-III
Beaches	A-III
Best, The	A-IV
Betrayed	A-III
Big	A-II
Big Blue, The	A-III
Big Time	A-III
Big Top Pee-wee	A-III
Bird	A-IV
Blob, The	A-III
Boost, The	A-III
Bull Durham	O
Buster	A-III
Child's Play	O
Clara's Heart	A-III
Clean and Sober	A-III
Cocktail	A-III
Cocoon: The Return	A-III
Coming to America	A-III
Commissar	A-III
Crocodile Dundee II	A-II
Crossing Dancesy	A-III
Cry in the Dark, A	A-III
Dakota	A-II
Dangerous Liaisons	O
Dead Pool, The	A-III
Dead America: Letters Home	A-III
from Vietnam	A-II
Deepstar Six	A-III
Dirty Rotten Scoundrels	A-III
Dressmaker, The	A-III
Eight Men Out	A-III
Elvira: Mistress of the Dark	O
Ernest Saves Christmas	A-III
Everybody's All-American	A-III
Feds	A-III
Film Actress	A-III
Fish Called Wanda, A	A-III
Fresh Horses	A-III
Full Moon in Blue Water	A-IV
Gorillas in the Mist: The	A-III
Adventure of Dian Fossey	A-III
Halloween 4: The Return	O
of Michael Myers	O
Handful of Dust, A	A-III
Hanna's War	A-III
Heartbreak Hotel	A-III
Hellbound: Hellraiser II	O
High Spirits	O
Hotel Terminus: The Life and	O
Times of Klaus Barbie	A-III
I'm Gonna Git You Sucka	O

Imagine: John Lennon	A-III
Iron Eagle II	A-II
January Man, The	O
Kluge, The	O
Lady of the White Worm	O
Lulu Before Time, The	A-I
Last Temptation of	A-III
Christ, The	O
Madame Sousatzka	A-III
Married to the Mob	A-III
Matador	O
Memories of Me	A-III
Midnight Run	A-III
Miles from Home	A-III
Mississippi Burning	O
Moon Over Parador	A-III
Mr. North	A-II
My Stepmother Is an Alien	O
Mystic Pizza	O
Naked Gun: From the Files	A-III
of Police Squad	A-III
New Adventures of Pippi	A-I
Longstocking, The	A-I
Nightmare on Elm Street 4:	A-III
The Dream Master	O
1989	A-III
Oliver and Company	A-I
Patty Hearst	A-IV
Pelle the Conqueror	A-III
Punchline	A-IV
Rain Man	A-III
Running on Empty	A-III
Salaam Bombay	A-II
Scrooged	A-II
Shame	A-III
Short Circuit 2	A-II
Spike of Bensonhurst	O
Stealing Home	A-III
Talk Radio	A-IV
Tango Bar	A-III
Thelma Sunrise	O
They Live	O
Thin Blue Line, The	A-III
Things Change	A-III
Three Fugitives	A-III
Time to Remember, A	A-I
Torch Song Trilogy	O
Troma's War	A-III
Twins	A-III
Unbearable Lightness of	O
Being, The	O
U2: Rattle and Hum	A-II
Who Framed Roger Rabbit	A-II
Willow	A-II
Wings of Desire	A-IV
Without a Clue	A-II
Wizard of Loneliness, The	A-III
Women on the Verge of a	A-III
Nervous Breakdown	A-IV
Working Girl	A-III
World Apart, A	A-II
Year My Voice Broke, The	A-III

For a listing of current release motion pictures showing in and around Marion County, call DIAL-A-MOVIE, 634-3000. This free 24-hour-a-day service is made possible by your contributions to the Archdiocesan Annual Appeal.

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## Theologians criticize pope

VATICAN CITY (NC)—A declaration signed by 163 European theologians strongly criticized Pope John Paul II for his use of papal authority in the appointment of bishops and theologians and his opposition to contraception. "When the pope does that which is not part of his office, he cannot demand obedience in the name of Catholicism," said the declaration. "The president of the German bishops' conference subsequently criticized the declaration for its 'exaggerated charges."

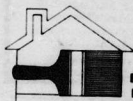
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# University, Curran both plead First Amendment

by Jerry Filteau

WASHINGTON (NC)—In their final arguments to the Superior Court of the District of Columbia, lawyers on both sides of Father Charles E. Curran's lawsuit against The Catholic University of America pleaded First Amendment constitutional protections.

In written post-trial briefs:

►The university attorneys warned that if the court does religious freedom under the First Amendment's "free exercise" clause would be violated if the court forces it to give teaching assignments to Father Curran, a moral theologian who has been declared ineligible to teach Catholic theology by the church's highest authorities.

►Father Curran's attorneys warned that if the court does not enforce Father Curran's claim of a contractual right to teach in deference to the university's claims of religious conviction, such a decision would violate the First Amendment's "establishment" clause by letting religious institutions break civil contracts with impunity if they claim religious reasons.

The written briefs filed Jan. 25 by the attorneys for the university and Father Curran marked the final phase of argument before Superior Court Judge Frederick H. Weisberg in the priest's violation-of-contract lawsuit against Catholic University.

At the end of the actual trial, which was conducted in D.C. Superior Court Dec. 14-23, Weisberg ordered both sides to present their final arguments in written form the following month. The case pits the theology professor's claims of academic

freedom against the university's claims of religious freedom—with a dispute over the nature of their contractual agreement decided.

In their final statements the university lawyers argued that the institution's contract with Father Curran did not guarantee him an unconditional right to teach. They said the Vatican ruling against Father Curran required the university as a papally chartered Catholic institution to bar him from teaching theology. The century-old special relationship of the university to the Holy See had always been an integral part of any contractual agreement between the university and its theology teachers, they said.

Father Curran's lawyers in their final statements emphasized the civil character of the university, as a corporation chartered under the laws of the District of Columbia, and the civil nature of the teaching contract between the priest and the university. They argued from the history of Father Curran's professorship at Catholic University that the contract understood included a guarantee not to discipline or church teachings.

The priest's lawyers stressed that contractual law is based on a freely entered agreement between two parties, and they argued that one party cannot subsequently claim First Amendment protection as a basis for violating such an agreement.

Father Curran's lawsuit over his teaching contract has drawn international attention because it is so closely linked to some of the most intensely disputed questions in the Catholic decades. Among them:

►Can a theologian explicitly dissent from specific church teachings on disputed moral issues and still hold a teaching position in a Catholic college or university or claim to be a professor of "Catholic theology"?

►If a teacher can be disciplined or dismissed from a Catholic institute of higher learning for holding dissenting views in his area of theological competence, what does academic freedom mean at such institutions?

►If the First Amendment does not allow such an institution to insist on adherence to Catholic teachings by its pro-

fessors, how can U.S. Catholic colleges and universities retain their religious identity?

Public disputes over Father Curran's professorship at Catholic University date back to the 1960s. In 1967 a university-wide faculty and student strike forced the board of trustees to reverse a decision not to renew his contract.

Father Curran in 1968 led an international theological dissent from Pope Paul VI's encyclical on artificial contraception. At that time, the trustees accepted an academic board of inquiry recommendation that he and other dissenting theologians should not be disciplined for their actions.

Over the years Father Curran has dissented from other official church teachings against masturbation and abortion. His disagreements with church authorities came to a head in 1986 when the Vatican Congregation for the Doctrine of the Faith, after a seven-year investigation and with the approval of Pope John Paul II, ruled that his persistent dissent made him "not suitable nor eligible to teach Catholic theology."

University authorities suspended Father Curran from teaching, removed his church license to teach theology, and finally barred him from teaching theology either in the theology department or any other department.

Father Curran first filed the lawsuit in 1987, but deferred action on it until internal university procedures were exhausted and he was definitively barred by university authorities from teaching Catholic theology there.

An auxiliary lawsuit, filed by a group of theology students who claim their right to study under Father Curran was violated, is pending before D.C. Superior Court but is not likely to be taken to trial before a decision is reached on Father Curran's case.

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