

Pope condemns terrorism and reprisals

Major address also covers Middle East, So. Africa, Central America, other issues

by Agostino Bono

VATICAN CITY (NC)—Pope John Paul II has condemned terrorism and armed reprisals against terrorists which kill innocent people.

In his annual talk Jan. 11 to diplomats accredited to the Vatican, the pope also said the United Nations should discipline governments that support terrorism. He also repeated his call for governments to unite against terrorism and its "massacres of innocents to plead a cause." However, the pope condemned armed reprisals against terrorists "which also indiscriminately reach innocent people and continue the spiral of violence."

Armed reprisals "represent illusory solutions and impede the moral isolation of terrorists," the pope said in a French-language speech to diplomats from 117 countries.

The pope asked the United Nations to discipline governments that support international terrorists. He urged dialogue and negotiation to overcome longstanding problems which spawned violence. The United Nations "should not tolerate" member states that violate its charter "by committing themselves to terrorism," the pope said.

"Dialogue and negotiation are, in the end, the strongest arms," he said, asking governments to undertake "concrete and firm action to banish terrorism from human affairs."

The pope said negotiations must be used "to find . . . and to make disappear, while there is still time, everything which impedes the granting of the just aspirations of peoples."

Speaking of the Middle East, Pope John Paul said that "people constantly build hypotheses for negotiation" but they never truly recognize "the rights of all the interested parties."

The pope did not mention specific terrorist acts. However, he has several times condemned a Dec. 27 raid by Palestinians on the international airports of Rome and Vienna, Austria, in which 19 people, including five U.S. citizens, died. Most of the dead were holiday travelers. The United States and Israel have accused the Libyan government of sponsoring the attacks. Libya has denied the accusations, but the country's official news agency has repeatedly called the airport attacks "heroic."

The United States has imposed economic sanctions on Libya and also left open the possibility of military reprisals against terrorist training camps in Libya.

The pope expressed his "absolute and unanimous" condemnation of terrorists who kill innocent people, often in countries "which are not implicated in their problems, just to sow panic and draw attention to their cause."

The pope also condemned the "barbarous activity of

taking hostages, accompanied by the practice of black-mail." He also criticized political violence used by guerrillas in their own country and the "systematic terrorism" used by police states against their own citizens.

Police states deny basic rights and liberties to millions of people who "do not align their thoughts to the triumphant ideology," the pope said.

The papal speech outlined a series of issues which threaten peace, including terrorism, the East-West ideological struggle, the economic gap between developed and underdeveloped countries, the increasing Third World debt, apartheid and human rights violations. He asked governments to seek solutions to these issues through worldwide and regional structures such as the United Nations, the Organization of American States and the Organization for African Unity.

The Catholic Church contributes to world peace by encouraging negotiations to solve problems and by providing ethical guidelines for political and economic issues, the pope said.

The East-West ideological polarization brings with it the constant threat of war and the "dangerous and ruinous" arms race, the pope said. He praised the resumption of disarmament talks last November between the United States and the Soviet Union.

(See POPE DISCUSSES on page 19)

Remember Fr. Jenco on kidnapping anniversary

by NC News Service

Family, friends, fellow priests and a former hostage attended Masses Jan. 8 to commemorate the first anniversary of the kidnapping of Servite Father Lawrence Martin Jenco.

The Rev. Benjamin Weir said at a Mass in Father Jenco's hometown of Joliet, Ill., that "I have come to love him as a brother in Christ," since the two were hostages together in Lebanon.

More than 30 members of Father Jenco's family attended the Mass at St. Bernard's, the priest's boyhood parish in Joliet.

Mr. Weir is a Presbyterian minister who was kidnapped May 8, 1984, in Beirut and held hostage until Sept. 14, 1985. The Islamic Jihad has claimed it is holding the priest, who is CRS director in Beirut, and five other Americans until prisoners in Kuwait are released.

Mr. Weir said he first met Father Jenco July 2, 1985, when the two captives were brought to the same room. From then on they occasionally were able to meet and worship together, Mr. Weir said.

He said he was thankful for the opportunity during the last part of his captivity to read and discuss Scripture with the priest. The minister added that both he and Father Jenco could sense that God was giving them the inner peace they both so needed.

"I entrust him to God," concluded Mr. Weir. "He is working on behalf of Father Martin. He will fortify him through these events."

At a Mass in New York Servite Father Damien Charboneau encouraged CRS staff members to respond with courage and compassion rather than bitterness to the kidnapping.

"It is hard not to be bitter, not to wish instant and severe retaliation against nations thought to be sympathetic to the terrorist cause," he said. "In short, it is easy under stress caused by frustration and prolonged powerlessness to take the un-Christian stance of seeking destruction of our enemies."

"But Martin had no enemies, none that I have ever been able to detect in the years I have known him. He tends to see people different from himself as potential friends, and should they prove to be enemies, they were to be prayed for and forgiven."



YEAR IN CAPTIVITY—About 350 friends and relatives of Father Lawrence Martin Jenco gather at St. Bernard's Church in Joliet, Ill., for a Mass marking the first anniversary of his captivity in Lebanon. Holding hands in prayer during the service are, from left, Dick Jenco, the priest's brother; Betty Blair, Mae Mihelich and Susan Franceschini, sisters of Father Jenco; and the Rev. Benjamin Weir, a former hostage. (NC photo from UPI)

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Follow-up work on 1985 synod due to begin soon

by Agostino Bono

VATICAN CITY (NC)—The 1985 extraordinary Synod of Bishops closed Dec. 8, but much of its work has yet to begin.

The work involves carrying out numerous recommendations, suggested by the nearly 160 synod delegates and approved by Pope John Paul II. Two recommendations the delegates emphasized were:

►Formulating a "catechism or compendium of all Catholic doctrine regarding both faith and morals" as a "point of reference" for locally produced catechisms.

►Studying more deeply the theological basis and teaching authority of bishops' conferences.

Those recommendations were considered key by the delegates because they directly affect the universal church.

Under synod rules, the task of planning the follow-up work of the synod belongs to the 15-member council of the synod general secretariat. The council includes Cardinal Joseph Bernardin of Chicago, the only U.S. member.

The current council, composed of 12 heads of dioceses and three Vatican officials, is required to meet at least twice a year. (See FOLLOW-UP WORK on page 19)

FROM THE EDITOR

Racism continues to exist in our church

by John F. Fink

With the observance of the first national holiday in honor of Martin Luther King, Jr. coming up on Monday, it seems like a good occasion to examine our individual consciences on the matter of racial prejudice. The sin and heresy of racism continues to exist in our church and society, and that is true in few other places more than in central and southern Indiana.

Many Americans recently have expressed their moral indignation over South Africa's apartheid social structures, but, as black Catholic leaders have been trying to tell us, we should first be examining the record of our country, our church, and our hearts before we judge others.

At the annual meeting of the U.S. Catholic bishops in November, the 10 black bishops made a very forceful statement to their brother bishops about racism in the Catholic Church. They considered the statement so "blunt and direct" that they asked to be able to make it while the bishops were in executive session, i.e., without the press present. However, the white bishops were so impressed with the statement that they voted to make it public.

While examining your conscience, see if you don't think that the black bishops were correct when they said that "white Catholics really do not wish the church to grow in the black community." Many "do not actually think of the church as 'catholic,' as universal and open to all. Rather, the church is still European, the special home of the great ethnic and national groups from Europe. It is



the custodian of their customs, their traditions and their mores, and it is in some way incompatible with the black experience in America."

This was probably the strongest paragraph in their statement: "There is evidence that just as some white Americans continue to feel that to have black neighbors, black co-workers and black classmates will be disruptive of their value system and their familiar patterns of life, some white Catholics feel that it will be equally disruptive to share the Scriptures, the bread of life and the cup of salvation with black Catholics. As a result, when white Catholics pass through black neighborhoods, they may feel sorry for black people, feel afraid of them or even feel guilty about their plight. But they do not welcome the call of the Spirit to invite their black sisters and brothers to the table of the Lord. Consequently, many black Americans still feel unwelcome in the Catholic Church."

THOSE WHO feel that way must change their attitudes if they are really to be Catholics. The church is no longer predominantly white, as was clearly demonstrated at last month's synod where 60 percent of the delegates were from third world countries and much of the discussion concerned the need for inculturation—adapting local customs to the church. The bishops at the synod heard from the African bishops that inculturation is vital if the church is to grow in Africa. About 13 percent of the African population is Catholic.

It's apparently easier to be black and Catholic in Africa than it is in the United States. Here only five percent of blacks are Catholics, an estimated 1.2 million out of a total black population of 25 million. Isn't that mainly because they feel that they are not welcome in the Catholic Church?

Catholic historian Msgr. John Tracy Ellis, speaking at last year's centenary celebration of the Third Plenary Council of Baltimore, said that "the church's relationship to the black community constitutes one of the saddest chapters in the Catholic story in the United States." He said that the tragedy was not so much in the mistakes that were made, but that positive, bold and constructive steps were not taken.

ASSUMING THAT we have examined our consciences and found that we have sinned, how do we atone for our sins? The U.S. bishops as a whole answered that question in their 1979 pastoral "Brothers and Sisters to Us": affirmative action, divestment of church funds from racist companies, encouragement of more black vocations, maintaining schools in the black community, and giving blacks more leadership positions in the church.

The black bishops made some other suggestions in their statement to their brother bishops: "Many millions of black Americans are simply unchurched. If we are to reach them we must have your collaboration and understanding when we call for prudent catechetical, homiletic, liturgical, musical and artistic adaptation in developing black Catholic styles of public worship."

In other words, inculturation is important in the black communities of the United States just as it is important in African countries.

These, of course, are things that the institutional church must do. What about us individuals? I confess that I have trouble answering that question. We must, of course, rid ourselves of racial prejudice and be willing to welcome our black brothers and sisters. Perhaps that's all we can do, but we certainly should be willing to do at least that much.

Jacobs discusses taxes, military spending, Central America at Catholic Center meeting

by Jim Jachimiak

Employees of the archdiocese who have been meeting to discuss national issues heard from one national policymaker last week.

Rep. Andy Jacobs met with the group at the Catholic Center on Jan. 8 and expressed his opinions on a variety of issues. The meeting was held in conjunction with the National Issues Forum, a discussion series developed by the Domestic Policy Association of Dayton, Ohio. The series is being sponsored in the archdiocese by the Office of Catholic Education and the Indiana Catholic Conference, with most of the initial participants coming from the Catholic Center.

One topic covered in the series was tax reform, so Jacobs began by addressing that issue. Jacobs and another Indiana congressman, Rep. Dan Burton, opposed the tax package introduced in Congress last year. Jacobs, a Democrat, said that he told Burton, a Republican, "You're voting against it because of what it is; I'm voting against it because of what I presume it will be."

Under the original proposal, Jacobs said, President Reagan would have paid \$25,000 less in income tax. The chairman of

General Dynamics would have paid \$120,000 less. While the plan would have increased taxes on corporations, that would have been temporary. "In the end, after 1991, it would give the corporations greater tax breaks than they had before," Jacobs said.

He hopes that any tax reform plan would include a minimum tax on corporations. He pointed out that General Electric, with a profit of \$6.5 billion last year, "paid less taxes than a working mother of three children did."

JACOBS ALSO discussed the recently approved Gramm-Rudman Act, which requires a balanced federal budget. He sees room for reductions in domestic and defense spending which would make a balanced budget possible.

By domestic spending, Jacobs does not necessarily mean social programs. He noted that pork-barrel projects which benefit particular districts make up the largest part of the domestic budget. Former President Jimmy Carter planned to end funding for some of those projects, but all of them slated to end under Carter have been renewed by Reagan. The farm program under Reagan costs as much in one year as it did in all four years of the Carter administration, Jacobs pointed out.

So, Jacobs said, reducing domestic spending "doesn't mean going back and taking the pennies off the eyes of the dead poor."

Jacobs also noted that the federal budget was most nearly balanced when the Great Society programs were implemented in the 1960s, and has been least balanced during the Reagan presidency, when those same programs have been reduced.

In the area of defense, Jacobs opposes the strategic defense initiative (SDI), the so-called Star Wars weapons. "Since it's research only," he said, "I'm calling it 'Lab Scam.'" SDI, he said, is a matter of priorities for Americans. The Reagan administration "should tell the people it's going to cost a trillion dollars, so you can just forget about education, forget about your children's homes, forget about fire departments and forget about police departments—and you can darn sure forget about getting very much of your paycheck."

JACOBS COMPARED military spending today to the funding of the Vietnam War. In 1968, President Lyndon Baines Johnson "finally came clean with the American public and said, 'No, God is not paying for Vietnam.' And it was exactly in 1968 that the Gallup polls showed the

American public stopped supporting the Vietnam War." The message seems to be that "as long as you're going to do it on your credit card, then you can kill these 18-year-old kids."

Jacobs called U.S. involvement in Central America "one of the saddest stories in a long time." He recalled that Congress voted to stop aid to the contras fighting the government of Nicaragua, then reversed that position after Nicaraguan President Daniel Ortega visited the Soviet Union. The New York Times carried a column which said that Democrats in Congress who changed their votes had felt disillusioned and had learned their lesson.

Jacobs responded with a letter to the editor. "I said that I wasn't disillusioned (with the Nicaraguan government)" he recalled. "I know they are Marxists. It didn't surprise me that Ortega would turn to the Soviet Union. But however bad they are, they are wolves in wolves' clothing, but President Reagan has sent a wardrobe to get some sheep's clothing for the contras."

Jacobs does not see the Marxist influence in Central America as a great threat to the United States. He believes instead that any Marxist system will eventually develop into something "completely different from what Marx envisioned."

Jacobs noted that public opinion appears to be against U.S. intervention in Nicaragua and, to a lesser extent, against U.S. intervention in El Salvador. "So I have a little optimism that the education level is rising—slightly, I feel, because everybody is gobbling up Star Wars right now."

THE PUBLIC also supported the invasion of Grenada, but Jacobs feels that is because the truth about Grenada was suppressed. Reagan "forbade the free press from going in and getting the truth," he said. Instead, the Signal Corps, the communications branch of the U.S. Army, filmed an official version of the invasion. (See JACOBS CRITICIZES on page 3)



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ADDRESSING ISSUES—Rep. Andy Jacobs covers a number of issues in an address to about 30 people in the Catholic Center. (Photo by Jim Jachimiak)

Archbishop O'Meara's Schedule

Week of January 19

SUNDAY, Jan. 19—Christian Unity Services, Roberts Park United Methodist Church, Indianapolis, 4 p.m.



Archdiocesan Catholic Charities

CSS's Crisis Office: responding to needs

by Joanne Ales

A father is laid off from his seasonal job. With limited education and minimal job skills, the man, in his job search, finds himself dead-ended and frustrated, as the family bills accumulate. Faced with an eviction notice for non-payment of rent, he and his family turn to the church as a source for help. The church, at both the parish level and the diocesan level, has always been perceived as a source of help in times of spiritual, emotional and even material need.

The Crisis Office of Catholic Social Services exists to respond to these needs. If the father in our story had gone to the Crisis Office, a trained staff member or volunteer would begin to assess the need and find out what resources the family had already tried.

For example, the Township Trustee might be a possible source for rent, if the landlord is willing to accept a TT voucher. In many instances the amount of rent may be more than the Township Trustee will pay. If the Township Trustee will not help and if employment appears to be imminent with some solid job leads, the CSS worker might contact resources such as the St. Vincent de Paul Society to keep the family within the home.

If employment is unlikely and the means to pay rent is not there, the worker might explore emergency shelter options and try to steer the man toward employment possibilities. The family could also be referred to a counselor within CSS for more help in this instance.

Telephone calls for the Crisis Office come from clients, parish priests, members of St. Vincent de Paul, and concerned neighbors asking for information about the myriad of community resources available to meet the needs of an individual or family. The network of services may appear overwhelming to a person never before faced with these problems.

Other individuals, aware that the Catholic Center represents the church, go



IN TIME OF NEED—Volunteers at the CSS Crisis Office accept donations of clothing from members of St. Matthew's Parish, Indianapolis. (Photo by Jim Jachimciak)

directly to the Catholic Center building asking for help. These may be families or individuals, local or transient, asking for emergency food, clothing, shelter, help with turned off utilities or transportation, or other unique needs. Someone is available to assess the need and explore resources and assistance options from Monday through Thursday, 10 a.m. to 12 noon, and Monday through Friday from 1 p.m. to 4 p.m.

Due to the agency's limited material resources, we look first at community resources available to meet the need. Many times when there are no community resources to meet the need of a client, and the need has been assessed to be valid, we will turn to a parish St. Vincent de Paul Society to explore whether there can be a joint solution.

On Fridays, many agencies, such as the Township Trustee, are not open. In instances where there is no available resource, the worker uses the small agency food pantry to provide food until more substantial help can be obtained. Food

vouchers supplement canned goods to buy milk and bread.

The agency also has a small clothing room that often provides clothing to transients; for example, a winter coat in the freezing weather. Due to limited space not all clothing needs can be met. In cases where more complete clothing needs exist, workers refer clients to the St. Vincent de Paul warehouse. In some limited instances the agency may provide material assistance to resources for a special purpose. For example, a client has begun a job but has no means to pay for transportation to the job until the first paycheck arrives.

The CSS Crisis Office is supervised by Joanne Ales. Staff counselors who work part of their time in this effort are Mike Cernik, Don Gatwood, Lillian Jones and Donna Stroude. There are currently five volunteers who help staff the Crisis Office, Judy Hipskind who helps coordinate the volunteer corps, Pat Bromer, Joann Wood, Marilyn Noll and Elly McNamara. These women were all trained in use of com-

munity resources by the Community Service Council HELP line. They have committed more than 60 hours to their training to be as competent as possible in their service.

What motivates them? As Marilyn Noll put it, "My work in the Crisis Office helps me be in touch with the reality of life and its pain for those who are poor—it takes me beyond my home and my own small circle." The volunteer corps value to Catholic Social Services extends beyond their service to its people. These volunteers carry their concerns about the lack of resources back to the parishes and are increasing the community's awareness of its programs and needs.

For example, Judy Hipskind, a member of St. Matthew's Parish, interested her RENEW support group in collecting badly-needed underwear and socks for the clothing room. Pat Bromer encouraged a friend who was closing a shoe store to donate 300 pairs of shoes to the St. Vincent de Paul warehouse, knowing that we refer many of our clients to this resource. Joann Wood contacted Chataud High School and obtained canned goods from their Thanksgiving Drive for our Food Pantry.

The Retired Senior Volunteer Program staffs our crisis clothing room two days a week. The RSVP volunteers, directed by Pam Floyd, consist of Ida May Johnson, Madeline Owsley, Lola B. Laws, Hilda Smith and Hilda Tolbert. These energetic seniors have kept the flow of clothes organized and sorted. They also assist clients in finding the needed clothing.

A day in the Crisis Office often makes one realize how limited the financial resources are for the poor. Our ability to help is dependent on the generosity of those in the community who provide the finances that, in turn, enable us to meet the needs.

The Acts of the Apostles stresses the need to provide for the body as well as the soul, in witnessing to Christ's love. It is our happy role to express this witness for so many generous members of our church community.

N.D. students learn first-hand the problems of the poor

by Therese R. Fink

As a student at the University of Notre Dame, I had the opportunity to participate in a unique program known as Urban Plunge. Being somewhat acquainted with the editor of *The Criterion*, I have this chance to relate my experience to *The Criterion's* readers.

The Urban Plunge is sponsored by the Center for Social Concerns at Notre Dame and is open to all Notre Dame and St. Mary's College students. This year, 260 students participated in 45 locations nationwide. It is described as "an immersion into the inner city to experience conditions of injustice, poverty and apathy found in our cities." It is designed to introduce students to a world which at first seems very far removed from their own. But within a short time, we can't help but realize these people of the inner city are not

Besides myself, the four women who participated in the plunge in Indianapolis were Pat Charlebois, Indianapolis; Susan Smith, Muncie; Cindo Otto, Columbus; and Teresa Keefe, Earl Park. Father Cosmas Raimondi and Sister Marie Werdmann of Holy Cross Church, 125 N. Oriental St., acted as guides in our exploration. They not only made arrangements for our visits, but they also became sounding boards to help us sort our thoughts and emotions and offered the necessary experience to make sense of it all. During our stay from Monday to Wednesday, Jan. 6-8, we visited the Indiana State Women's Prison, Holy Family Shelter, Holy Cross Central Catholic School and the food pantry at Holy Cross. But it wasn't so much the places we went or even the work we did which was as important as it was the people we met.

There is a relationship between wealth and humanity which is unmistakable in

places such as the ones we visited. Once materialism is stripped away to a minimum, people have nothing left but themselves. This is when the best of humanity comes through. The people we met and worked with are shining examples of this.

Our trip to the women's prison was perhaps the most eye-opening aspect of the plunge. Since this institution is intended primarily for women serving terms longer than 20 years, we entered expecting to encounter "hardened criminals" full of anger and resentment. As in so many instances during this two-day period, we discovered this expectation was inaccurate and uninformed.

The inmates we spoke with were open, articulate, friendly and apparently at peace with themselves and their crimes. We could not help but admire and respect their strength and positive outlooks. They neither felt sorry for themselves nor blamed anyone else for their situations. Above all, they had not given up or become discouraged. Instead, they are trying to improve themselves through work, studies and faith. I came away feeling that these were good people put into difficult circumstances; it said a lot to me about environment, as well as prejudices and inequities within the judicial system.

It was the spirit of the people we met that most impressed me. All the people were extraordinarily dedicated to their work—as they would have to be in order to persevere in what can often be very discouraging. The love and the faith which I observed were greater and more openly expressed than at any other place I have ever seen. These people do not settle for professing Christianity; they live it.

On Tuesday evening, I had one of the most moving experiences of my life when I accompanied Father Raimondi to Baron House, which is subsidized housing for the elderly. There, an 83-year-old woman

entered the Catholic Church with so much faith and conviction that it was obvious that she was already very close to God. Despite the hardships of her life, this woman was grateful for all she had, particularly her family. She was very much at peace and in a sense, her baptism was her way of thanking God.

The Urban Plunge gave us insight about ourselves as well as the people of the inner city. On Tuesday, we met with Tom Hunsdorfer of the Metro Volunteer Advocacy Program. This group helps people to get the help they need and deserve, mostly by representing them to the Township Trustee. As part of his presentation, he made statements concerning social issues and we were to indicate whether we agreed or disagreed. They were difficult questions, requiring a great deal of thought. But it's important to give such issues mature consideration. At times, my responses even surprised me.

The Urban Plunge in the Westminster neighborhood was a definite learning experience. Although, through my studies, I am familiar with the socio-economic problems of poverty, it is obviously quite different to experience it than to study it. For me, the most important revelation was that, for the most part, people are all alike and our lot in life is a simple matter of circumstances. The major difference is that, because of their difficult situations, the poor are required to be stronger and use all of their inner resources.

The people who work with the poor are very special also. This kind of work requires love and dedication and more. It is a vocation to which not many are called. But the people of Holy Cross Parish are working hard and successfully to improve hundreds of lives, which is my final lesson. There is a lot of work left to be done and we are responsible.

(Therese is a daughter of John and Marie Fink.)

Jacobs criticizes Grenada invasion

(Continued from page 2)

"They put together a wonderful story and made it look right."

But the Grenada invasion, to Jacobs, is "the worst thing we've ever done. It was built on outright lies."

The Reagan administration claimed that a commercial airport on the island had been closed. But, Jacobs said, "one of the highest officials of the Reagan administration was vacationing on Grenada and gained passage from the island that day through that airport."

Jacobs has strong feelings about Reagan's motivation for the Grenada invasion, which killed 21 Americans and resulted in the accidental bombing of a mental hospital. He said, "I used to say that I would never go to the White House for pleasure with a president who had done

something wrong—taking the lives of young men in order to be a hero himself. Now I can't even go there on business."

He adds, "We haven't had a president yet who hasn't killed innocent young men to help himself. Each one of them has considered his political career more important than the lives of young men."

Despite his criticism, Jacobs is not without hope. Experience has taught him that one event can change the course of history. After the assassination of President Kennedy, he recalled, "emotions welled up;" then Johnson was re-elected over Barry Goldwater. It was during that time that Jacobs was first elected to Congress, and that the Great Society legislation was passed.

"It was all an accident," Jacobs said. "I was carrying placards one day and I was in Congress the next."

COMMENTARY

Martin Luther King was an American hero

by Ivan J. Kauffman

"I come as a bishop and pastor of the Roman Catholic Church to pay tribute to one of the great pastors and prophets of the Christian Church in the United States. . . He fused the Old Testament cry for justice with the New Testament witness of non-violence to create a social revolution which reshaped the substance of our public life."

Cardinal Joseph Bernardin
Ebenezer Baptist Church
Atlanta, Jan. 14, 1984

Thirty years ago when Dr. Martin Luther King Jr. stepped into history as a leader of the Montgomery, Ala., bus boycott, he was widely viewed in the white community as a troublemaker. This month his birthday will be celebrated as a national holiday.

What happened between then and now is little short of a miracle. Although racism is still very much with us, it is now clearly recognized for the evil it has always been. There has been a revolution in attitudes

and it was brought about by this black pastor using the techniques of non-violence.

Where would the United States be today without Martin Luther King? Just to think about it sends chills down your back. What we're seeing in South Africa today could just as well have happened here. We were paralyzed by the contradiction between our democratic ideals and our actual practices, and he is the one who freed us—all of us.

I was brought up—like many in my generation, I'm sorry to say—to look down on blacks. It wasn't something we were actually told. That wasn't necessary. The jokes and the names conveyed the message. Feeling as I do now about the word "nigger," to remember how often I used it as a boy literally nauseates me.

But it was even more a matter of what we didn't do than what we did, and what we didn't do boiled down to one thing: we didn't respect black people. We didn't respect their language, we didn't respect their work, we didn't respect their customs.

We didn't even respect black music, although we listened to it all the time.

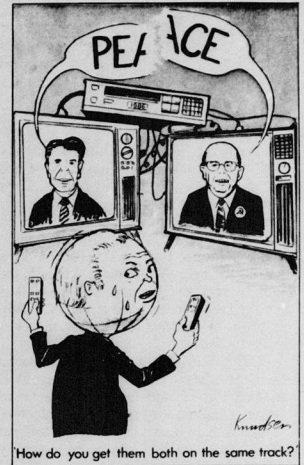
How could we have respected black people? All we knew about them came from caricatures which we ourselves had made up. Most of what I knew—or thought I knew—about black culture came from listening to Amos 'n' Andy on the radio.

Dr. King changed all that. Through a series of brilliantly planned and executed non-violent actions, he and his followers made it possible for whites to see the black community as it actually is—rich in faith, profoundly human, deeply rooted—an American resource, not an American problem.

And because the movement which he led was non-violent, the white community had the freedom to change its mind. When he sang "We Shall Overcome," he asked everyone to join in. He never treated us like enemies (even when we treated him like one) because he realized that racism was the enemy, not white people. In the way he conducted his struggle he gave the white community a gift we did not even know we needed.

Racism is a burden for everyone. We didn't realize it then, but we were pouring vast amounts of energy into keeping our racial prejudices intact, and in the process we were poisoning almost every aspect of our lives, from interpersonal relationships to the economy. Only something which forced us to look at reality in an entirely new way could have broken us out of the trap we were in.

Martin Luther King provided that new way of looking at reality—and that is what produced the national holiday which we



celebrate officially for the first time this year. Never again can we ignore the crucial contributions black Americans make to our society, and never again can we say that non-violence doesn't work.

Thanks, Martin. We're a much better nation because of your leadership, and we're all better people as individuals because you're there to look up to. A lot of us with white skin will be singing "We Shall Overcome" with our black brothers and sisters on your birthday this year, and it's all because of you. You're a real hero.

How much is Castro concerned about religion?

by Dale Francis

Time magazine reports that a best-seller in Cuba is a new book, "Fidel and Religion: Conversations with Friar Betto," based on interviews with Fidel Castro by a leftist Dominican brother from Brazil.

There was nothing in the summary of Fidel's views, as reported in Time, that surprised me. Fidel's only interest in religion is in whether he can use it for his own purposes.

When Fidel Castro and his small group of men were in the Sierra Maestra mountains, hoping to overcome the Batista government, Fidel got word to an old teacher, Jesuit Father Amando Lorente, that he wished to meet with him. Father Lorente, who was then director of student Catholic education at the University of Havana, made his way to the mountain hideaway of the Twenty-sixth of July revolutionary movement.



Fidel told the Jesuit priest that he wanted guidance because what he intended was to bring about a free Cuba in which a government and an economic society could be constructed on Christian principles.

You must understand that in Cuba in 1958, there was virtually no sympathy for communism. Communist leaders, who were later to become a part of the Castro government in Cuba, had cooperated with the Batista government. The Cuban people were predominantly Catholic. Only a small percentage of Catholics were at Mass but those who almost never attended Mass called themselves Catholics. A survey conducted by Catholic Action students at this time indicated that a great majority of the people believed that the Catholic Church in Cuba identified with the poor. The church was literally poor. It was among a growing middle class that the church had its most faithful membership but its work was best known among the poor. It was a time when it was to the advantage of Fidel to identify with the Catholic Church.

Then, after Fulgencio Batista had fled the country because he recognized that he had

lost all popular support, the men from the Sierra Maestra arrived in Havana. Many wore rosaries around their necks, gifts from the country people. There was a festival air in Havana, people calling "Cuba Libre" and believing Cuba was free. Mass was celebrated on the streets of Havana.

I went to visit Fidel with Archbishop Enrique Perez Serantes, the man who only three years before had saved Fidel from long imprisonment or perhaps death after the failed attack on Moncada Barracks in Santiago on July 26, 1956.

Fidel told me that he wanted only democratic freedom in Cuba, said he opposed communism as he opposed all forms of totalitarianism. What he wanted, he said in a luxurious abundance of language, was a society based on the social encyclicals of the popes.

None of it was true, of course. In the very beginning, he showed a friendliness to the Catholic Church because that suited his purposes. Because it suited his purposes, he did not become a part of the first government of Cuba after Batista but allowed men respected as believers in

democratic freedom to come to leadership—Judge Manuel Urrutia as president, Jose Miro Cardona as prime minister. But in less than a year, he seized control and he opposed the church.

In his conversation with the Dominican brother he said he never tortured or murdered priests, nor did he close a single church. I feel sure that is true. Some priests were expelled from Cuba. A very good bishop died of a heart attack after angrily dismissing a government leader who suggested to him that he head a Cuban Catholic Church.

But the church suffered most because those who were the most faithful members decided they could no longer live under communism. The loss of these members and priests who left with them meant an even weaker Catholic Church.

If Fidel Castro speaks of religion, it has nothing to do with any concern for Christianity. It means he sees in liberation theology and some other trends in the church something he might use for the communist revolution. You can trust Fidel on religion; whatever he says or does is in the interest of the communist revolution.

Differing opinions on how to prepare universal catechism

by Msgr. George G. Higgins

There is a difference of opinion in the church—even within the College of Cardinals—on the need for a single or universal catechism.

Cardinal Franz Konig of Vienna, for one, thinks that a single catechism for the entire Catholic world is a thing of the past. Today, he says, we need to look ahead. The German episcopal conference, he points out, recently completed an excellent new catechism inspired by the principles of the Second Vatican Council; the Austrian bishops think so well of it that they officially adopted it for their own dioceses.

The majority of bishops attending the recent extraordinary Synod of Bishops in Rome recommended that a universal catechism or compendium of church teachings be prepared. The Holy Father endorsed that recommendation. Does this mean the synod participants and the pope



himself favor an obligatory single catechism such as the German catechism? Will it become unnecessary or even improper for other countries to develop local catechisms of their own?

I think not. It appears that what the synod is asking for is a universal synthesis of basic Catholic principles which individual episcopal conferences could use as a source book in preparing local catechisms adapted to the widely different needs of their people.

In any case, there is also a difference of opinion—again, even within the College of Cardinals—as to who should prepare this new synthesis and how it should be cleared for publication. Cardinal Bernard Law of Boston, one of the first to address this subject at the synod, recommended that the synthesis be prepared by a committee of cardinals and submitted to the world's episcopal conferences for their specific input.

It would appear that Cardinal Silvio Oddi, prefect of the Vatican Congregation for the Clergy, which is currently responsible for catechetics, is off on a different tack. He announced after the synod that his congregation has been working on a universal synthesis of

Catholic teaching for several years and can be expected to complete the document in the near future. It will need to be cleared, he indicated, only by the Congregation for the Doctrine of the Faith and then submitted to the pope for his approval.

I would guess that those who spoke at the synod in favor of a universal catechism were surprised, perhaps even offended, by Cardinal Oddi's unilateral decision to bypass the various episcopal conferences. In fact, I suspect that if the cardinal had shown his hand in this regard during the synod, he would have been called to account by at least some of the bishops, including some who strongly favor a universal catechism or synthesis.

It is to be hoped that the pope will intermand Cardinal Oddi's decision and insist, in the spirit of collegiality, that the episcopal conferences be consulted on a matter of such crucial importance to the universal church.

The Rev. Dr. Martin Marty, the distinguished Lutheran church historian from the University of Chicago, was correct when he told the Washington Post at the time of the synod that there is a high degree of pluralism and "awesome internal variety" in the Catholic Church. All the

more reason, as some synod members pointed out, for structuring the closest possible cooperation between the Roman Curia and the episcopal conferences.

Some progress has been made in this regard since the end of Vatican II, but much more remains to be done.

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ENTERTAINMENT

VIEWING WITH ARNOLD

'Africa' is example of world-class filmmaking

by James W. Arnold

"Out of Africa" is this year's "Passage to India"—an extended (2½-hour) classy film epic shot in splendid colors in exotic locales with literate script and inspired (or at least expensive) adult cast.

Like "India," "Africa" is also a rare 1980s big-screen production based on the work of a serious author, although Isak Dinesen (pen-name of gifted Danish baroness-writer Karen Blixen) doesn't yet enjoy the academic prestige of E.M. Forster. While the new film lacks the burden of "India's" controversial philosophical baggage, it is also about the experience of a young European woman in a totally alien culture. It also offers a different sort of challenge for Catholics—a beautiful love story that begins as technically adulterous and never quite makes it to marriage.

That, of course, is precisely the conflict point in Kurt Luedtke's compelling screenplay, an essentially true story

sculpted from several Dinesen books and biographies. Aristocrat Dinesen (Meryl Streep), jilted by her lover, marries his genial brother Bror (Klaus Maria Brandauer) on the rebound. It's a marriage of affection and occasional passion but no real depth, largely because Bror's attention often wanders.

After they move to a huge Kenya plantation to grow coffee, he disappears on long hunting trips and other excursions. On one of the latter, he becomes a syphilis carrier (the period is World War I), and passes the dreaded disease to his wife. She survives, but loses her hope of having children.

Impressively, this continued relationship remains tender and even sympathetic, while the seriousness of the husband's faults is never trivialized. Brandauer plays Bror not as a monster or even as a soap opera rogue, but as a likeable man who recognizes and regrets his considerable weakness.

This situation sets up Karen's attraction to the charismatic ivory hunter, Denys Finch Hatton, who is visualized by director Sydney Pollack and acted by Robert Redford as the quintessence of all the romantic heroes Redford has ever played. Dashing and handsome, witty and kind, yet

a man's man adept in the wild; contemptuous of politics and greed; lover of Mozart, animals, nature and the rapidly passing wonder of unspoiled Africa. Redford's Denys is an idealist defender of his bush gear against a glorious African savant.

We're all in love with this Redford icon—I'm always Redford in my mind for at least an hour after leaving one of his films—and Karen inevitably succumbs as well, after a long resistance and the final banishment of Bror from her house. Their affair is cinematically splendid—long treks into the incomparable wild; safari suppers, wine and conversation against glowing campfires; discreet moments of passion after lingering waltzes to sentimental old songs ("Let the Rest of the World Go By").

There is even a soaring aerial sequence, in which they explore the awesome land, finally touching hands (somewhat miraculously) in the two-cockpit monoplane to the melodic music of John Barry ("Born Free"). If movie romances were buildings, this one would be the Taj Mahal.

The problem is that Karen is a normal loving woman and wants marriage (she's divorced by now). But Denys has this thing about freedom and a "piece of paper" adding nothing to their relationship. It's hard to take this seriously, but it fits the fabric of his idealism. Whatever their sins, the lovers are doomed to pay for them. About the ending, know only that it is sad but profoundly, beautifully touching, and in a small way, even religious.

"Africa" would be impressive enough if this were all there was to it. But it's also the story of the plucky white woman who braves and masters the rough life in the wilderness, befriends and comes to love the natives and locale, begins a local school, and wins the respect both of the blacks and the clannish British males who run the colony. It will remind viewers lucky enough to have seen them of the recent Australian-

based epics, "A Town Like Alice" and "We of the Never Never."

Holding it all together is the remarkable talent of Streep, whose Danish-accented, subtly-nuanced Dinesen is constantly fascinating to watch and hear and somehow (incredibly) different from all the other willful heroines of varying cultures and nations she's played in recent years. Redford is the Redford of legend, but while many others contribute, Streep is the vibrant center that gives this film its sheen of pure gold.

Director Pollack is hardly a sleeper, having given us an enormous range of quality films since the 1960s, from "They Shoot Horses, Don't They?" to "Jeremiah Johnson," "Absence of Malice" and "Tootsie." But still it's a happy surprise to see his suaveness in re-creating the rich teeming reality of such a remote place and time. He's made not only the most memorable African film so far (with the help of magnificent English cinematographer David Watkin) but imbued every image with the sense of humanity and freshness, of seeing everything for the first time. In a few brilliant strokes, we understand Dinesen's skill as a writer, the awe of facing lions in the bush, a band of Masai warriors running out of the horizon line, the realities of farm and colonial social life.

Despite its moral ambiguities, "Out of Africa" is an endangered species, a masterful example of world-class filmmaking.

(Recommended, with indicated reservations, for mature audiences.)

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

**Recent USCC
Film Classification**

The Trip to Bountiful A-II

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

Upcoming TV specials on Muppets and hostages

by Henry Hexx and Mary Clare Lynch

Jim Henson's Muppets have become one of television's most durable institutions, an accomplishment recognized by "The Muppets—A Celebration of 30 Years," airing Tuesday, Jan. 21, 8-9 p.m. EST on CBS.

With Fozzie Bear serving as master of ceremonies and Kermit the Frog as the guest of honor, the gala-dinner format spoofs the many television retrospectives paying tribute to various show business personalities. There is no stuffiness here, however, because the audience is composed entirely of assorted Muppet characters, from the familiar to the unexpected.

The show is nicely ingratiating in its look back at 30 years of Muppetry. It proves characteristically witty in introducing selections from early black-and-white shows to guest shots on the Ed Sullivan variety program. Among the highlights are excerpts from "Sesame Street," the Muppet motion pictures, cable's "Fraggle Rock" and Saturday morning's "Muppet Babies."

Such a prime-time special is something of a personal triumph for Henson, who had been turned down by the networks when he originally offered them "The Muppet Show." The series was then produced in England and went

TV programs of note

Monday, Jan. 20, 9-11 p.m. EST (NBC) "An All-Star Celebration Honoring Martin Luther King Jr." Originating live from the John F. Kennedy Center for the Performing Arts in Washington, the Civic Center in Atlanta, and Radio City Music Hall in New York City is an all-star entertainment special celebrating the first official national holiday honoring the late civil rights leader.

Tuesday, Jan. 21, 8-9 p.m. EST (PBS) "Halley's Comet: Once in a Lifetime." Another special on the worldwide preparations for the reappearance of the comet, which won't be back until 2061, this "Nova" program advises would-be watchers to prepare for sighting in mid-March, when the comet will be at its brightest.

Tuesday, Jan. 21, 10-11 p.m. EST (PBS) "Campaigning on Cue: The Primaries." The second in a three-part series on the coverage of the 1984 presidential election focuses on the Democratic primary and the San Francisco convention, as well as the media treatment of, among others, Jesse Jackson, whom a network newscaster says was "subjected to an entirely different press."

Friday, Jan. 24, 9-11 p.m. EST (PBS) "Heartbreak House." Rex Harrison, Amy Irving and Rosemary Harris star in this program based on the recent Broadway production of George Bernard Shaw's celebrated play.

on to become one of the most successful shows in American syndication.

In any event, it is a pleasure to share with the Muppets their celebration of 30 years of entertaining TV viewers of all ages. (H.H.)

"Summer's End," PBS, Jan. 20

Depicting a day in the life of a tomboy during her transition from childhood to adolescence is "Summer's End," airing Monday, Jan. 20, 10:30-11 p.m. EST on PBS.

Set in Arkansas on the last Saturday of summer vacation in 1948, the drama shows Kathy (Jennifer Miller) bringing the boys' softball team to victory in the final moments of the game, trading some comic books with a pal in the clubhouse she and her father built, and winning a game of marbles with some neighborhood toughs.

Real problems start when Kathy intentionally runs off in the afternoon to avoid going with her mother to the beauty parlor, where her blond braids are scheduled to be transformed into "sissy curls" before school starts.

This act of disobedience immediately pits the parents against each other. The father disapproves of his daughter's willful act but seems to understand and support the reason for it. The mother, however, is angry that her husband is not more of a disciplinarian and that he is not appropriately concerned about Kathy's lack of interest in becoming "one of the girls."

When frizzed curls win out and Kathy retreats to her room to escape the teasing which results, mother attempts a reconciliation with her upset daughter which leaves the viewer to imagine what course events took afterwards.

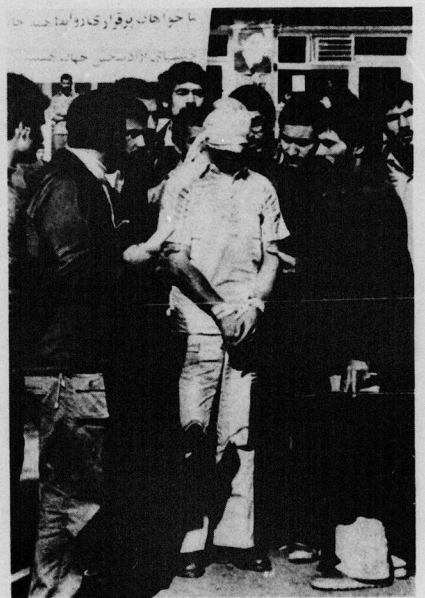
Produced, written and directed by Beth Brickell, this short but convincing film looks at the traumatic crimping of a young girl from a feminist perspective. Kathy is shown as stubbornly trying to be a person rather than simply living out gender norms. In doing so, her conduct strains parental authority to the limits.

The age-old conflict of self-determination vs. conformity makes the program a natural one for family viewing and discussion. It opens up a non-threatening channel for families to talk about aspects of authority, individuality, conformity and transition. (M.C.L.)

"Frontline: Hostage in Iran," PBS, Jan. 21

"Frontline," public television's award-winning public affairs series, begins its new season with "Hostage in Iran," airing Tuesday, Jan. 21, 9-10:30 p.m. EST on PBS.

Produced and directed by Canadian filmmaker Les Harris, the documentary covers the entire 444 days of captivity of 52 Americans held hostage in their own embassy compound in Tehran. Covered also are the effects of the



LONG ORDEAL—PBS' "Frontline" kicks off its new season with "Hostage in Iran." (NC photo)

hostage crisis on the American political scene, the tragedy of the attempted rescue mission and the audacious escape of six embassy employees with the aid of Canadian officials.

The program uses various sources of film footage, including that filmed by the Iranian student-captors themselves. Interviewed, some for the first time, are many of the key participants in the crisis.

Based on a screening of a rough-cut of the program, this "Frontline" documentary gets closer to what was actually going on during that traumatic period than anything television previously has attempted. It is well worth reliving the experience, partly to learn from the mistakes that made it possible but mostly because of the courage of the captives who survived this act of terrorism with remarkable dignity. (H.H.)

TO THE EDITOR

The situation in Guatemala

Thank you for your editorial comment in the Jan. 3 issue: "Our government's position that those (immigrants) from Central America are not political refugees is simply wrong. It is immoral to send them back to their countries." I would like to see The Criterion give broader coverage to the Sanctuary Movement.

Also, thank you for printing the review of Philip Berryman's "Inside Central America." Given the oppression in that troubled area, it is difficult to know the real story.

The following statements about the situation in Guatemala were shared in November by a missionary of 10 years who was on home visit here in Indiana. (For fear of reprisals to herself and the people she serves, she asked not to be identified.)

► The recent elections were a farce; the eight candidates were all right-wing. To oppose them would have been suicide. People were required to vote—identification papers were stamped. Persons without stamped papers were in danger of being picked up by the police.

► The blind fear of communism makes the government suspicious of any leaders. Catechists are suspect. Numbers of them

have been kidnapped and killed. In Quiche, Bibles were confiscated. The Blessed Sacrament has been smuggled since carrying the Blessed Sacrament easily identifies one as a catechist. (The Blessed Sacrament is carried to areas without priests so the people can celebrate the Eucharist.) House search is common. Mail is censored.

► Fear of guerrillas: Campesinos who had worked the fields through which guerrillas had passed were kidnapped and killed by government forces. Entire villages have been burned to "smoke out" guerrillas. Civilians aged 12-50 have to serve in the civilian patrol. If they fail to serve they are picked up by the military.

► Military training turns people into savage beasts capable of unspeakable brutality.

► The spirit of the poor: Caught in the middle between the guerrillas and the military police, both of whom have violently violated their human rights, the poor have a faith deepened by suffering, a beautifully strong sense of community, supporting others in tragedy, and even praying for the widows and children of their oppressors. Believing that there is

room for everyone in their country, they long for peace.

Before Christmas President Reagan had asked for an additional \$54 million for further military and police aid for the countries of Guatemala, El Salvador, Honduras and Costa Rica. Thanks to the outcry from across the country, the amount was reduced to \$21 million. It is still too much! The missionary begged us not to add to the violence.

For those wishing an accurate ongoing

update, I suggest "Update Central America," a credible bi-monthly newsletter, easy to read, focusing on El Salvador, Guatemala, Honduras, Costa Rica, and Nicaragua. It is published by the Inter-Religious Task Force on Central America, 475 Riverside Drive, Room 563, New York, N.Y. 10115. The suggested annual subscription rate is \$15 a year—an excellent investment for all who are concerned about human life!

Sister Nancy Brosnan, SP

Osgood

Free the Fathers in China

Hundreds of Americans will exercise their First Amendment right to petition this month as they push for the release of elderly Catholic priests imprisoned in The People's Republic of China. The drive for petitions is organized by Free the Fathers, an organization of which I am president.

The right to petition and freedom of worship are just two of the many basic rights Americans enjoy. Unfortunately, neither one is available to the Chinese people. Right now, the persecution of Christians in China is worse than anything that goes on in South Africa.

Dozens of elderly Catholic priests are still imprisoned, as they have been for the past 30 years. Considering the terrible conditions that they exist under, it is incredible that any are still alive. For example, Jesuit Father Joseph Chen, 78, is kept in handcuffs 24 hours a day in his Shanghai prison. Other priests have been

But perhaps the most persecuted man in China today is 85-year-old Archbishop

Ignatius Kung. Archbishop Kung was supposedly "released" by the government last July, but foreign visitors have not been allowed to see him and the government refuses to say where he is. Our information is that his treatment is actually worse than ever.

These priests have done nothing other than to remain loyal to Pope John Paul II. Their only real "crime" is to live in a country where atheism still rules with an iron hand.

We're hopeful that if enough Americans protest this barbaric treatment, that the Chinese government will release the priests. Sadly, the U.S. government has done almost nothing to help the priests.

Copies of the petition or more information about the Chinese priests may be obtained by writing: Free the Fathers, 1120 Applewood Circle, Signal Mountain, Tenn. 37377.

John M. Davies

Signal Mountain, Tenn.

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the pope teaches Where have we come from? And where are we going?

by Pope John Paul II
Remarks at audience Jan. 8

Today I wish to begin my catechesis on the mystery of creation.

Our considerations of the origins of the world and of the human person are based on two fundamental questions: Where have we come from? And where are we going?

We desire not only to know when and how the universe first originated but also to discover its meaning. Furthermore, in a world where we often experience evil, we are drawn to ask who is responsible for evil and if there is any hope of deliverance from it.

The roots of modern science are closely linked to the biblical truth about creation, even though the relationship between the two has not always been harmonious. In our own day the mutual relationship between scientific and religious truth is better understood. In fact, many scientists have assumed an attitude of increasing respect for the Christian view of creation, which allows for the possibility of fruitful dialogue concerning the different ways of approaching the reality of the world and of the human person.

These ways especially converge in reflections on the human person, who is created in the image of God and called to be the intelligent master of the created world.

Theology degree proves popular

by Linda Gross Godfrey

Decreases in the number of priests and Religious, increases in the numbers of lay persons seeking to serve within their parish or church, and expanding older, homeless, and jobless populations have brought people to seek education related to serving others through church ministry.

Men and women engaged in church ministry or desiring personal enrichment are finding that a St. Mary of the Woods College graduate program in pastoral theology leading to a Master of Arts degree suits their needs. Theologians at The Woods developed the program in response to a need articulated by the Archdiocese of Indianapolis. The North Central Association of Colleges and Schools ap-



As Christians we are not alone in seeking answers to the mystery of creation and to the problem of evil. Other religious traditions search for responses to these fundamental questions and can offer insights on the matter. However, Christian revelation manifests extraordinary richness, especially by emphasizing how creation's progressive unfolding is the work of God's infinite love.

Our catechesis on creation will be based primarily on the Scriptures but will also take into account the church's tradition as expressed in her magisterium and by the reflections of theologians. May our reflections lead us to discover how God, in creating, has left us the first universal manifestation of his love.

proved the program in June 1984 and the first students arrived in September 1985. The program presently has 35 persons enrolled.

One unique feature of the program is the external degree structure. This format, initiated at The Woods for other degree programs in 1973, requires limited residency on campus, thus allowing adult learners to pursue graduate studies without giving up professional and family responsibilities.

Graduates of accredited colleges who have completed a baccalaureate degree are eligible to apply for admission. The program is open to men and women, lay and religious of all faiths. The course will be offered next semester, which begins on Jan. 24.

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The Winter of Our Discontent

by Cynthia Dewes

Escape to a temperate zone (ours is misnamed) appears high on our common priority list. Psychological trauma upon opening the gas and electric bills is a symptom of our general malaise. Ascending to sumo poundage while inert in front of a television set with a bowl of snacks dominates our leisure in moments. It is the winter of our discontent.



On the soaps, the beautiful people sashay around on green lawns surrounded by flowers, swimming pools and sunny skies. They are wearing sexy little numbers in chiffon or wet latex and they have cool drinks in their hands and summer on their minds. Meanwhile, back you-know-where, we are slumped in our afghans and down booties, our gloom matching the gray outside.

When we get up the gumption to slip into boots and gloves, hats, scarves and general bundled immobility in order to get out of the house, the car won't start. Steam rises from the hood; the windows cloud up inside and out; the windshield wipers scrape on ice fancifully decorated by Jack Frost.

Determination and the Triple A prevail, and we're launched into a winter wonderland. The gas gauge reads on the wrong side of empty, so we pull in to the self-serve pump and freeze our fingers and miscellaneous exposed areas, trying to save a few cents on a fill-up. Slip-sliding into traffic, we cleverly miss two other cars who are performing an icy pas de deux between lanes.

As we approach our destination we discover that several hundred cabin-fearing citizens have also gone abroad seeking social interaction. We finally find a parking space on the far reaches of the parking lot. No cross country skis or sled dogs materialize and "Mush!" freezes (!) on our palling lips.

For hours we carry forty pounds of coats, boots, hats and accoutrements around a shopping mall, stopping only to study bargains of the most dubious kind. The post-holiday, pre-inventory wares defy reason. We have traveled several miles at great effort and risk to buy floor lounging cushions, pasta measurers and mismatched waterbed sheets.

When we have toured the mall twice and exhausted our patience with American commercial ingenuity, we head home. Night has fallen, as has all hope of spring. It's back to the TV and the potato chips.

By reading lawn care brochures and advertisements for convertibles we may endure a few more weeks of winter. If we can make it to Ground Hog Day or Lincoln's birthday, can April Fool's day be far behind? Besides, what would we do without a change of seasons?

vips...

John V. Commons has been elected president of Kevin Barry Division #3, Ancient Order of Hibernians for 1986. Other new officers include: Patrick Miles, vice president; Robert Boyle, recording secretary; Robert Cottogim, financial secretary; and Charles McGinley, treasurer. Installation of officers will be held at 6:30 p.m. on Saturday, Jan. 25 at Anchor Inn. For reservations call 783-9441.

Our Lady of Lourdes sixth grader Jennifer Blackburn recently received a Sertoma award for her essay "What Freedom Means to Me." Jennifer and her parents will be honored on Jan. 23 at a luncheon with Indianapolis Mayor William Hudnut.

The Board of Directors of Catholic Social Services recently elected new officers for 1986. They are: Edward Fillen-

warth Jr., president; Robert Boehmer, 1st vice president; Ann DeLaney, 2nd vice president; Michael Mates, treasurer; and Patricia Baldwin, secretary.

Our Lady of the Greenwood parishioner M. Jane Griffin was recently elected chairman of the Indiana section of NAACOG, a national association of obstetric, gynecologic and neonatal nurses. Griffin is the obstetric unit manager of Jonsson County Memorial Hospital, Franklin. Previously she was maternal-child health clinical manager at St. Francis Hospital, Beech Grove, for 15 years.

check it out...

"Rejoice!", a program of gospel music commemorating the birthday of Dr. Martin Luther King Jr., will be held at 8 p.m. on Wednesday, Jan. 22 at the Circle Theatre. The All City Gospel Choir, directed by Al Hobbs, the Eternal Light Band and the Indianapolis Symphony Orchestra will be featured. Tickets are \$6-\$15, with discounts for groups of 20 or more. For information and group reservations call Peggy Ammerman at 635-6355.

Mount St. Francis Retreat Center will host a bi-ritual, concelebrated Byzantine Liturgy for the Church Unity Octave followed by a reception on Wednesday, Jan. 22 at 8 p.m. The homilist will be Pastor Leonard Jepson of Incarnation Church.

The Adult Education Committee of St. Barnabas Parish, 8300 S. Rahke Rd. will sponsor "Midlife and Beyond," a five-part retirement planning series at 7:30 p.m. on consecutive Tuesdays and Thursdays from Tuesday, Jan. 21 through Tuesday, Feb. 4. Topics include pre-retirement planning, wills, estates and trusts, Social Security issues etc. Call 881-0631 for more information.

"Reflecting on the Man and the Dream," a special program honoring Dr. Martin Luther King Jr., will be presented on Sunday, Jan. 19 from 2 to 3:30 p.m. in Holy Angels Church, 740 W. 28th St. Presentors will share remembrances of Dr. King. Excerpts from his and other works will be read, the Gospel Choir will participate, and some time will be spent in shared prayer.

A Children's Liturgy Workshop sponsored by Marian College will be presented by Franciscan Sister Marilyn Brokamp from 4 to 6 p.m. on Tuesday, Jan. 28 in the Physical Education Center conference room. Registration deadline is Jan. 23. The workshop will blend theory and practical experience based on the "Directory for Masses with Children." Call Sister Marilyn Hofer at 929-0247 or 929-0123 for more information.

The Indianapolis Catholic Singles Family will sponsor a Square Dance featuring a professional caller from 8 p.m. to midnight on Saturday, Jan. 25 at the Catholic Center assembly hall, 14th and Meridian. Snacks and non-alcoholic drinks will be provided. Admission \$3.50. The Catholic Singles Family is an organization comprised of members of all Catholic singles clubs.

The fifth annual contemporary forum on Jewish/Christian relations: "Acts of Courage! Stories of Faith" will be held at Christian Theological Seminary from 9:15 a.m. to 3:15 p.m. on Monday, March 10. Catholic scholar Eva Fleischer will participate. \$20 fee includes lunch. Registration deadline is Monday, March 3. Contact: Jewish Community Relations Council, 1100 W. 42nd St., Indianapolis, Ind. 46208, 317-926-2935 or 317-924-1331, ext. 115.

Bloomington area Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. on Monday, Jan. 20 at St. John the Apostle Church, 3410

W. Third St., for a reorganizational meeting. Toni Peabody of the archdiocesan Family Life Office will facilitate the reorganization. Call Mary Miner at 332-1262 for more information.

The CYO youth ministry will sponsor "Celebrate Youth '86," its annual Archdiocesan Youth Conference on Saturday and Sunday, April 12-13 at Roncalli High School. Father Don Kimball will be featured speaker. Weekend cost is \$16. For information contact the CYO office at 580 E. Stevens St., Indianapolis, Ind. 46206, 317-632-9311.

Mature Living Seminars for Spring 1986 will feature Personality Profiles from 10 a.m. to 2 p.m. on seven consecutive Tuesdays beginning Tuesday, March 18 with "King Ludwig of Bavaria." The Seminars, planned especially for elderly citizens interested in gaining knowledge, insight and intellectual stimulation, are held in room 251 of Marian Hall, Marian College, 3200 Cold Spring Rd. A \$10

donation for the series is suggested but not mandatory. Participants may bring a sack lunch or purchase a reasonably priced hot meal in the college cafeteria. For more information call 929-0123. No pre-registration is required.

A Valentine's Day Dinner/Dance will be held on Friday, Feb. 14 at the Southside K. of C., 511 E. Thompson Rd. Dinner will be served from 7 to 8 p.m., followed by dancing to the music of Sassy Brass. Cost is \$10 for singles, \$20 per couple. Reservations are due before Friday, Feb. 7 (no walk-ins). Call Marianne Morris at 787-6090.

"You shall be my witnesses" (Acts 1:8) will be the theme of an ecumenical Prayer for Christian Unity service at Roberts Park United Methodist Church, 401 N. Delaware St., Indianapolis, on Sunday, Jan. 19. The service will begin at 4 p.m. and will feature the Indianapolis Symphonic Choir. The speaker will be Dr. Preman Niles of Singapore.

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QUESTION CORNER

Mass for non-Catholic OK?

by Fr. John Dietzen

Q My question concerns having Mass for a deceased Protestant or a person who had no church affiliation. I recall that some years ago one could request a Mass for a non-Catholic but it would be published as "for a special intention."

Has this changed so that the name of the deceased person can be published in the church bulletin the same as for a practicing Catholic? (Illinois)



A Under the former code of church law a private celebration of Mass for a non-Catholic Christian was always allowed. In this context, private was interpreted to mean a Mass that was not announced, for example, in the bulletin.

Since 1976 this regulation has been greatly liberalized, following requests from various countries for Catholic priests to celebrate Mass for deceased people who were baptized in other denominations.

Such Masses are not only permitted, they are actually encouraged for reasons of patriotism, friendship, gratitude and so on, provided that there is no prohibition for another reason, if the family or friends

request it, and if in the judgment of the bishop there is no danger of scandal (Decree of the Congregation for the Doctrine of the Faith, June 1976).

In most parts of our country and others such Masses are today quite common.

Q Can you tell me if a Catholic couple can be married at any time of the day with a Mass? (New Jersey)

A According to general church law, a nuptial Mass is normally allowed whenever a Mass is allowed, with the possible exception of certain major feasts of the year.

However, customs and regulations differ from country to country, diocese to diocese and even parish to parish. Some dioceses in the United States, for example, prohibit nuptial Masses on Sundays, while Sunday weddings are rather common in other dioceses and some other nations.

As another example, evening nuptial Masses are never scheduled in many parishes for various good pastoral reasons.

You must ask the parish priest in the parish where the wedding is planned what the possibilities are in that parish and diocese.

Q I am a 60-year-old widow. A longtime Protestant friend lost his wife this

year and our friendship has brought us close to marriage.

I didn't know until recently that he had been married in his 20s to a Catholic girl, before a justice of the peace. They later divorced and she is still alive. Can anything

be done so we can be married in the Catholic Church? (Texas)

A Since his first wife was a baptized Catholic and they were not married before a priest, a Catholic marriage between the two of you seems quite possible.

Please talk with your parish priest and give him the details. He will help you do what is necessary.

(A free brochure explaining the church's position on membership in the Masons is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, IL 61701.)



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Self-diagnosis for say, a running nose could be as dangerous as missing a cancerous growth or at least an obstruction that may be correctable.



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FAMILY TALK

How do we respond to our son's shoplifting?

by Dr. James and Mary Kenny

Dear Dr. Kenny: Our 10-year-old son was caught shoplifting. We had to go to the police station to pick him up. He was crying, and frankly I didn't know whether to be furious or feel sorry for him.

The police told us the store routinely presses charges and that we will have to make restitution and talk with the juvenile probation officer. Meanwhile, our son is not welcome in the store without a parent until the matter has been cleared up.

My husband and I are embarrassed. What should we do now? Do you think the store owners and police are overreacting? He took about \$30 worth of toy figures. (Ohio)

Answer: So far, everyone seems to have done well in responding. No, I do not think the store and police overreacted. The best way to stop shoplifting is to respond briefly but sternly to the first incident, before it becomes a habit.

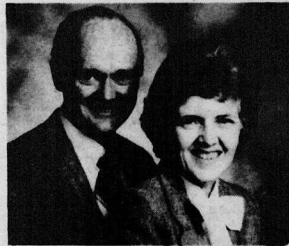
Unfortunately, shoplifting is all too common, not only among children but adults. The motivation for children is frequently the thrill of risk, to see if they can get away with it. Your son has received a clear message that he cannot.

As a parent, you should be pleased he was caught. In fact, a phone call to the store owner apologizing for your son and yourself and thanking him for handling it appropriately might be a nice gesture.

The next steps are very important. First, come down sternly. Your son needs to understand that his parents and the community take shoplifting seriously. The store and the police may already have sent this message. Do not try to make excuses for your son because of his age and his tears.

You may add your own statement: "Don't ever do this again! We Smiths do not steal from stores or other people."

Second, set the penalty and get it over with. A specified number of hours of hard work such as housecleaning or yard cleanup until restitution is made would be one good idea. Payment for \$30 worth of



merchandise demands more than a token job.

Ten hours of work might be appropriate. Denying television until the work is completed would be reasonable.

A long lecture on the folly or immorality of shoplifting would not be wise. Nor would a punishment that lasted for weeks. The reason for keeping punishment brief is to give as little attention as possible to behavior (shoplifting) you wish to stop. Long punishments have the unfortunate consequence of providing "secondary gain," that is, they give too much attention to the misbehavior.

If the probation officer wants to see you and your son over a period of time, that is probably a mistake for a first offense. Tell the probation officer how you handled the problem within the family. If you do, one visit to the probation officer should be enough.

Third, let your son know that, although everyone makes mistakes, you love him. A hug following your stern lecture is a good start in this direction.

The manual labor suggested in step 2 allows your son to respond to his misdeed by doing something worthwhile. He needs to know that although he has done something bad, he himself is a good person.

Don't be embarrassed. This problem occurs frequently. You now have an opportunity for some good parenting. Be stern. Be brief. And then be positive.

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

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The Messages of the Medium

By Cindy Liebhart
NC News Service

Sex and violence are not the only plot elements on television that raise questions about values.

Consider the plot in an episode of the hit TV series "Family Ties."

Alex, the bright, career-minded teen-ager, has been working at a small neighborhood grocery store run by the grandfatherly Mr. Adler who thinks nothing of closing the shop a few minutes early to view a spectacular sunset.

As Alex stocks shelves and Mr. Adler tends the counter, the two converse warmly. The love Mr. Adler feels for Alex is evident as he listens with pride when Alex tells him about his high school classes or about his Young Entrepreneur Club activities.

But when a large, modern supermarket opens in the neighborhood, Alex sees an opportunity for "career advancement." He quits his job at Mr. Adler's to accept a position stocking shelves at the new store.

At first, Alex plunges into his new job with excitement and grand expectations about rising quickly up the company ladder. First stock boy, then department manager and someday president of the company, he muses.

But soon he finds that his work schedule plus the training meetings he must attend every evening leave him no time for studying.

What's worse is the impersonal atmosphere of the supermarket. Alex is referred to as "No. 28," his employee number. There is no camaraderie among the other employees.

They look like nice people, he confesses to his mother, but no one talks to one another.

Sensing Alex's disappointment, his mother talks to him about career choices — about why she decided to work as a free-lance architect rather than join a prestigious architectural firm and why his father decided to work as a public-television station manager instead of accepting a more lucrative job with a network affiliate.

Sometimes people realize it is better to work at something they enjoy, something they believe in, even when the financial rewards

and the chances for promotions are fewer, she tells him.

At the conclusion, Alex asks for — and gets — his old job back.

On the surface it seems like a nice story with a happy ending. Period.

But in a single half-hour, "Family Ties" communicated messages about important human values such as the meaning of work in a person's life and the necessity of making difficult career choices based on one's inner priorities.

In a subtler manner, the program also conveyed positive images of good human relationships:

- the love and trust between a mother and a son. She tries to guide Alex while allowing him the freedom to reach his own decision and he is willing to listen and learn from her experience;

- the friendship between an older man and a teen-age boy, where each genuinely respects and cares for the other despite the difference in their ages.

All of television addresses questions and conveys images about how people act and the values governing their lives:

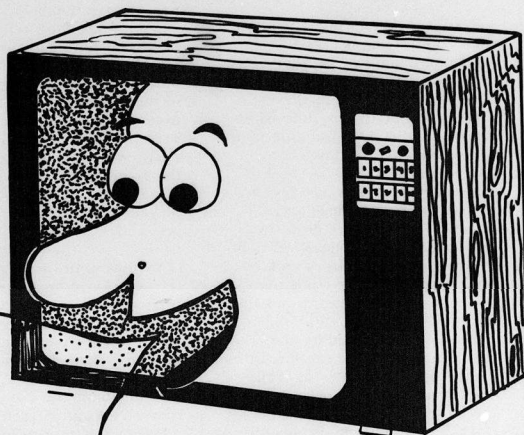
- in the way it portrays how people treat one another — husbands and wives, parents and children, brothers and sisters, friends, co-workers;

- in the way it depicts how responsibilities in the home are shared;

- in the way it shows how decisions are reached or conflicts resolved;

- in the way it presents the role of work, leisure, religion, money, in the lives of characters.

Some of what we view on



- RELATIONSHIPS
- MONEY AND POSSESSIONS
- RESPECT
- MEANING OF WORK
- FRIENDSHIP
- CONFLICT
- VIOLENCE
- TRUST

television affirms "Christian values, bringing us positive models of persons in close relationships, enriching us with new ideas, personal growth experiences, new understanding of widely diverse types of persons, a view of the world we never might get any other way," according to Shirley Whipple-Struchen writing in *The Interpreter*, a United Methodist Church publication.

But some values presented on television are "crass, thing-oriented, violent, stereotyping, sensationalized and cheapening of humanity," according to Ms. Whipple-Struchen, executive director of the Media Action Research Center Inc.

Christians always have had to live amid "the confusion of conflicting values," Ms. Whipple-Struchen says. "So the negative-positive tensions of the TV experience are not new." What is new is the amount of time people spend with these value messages, the "incredible exposure to TV's persuasive values."

(Ms. Liebhart is media reporter for NC News Service.)

Television brings many issues related to values into our homes every night. Cindy Liebhart looks at a single episode of one hit TV series, "Family Ties." The show is filled with messages about values, she says.

A Reading Rainbow

By Joe Michael Feist
NC News Service

My 7-year-old daughter watches books on television all the time. She's seen "Paul Bunyan," "A Patchwork Quilt," "Mystery on the Docks" and other near-classic children's stories. She says that "A Chair for My Mother" is the best book she's ever seen.

The TV program my daughter finds so engaging is called "Reading Rainbow." A public television offering, "Reading Rainbow" has been acclaimed as a prime example of how television can be an effective, and entertaining, educational medium.

"Reading Rainbow" is designed to help youngsters develop a desire to read while still in the early grades. At the heart of each program is a single storybook. A professional narrator reads the book aloud while illustrations fill the screen.

The series is hosted by actor LeVar Burton, who introduces the themes and vocabulary of each book through studio props or on-site locations. "Mystery on the Docks," for example, begins with Burton on the docks in Charleston, S.C., talking about tugboats and tankers.

At the end of each show, other books are reviewed by "guest critics" — young people telling in their own words why they liked a particular story.

To date, 25 episodes of "Reading Rainbow" have been produced — 15 in 1983, five in 1984 and five more in 1985. Public television stations broadcast the series during the summer season, when children are away from school and books. But many schools use "Reading Rainbow" during the year to supplement their own reading programs.

The target audience for "Reading Rainbow" is children aged 5-8, according to Twila Liggett, the series' creator. Reading, she says, is something that children need to see as fun to do.

"That's why we emphasize entertainment in 'Reading Rainbow,'" Ms. Liggett said. "We want to motivate children to read because they like to; because they enjoy it as well as learn from it."

Henry Herx, a media critic for the U.S. Catholic Conference Department of Communication, gives "Reading Rainbow" high marks for being a "reading motivator."

"The single most important contribution of the program is that it affords young viewers the opportunity to hear a story read aloud and to listen to the magic of language found in good writing,"

Herx said. "It is what parents used to do for their children before the TV set became the home's main storyteller."

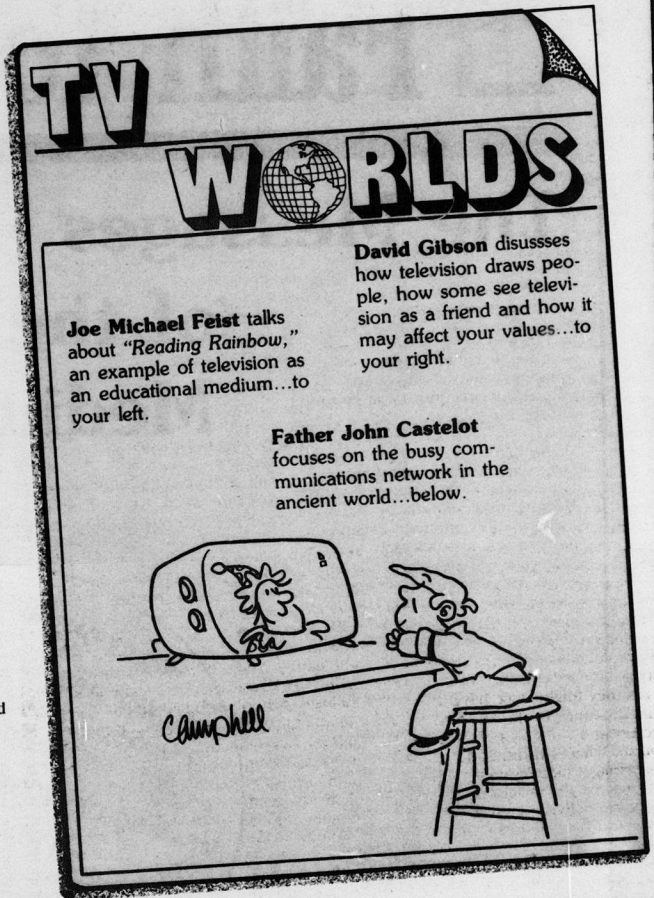
A clue to the show's success can be seen by its effect on libraries. "The libraries love it," Herx said. "They all have the posters for the show. And during the weeks it's on, kids come into the libraries in much larger numbers."

During the show's first season, children's librarians polled in a survey credited "Reading Rainbow" with a 55 percent increase in the circulation of their books. And according to more than 70 percent of those librarians, children requested books seen on the series. "There is a special joy that comes from a book you have picked out for yourself," Ms. Liggett said.

Various critics have pointed to the scarcity of quality television programming — for both children and adults. But "Reading Rainbow" has received almost universal praise from parents, librarians and educators.

Herx points out the obvious irony. "Educators used to blame television as the reason young people were reading less," he said in a recent column. Through "Reading Rainbow," he added, television "has proved to be a valuable resource helping parents and teachers introduce their youngsters to the world of books."

(Feist is associate editor of Faith Today)



Joe Michael Feist talks about "Reading Rainbow," an example of television as an educational medium...to your left.

David Gibson discusses how television draws people, how some see television as a friend and how it may affect your values...to your right.

Father John Castelot focuses on the busy communications network in the ancient world...below.

An Ancient Communications Network

By Father John Castelot
NC News Service

When St. Paul wrote to the Romans, he sent greetings to about 26 people by name. Yet at the time he had never been in Rome and had no personal contact with the Christian communities there.

Of course, Paul had worked with Prisca and Aquila in Corinth. They had been expelled from Rome by Claudius, the emperor. After leaving Corinth they went to Ephesus and instructed the brilliant convert, Apollos, who had come from Alexandria in Egypt.

These comings and goings indicate an astonishing mobility. Paul himself, according to one estimate, traveled 10,000 miles mostly on foot over the excellent Roman road system.

Sticking for the most part to the main highways he encountered government officials, traders, pilgrims, letter-carriers, sightseers, runaway slaves, fugitives, prisoners, athletes, artisans, teachers and students. When he stopped, it was in cities along the main routes — cities teeming with life, buzzing with news and ideas from all over the world.

Small wonder, then, that Paul had met people from Rome. The Roman Empire was composed largely of a network of cities interconnected by a splendid and well-maintained system of roads. Roman soldiers kept a sharp eye out for highway robbers and people could travel in relative security.

Artisans of different sorts moved from city to city looking for work. Everywhere they went they could find the street or quarter of

the city where fellow tradesmen plied their skills. The news and information the artisans carried with them became the subject of endless and lively discussion in the workshops.

It is easy to presume that since people lacked today's modern, highly sophisticated means of electronic telecommunication, there was little communication in the ancient world.

This would be a simplistic presumption. The tombstone of a merchant of the period boasts that he had been from Rome to Phrygia in Asia Minor 72 times!

Every synagogue had facilities to care for traveling Jews who brought word of developments in Jewish thought and writing throughout the world. (The abundant new apocalyptic literature, which talked about the end of the world and the triumph of good

TV's Drawing Power

David Gibson
 News Service

Television exerts a powerful pull on people. I've seen adults rush into fast action in the after-school kitchen-cleanup department and I've seen children race to complete homework — all for the sake of spending Thursday evening with Bill and the television family. Television draws the eye like a magnet — an irrefragable light in the corner of the room. Of course, with the light of the sound. It may be the glow of beautiful music or of a challenge to our powers of reason. Or it may be a din. My 3-year-old gave us more thought than she intended. She announced recently: "TV is so loud I can hardly hear myself talk!" The sound and light of television combine to create a magnetic attraction, one person to person for entertainment and education, for news or escape, for another kind of life. Recent study found evidence that some members of our mobile society — living far from close neighbors they might once have met — turn to the characters in TV shows for information on what constitutes a marriage, judging their own actions against the images projected on their living-room screen. I believe that some people who spend much time alone turn to television almost as if it were a friend. They rely on the compa-

nionship television provides. Few people would deny that television represents a powerful attraction in society. What critics want to know is: Does television just draw on the human spirit — or sap it?

And the answer is a perfectly clear "yes and no." For television's draw is a paradoxical force.

- TV programming can educate, raising important issues in ways that deepen our thinking about them. Yet, such programming can treat values so lightly as to trivialize them.

- Excellent children's programs enhance the child's view of the surrounding world. Yet, parents and others can employ inappropriate programming simply to pacify children.

- Family members watching TV together may find that a program has fostered their conversation and communication. Yet, families may experience no real sense of unity around the television set; instead, many complain, a wedge grows between them.

Considering all this, some would put the medium aside altogether. A man I know said his family had put its TV sets away in a closet. Schoolwork had fallen off among his teen-age children and family communication had decreased. Putting the sets away didn't solve all household problems, he confessed. But, he said, "something had to be done."

Another couple I know, facing TV's paradoxes, would not put their sets away. They believe quality programs are beneficial to family members and that children should not be deprived of the good television can offer.

I have the impression that more and more people are evaluating their TV viewing in light of their other priorities. They are checking its impact on

- their leisure, vital for both relaxation and personal development;
- their need for exercise, which already encounters many obstacles;
- their need for some quiet time each day;

- and, especially, their availability to friends and family members.

And people are asking: "Am I merely a passive receiver of what television offers? To what extent are my values shaped by what I view, without much thought on my part?"

Television is an easy-access medium which has made a huge impact on home life over the past 35 years. It is a real attraction — one with the power to enhance life or detract from it.

(Gibson is editor of Faith Today.)

Work

evil, fired imaginations and the topic of earnest mission.)

was in similar fashion that spread the Good News. In the city he first sought out theologue and accepted the invitation to address the congregation. Word spread from there throughout the city — usually where he occasioned such a dispute.

When Paul arrived back in the city after his last mission. James warned him that some of his teachings had already spread the city. Even though the message was distorted, it got there as Paul did.

with a communications system in place, who needed the 1000 work news!

ther Castlot teaches at St. Joseph's Seminary, Plymouth, Mich.)

FOOD...

...for thought

If you were to list six leading elements of the environment in which you live, would television be on your list?

Some experts think television should definitely find a place on such a list. Not only does television make its presence known on a daily basis in a large percentage of homes, but its impact often is felt over the course of four, five or six hours a day.

At any given point television may be just one of several activities taking place in a home. One person may be cooking, one may be studying, two may be watching television.

But other times, television virtually shapes the home's environment, becoming the focal point. Everyone gathers around it, everyone talks about the subjects it selects.

Sometimes television is a focal point that stimulates people and creates a bond among them. Other times television is much like a crutch, allowed to usurp the place of conversation or reading or long walks together.

Sometimes television merely provides background noise in a home.

Before television there was radio, with families gathering to listen to entertainment shows and to pass time with Jack Benny, "Our Miss Brooks," "The

Shadow" and many others, or to hear the news. So television is not the first communications medium to play an important role in the home environment.

Old radio shows, of course, left a great deal to the imagination. Children formed their own ideas of what radio's Sergeant Preston of the Yukon looked like or what Sky King could do.

The images television communicates are what make it a truly unique part of the home environment.

Some people say that television's graphic, colorful, close-up images — requiring no effort from the viewer to visualize what is occurring — do little to foster the human imagination.

But others contend that television's images help to engage and to foster people's imaginative powers by showing them cultures and worlds they might never have envisioned before and by expanding their notions of what is possible for them.

Television's images may broaden the viewer's vision of life's dignity — or they may narrow perception of the true potential of life in this world.

What is television's role in your home? How large an element is it in your home's environment?

...for discussion

Can you think of a program you've seen on television recently that really caught your attention and made you think about an important matter you otherwise wouldn't have thought much about?

Can you think of a program you've seen on television recently that treated an issue you consider important but that trivialized it or did more harm than good?

Cindy Liebhart says in her article that values questions are really being treated on television all the time, even in entertainment programs. What does she mean? Can you think of four human-values questions that arise in TV programming?

How large a role does television play in your home? Does it play the role you want it to play?

SECOND HELPINGS

"In the 35 years since the advent of television, the medium has become so firmly established in our society that it has gradually and deeply changed the very environment and ecology of childhood," says Mariell Rowe in an excerpted article in "Media and Values: A Quarterly Review of Media Issues and Trends," an ecumenical publication. Traditionally children expand their horizons gradually, from parents and home, to school and community, and later to the wider world at a rate compatible with the child's mental growth. "Television has changed all that," Ms. Rowe adds, by bringing "the adult world into the child's earliest experience, undiluted and unexplained." Ms. Rowe advises developing "television literacy" in children, helping them acquire the critical viewing skills they need to interpret what they are seeing. ("Media and Values," 475 Riverside Drive, Suite 1370, New York, N.Y. 10115. Subscription: \$12.)

CHILDREN'S STORY HOUR

An American Saint

By Janaan Manternach
NC News Service

He was born in 1811 in a village in Bohemia. He had five brothers and sisters. He was very bright. His parents taught him to love God and to keep God's laws.

He liked school and did very well in his studies. He wanted to become a priest but for a long time he did not feel he was good enough to be a priest. His mother finally persuaded him that he could become a priest if he wanted to, so he entered the seminary to study for the priesthood.

When he graduated, he was eager to be ordained. But the bishop was sick for a long time and could not ordain anyone. Then the bishop decided there were already too many priests in that part of the country so he would not ordain John.

John was heartbroken but he did not give up. He felt called to work as a missionary in North America. So he left his home and family, traveled by stagecoach across Europe and sailed on a big sailing ship for the United States. When

he arrived in New York, John had only a dollar left, a few clothes and some books.

He went to the bishop of New York and told him how much he wanted to be a priest. The next month the bishop ordained John and sent him to work in Buffalo. There was then just one priest in the whole area.

John lived very poorly. He rented a room in a local inn and had just one pair of shoes and one suit.

He worked very hard for long hours every day. He hiked out into the rural areas to bring people God's word. He visited the sick, cared for the poor, taught catechism and celebrated the sacraments. The hard-working people loved him.

But John felt very much alone and cut off from others. He wanted to be part of a larger group or community. After a time, he joined the Redemptorist religious order.

The Redemptorists who came to know John were impressed with him. After a few years John was named the head of the Redemptorist order in the United States.

A few years later, the pope named him bishop of Philadelphia. He continued to live and dress very poorly. But even his critics were impressed with his obvious goodness and compassion.

Bishop John Neumann saw how important education was for U.S. Catholics. He opened almost 100 new schools and brought in many teaching sisters and brothers. He wrote two catechisms.

The people of Philadelphia loved him very much. They knew he was a holy man. People were very sad when he died in 1860.

Pope Paul VI canonized John Neumann in 1977. We celebrate his feast day each Jan. 5.

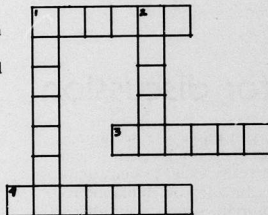


(Ms. Manternach is the author of catechetical works, scripture stories and original stories for children.)

Word Game

Read this week's children's story. Then work the puzzle based on the story. The clues will help you fill in the blanks.

1. (down) After he was ordained, John was sent to _____.
1. (across) The pope made John _____ of Philadelphia.
2. John eventually joined the Redemptorist _____.
3. John always wanted to be a _____.
4. John was born in _____.



Answers: 1(d). Buffalo, 1(a). bishop, 2. order, 3. priest, 4. Bohemia.

HOW ABOUT YOU?

Why do you think the church likes to remember saints like St. John Neumann? After reading his story, how would you describe him?

Children's Reading Corner

In "The Bully of Barkham Street," by Mary Stolz, 11-year-old Martin Hastings is a mean bully. He cares about the way he acts, and often tries to be civil, but things just seem to get out of hand. He hardly has any friends and he feels that his family never listens to him. To top it all off, his beloved dog is taken from him. Finally Martin begins to put himself in other people's shoes and starts to realize not only that he needs to make some changes, but that some of these changes must begin within himself. This is a poignant story of a child overcoming great odds and maturing in the process. (Harper and Row, 10 E. 53rd St., New York, N.Y. 10022. 1980. Hardback, \$10.95.)

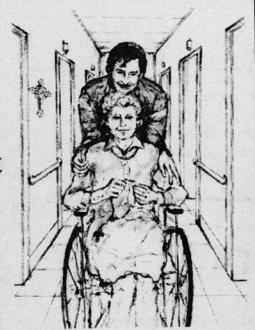
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Joe has organized and developed other social and religious organizations to feed, clothe, and house victims of abuse, fire, abandonment, and hopeless poverty. His ministry to do God's works of mercy among the destitute, and to show Christ's forgiving love to derelicts, are shining examples of Christianity in action. It's one of many inspiring stories reported in EXTENSION Magazine. Send for a free trial subscription.

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THE SUNDAY READINGS

by
Richard
Cain
Isaiah 62:1-5
Psalm 96:13, 7-10
I Cor. 12:4-11
John 2:1-12

2ND SUNDAY IN ORDINARY TIME JANUARY 19, 1986

BACKGROUND: The first reading is from the book of the prophet Isaiah. Based on historical clues in the text, modern Old Testament scholarship divides the book into three parts: chapters 1-39 which date from before the Babylonian Exile (587-537 B.C.), chapters 40-55 which date from near the end of the exile and chapters 56-66 which date from the period immediately following the exile. The reading comes from the third part.

Babylon had fallen to Cyrus of Persia. The exile was over. But the Jews who returned faced formidable obstacles in restoring their nation. Once mighty Jerusalem had become a miserable village. Its temple was but a pale reflection of one Solomon had erected. The mood was one of discouragement. The smug spiritual complacency of the time before the exile had been replaced with a strong sense of national guilt.

Into this vacuum stepped the author of the third part of Isaiah. His goal was to encourage the faith of his fellow Jews. In the passage from which the reading is taken, the author recalled memories of the yearly celebration of the Feast of Tabernacles. During this feast huge torches were set ablaze in one of the temple courts. The light could be seen all over the city. According to the sacred author, the glory God would bestow on the new Jerusalem would one day shine like these torches for the whole world to see.

The author also drew on other images. As Abraham and Jacob had been given new names to signify a new relationship with God, so God would also give Jerusalem a new name. As other ancient cities depicted their gods as wearing crowns whose edges were actually a replica of the city's walls, so God would carry such a replica of Jerusalem as a crown in his hand. And finally, the coming relationship between God and Jerusalem would be like the

happiness between the groom and bride at a wedding.

For the next four Sundays, the second reading will be from Paul's First Letter to the Corinthians. Paul visited Corinth, a Greek city known for its free-wheeling wealth and vice, around 51 A.D. and stayed for 18 months. Some time later, the leaders of the church he had founded there wrote him about certain questions. Paul responded with I Corinthians.

The reading is taken from a passage dealing with the question on spiritual gifts. A partial list of the gifts in question is given in verses 8-10 (see also Romans 12:6-8 and Ephesians 4:11). By spiritual gift, Paul meant any ability given to an individual for the good of the church. These gifts included ordinary gifts such as administration and assistance to a neighbor as well as extraordinary gifts such as prophesy, healing and speaking in tongues.

Paul's response stressed several principles which should underlie a proper Christian attitude toward the use of these gifts. (1) All true spiritual gifts are from God. (2) Each person receives one or more spiritual gifts. But different people receive different gifts. (3) A spiritual gift is given not for the glory of the individual but for the good of the church. (4) The value of a spiritual gift is not determined by its flashiness but by how much it helps others.

On the Feast of Epiphany and the two following Sundays the gospel reading focuses on an epiphany or revealing of Jesus' divinity. On the Feast of Epiphany we encountered the visit by the Wise Men and last Sunday Jesus' baptism. This Sunday, we encounter Jesus performing his first miracle, the changing of the water to wine at the wedding feast at Cana.

As indicated by the first reading, the Old Testament saw in the wedding feast a symbol at the time of the messiah and the fulfillment of God's promises to his people.

the Saints *by Luke*

ST. SULPICIOUS, ALSO CALLED SULPICE AND PIUS, WAS BORN OF WEALTHY PARENTS, THE EXACT DATE OF HIS BIRTH IS UNKNOWN.

SULPICIOUS WAS KNOWN TO AID THE POOR IN HIS YOUTH, AND WHEN HE BECAME BISHOP OF BOURGES IN 624, HE FOUGHT FOR THE RIGHTS OF HIS PEOPLE AGAINST KING DAGOBERT'S MINISTER, LULLO.

SULPICIOUS ATTENDED THE COUNCIL OF CLICHY IN 627, HE IS REPORTED TO HAVE CONVERTED ALL THE INHABITANTS OF BOURGES TO CHRISTIANITY.

HE RESIGNED AS BISHOP LATE IN LIFE TO DEVOTE HIMSELF TO THE POOR. HE DIED IN 647. THE FAMOUS ST. SULPICE SEMINARY IN PARIS IS NAMED AFTER HIM. HIS FEAST IS JAN. 17.




In the gospel reading we see Jesus perform his first miracle at a wedding. This was his way of indicating that the time of fulfillment had come.

FOR FURTHER THOUGHT: (First reading) What most discourages you and others about your family, parish or community? What images from the Bible and our Christian heritage can you draw on for


encouragement to share with others? (Second reading) What spiritual gifts has God given you? How can you better use them to build up your family? Your parish? Your community? (Gospel reading) Jesus worked his first miracle because Mary had the faith to bring a need she saw to him? What need of others has God brought to your attention so that you can share it with him in prayer?

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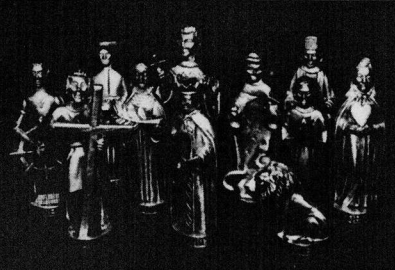


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The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by 10 a.m. Monday the week of publication.
Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

January 17

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

January 17-18-19

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

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

January 18

The Office of Worship will sponsor a Lent/Easter Seasonal Planning Workshop at St. Anthony Church, Clarksville. Call 317-236-1463 for information.

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

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

St. Philip Neri Parish, 550 N. Rural St., will present a Monte Carlo Night at 8 p.m. following a Chili Supper from 5 to 8 p.m. Supper: \$2 per person; Monte Carlo admission: \$1.

The annual Raider Night Watch at Cardinal Ritter High School for West Deanery parochial and public school eighth-graders begins at 7 p.m. Mass at midnight. For more information call Rick Carrico 924-4333 or Father Joe Schaedel 926-7359.

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

The Women's Club of St. Patrick Parish, 936 Prospect St., will sponsor a Card Party at 2 p.m. in the parish hall. Admission \$1.

"Reflecting on the Man and the Dream," a special program in honor of Dr. Martin Luther King Jr., will be held from 2 to 3:30 p.m. in Holy Angels Church, 740 W. 28th St. Call 926-3324 or 923-7297 for information.

January 20

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St., for a program given by Joanne Aills on "Openness to Others." For more information Call 236-1596 days or 259-8140 or 255-3121 evenings.

Our Lady of Everyday Circle #1133, Daughters of Isabella will hold its monthly meeting at St. Elizabeth's Home, 2500 Churchman Ave.

January 19

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

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

The Connersville Deanery Liturgical Commission will sponsor a Workshop presented by Shirley Evans for Greeters/Users from 7:30 to 9:30 p.m. at St. Gabriel Parish, Connersville.

The Archdiocesan Board of Education will meet at 7:30 p.m. EST at St. Bartholomew Parish, Columbus.

Bloomington-area Separated, Divorced and Remarried Catholics (SDRC) will meet for a reorganization meeting at 7:30 p.m. in St. John Church, 3140 W. Third St. Call Mary Miner, 812-332-1262, for details.

Franciscan Father Justin Beltz will present a free lecture on "Successful Living and How to Achieve It" from 7:30 to 9:30 p.m. at The Hermitage, 3650 E. 46th St. Call 545-0742 for information.

January 21

A lecture on "Stress, Learn How to Control It" will be given from 7:30 to 9:30 p.m. at The Hermitage, 3650 E. 46th St. Call 545-0742 for information.

The five-part retirement planning series sponsored by the Adult Education Committee of St. Barnabas Church, 8300 S. Rahke Rd., begins with "Retirement—A Time Worth Planning For" at 7:30 p.m. in the parish hall.

January 22

The ACCW will sponsor a Respite Orientation for prospective volunteers beginning with registration at 9:30 a.m. in rooms 206-207 of the Catholic Center, 1400 N. Meridian St. For information call 251-7920.

The Bible Study on The Acts of the Apostles: A Catholic Perspective continues from 7:30 to 9 p.m. in St. Luke reception room.

Mount St. Francis Retreat Center will host a bi-ritual celebrated Byzantine liturgy for the Church Unity Octave at 8 p.m.

January 23

The retirement planning series sponsored by the Adult Education Committee of St. Barnabas Parish continues at 7:30 p.m. with "Pre-Retirement—Financial Planning Process."



"One can't always trust first impressions. Of course, but so far it's been heavenly."

January 24-25

A 24 Hour Retreat for persons considering service-oriented careers will be conducted from 7 p.m. Fri. to 7 p.m. Sat. at the IUUPI Catholic Student Center. Cost \$10. For information contact Father Jeff Godecker at the Center, 1309 W. Michigan St., Indianapolis, Ind. 46202, 317-632-4378.

Basketball Game and Social at 8 p.m. at the school. Admission \$3; refreshments available. For more information call Ott Hurrie at 356-6377.

The Catholic Widowed Organization (CWO) will meet at Christian Theological Seminary, 1000 W. 42nd St. for a 2:30 p.m. performance of "Morning's at Seven."

The Indianapolis Catholic Singles Family will sponsor a Square Dance from 8 p.m. to midnight at the Catholic Center Assembly Hall, 1400 N. Meridian St. Admission \$3.50. For information call Dan 842-0865 or Mary 255-3841 evenings.

The Roncalli Booster Bash and Raffle will be held from 8 p.m. to midnight at Msgr. Downey K. of C. Must be 21 to attend. Tickets at the door.

January 26

The Focus on the Family Series sponsored by the Adult Faith Team of St. Malachy Parish, Brownsburg, continues at 7:30 p.m. with "Preparing for Adolescence: The Origins of Self Doubt."

The Adult Catechetical Teams of St. Susanna and St. Thomas More Parishes will sponsor an afternoon of spiritual renewal, "Come Away and Rest awhile," beginning at 1 p.m. in St. Thomas More Church, 1200 N. Indiana St., Mooresville. \$3 registration fee includes dinner. For information call 839-8487 or 839-0732.

The 9th Annual Birthline Baby Shower will be held in all parishes.

January 25

Secunia High School Alumni will sponsor an All-Alumni

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Signs of breakthrough seen for church in China

by NC News Service

The exchange of visits in 1985 between Chinese church officials and church people in other countries represented a breakthrough, observers said.

The visits were the most outstanding feature of China's 5-year-old policy of religious activity and a sign of warming relations with other Catholics, the observers said.

Another sign of breakthrough was seen in the release, after 30 years in a Chinese prison, of a Catholic bishop loyal to the Vatican.

Chinese Catholics had been officially broad only twice since the 1949 Communist takeover.

The exchange of visitors last year included:

► Bishops John Wu of Hong Kong and Aquilino da Costa of Macao, and Mother Teresa of Calcutta, India, who traveled to China.

► An eight-member delegation of Chinese Catholics, led by Auxiliary Bishoploysius Jin Luxian of Shanghai, who visited Hong Kong and Macao.

► A group of northern Chinese Catholics led by Bishop Michael Fu Tieshan of Peking who traveled to Belgium.

Some visitors to China have said that members of the National Association of

Patriotic Catholics, the government-sanctioned organization, seem now to regard the pope as their spiritual leader and that the government may allow them to publicly pray for the pontiff. The association has rejected ties to the Vatican since its formation after the 1949 Communist takeover.

Some patriotic association members reportedly said they hope full communion with the universal church can be achieved.

DURING THE first four years of China's more tolerant religious policy, Chinese Catholic clergy and laity often appeared guarded, apprehensive or fearful of visiting Catholics.

But in 1985, relations with foreign Catholics grew more relaxed. Many observers credited that change to Bishop Wu's visit last March.

Because the Hong Kong Diocese is in communion with Rome and keeps close ties with Catholic churches throughout the world—including the church in Taiwan—the visit was seen as "bridge-builder" between China's church and the universal church.

During that visit, the Chinese government assured Bishop Wu that it would not interfere in Hong Kong Catholic Church affairs after China resumes sovereignty over the British territory in 1997.

The same assurances of autonomy after the return of Chinese sovereignty were given to Bishop da Costa when he led a delegation to China in October.

During Bishop da Costa's visit, the head of China's Hong Kong-Macao Affairs Office, Li Hou, said even more generous concessions would be made to the Catholic Church in Taiwan in the event of reunification with the mainland.

TWO MONTHS before Bishop Wu's visit, Nobel Peace Prize winner Mother Teresa of Calcutta went to China at the invitation of the patriotic Catholic association. She visited facilities for the handicapped and met with Chinese officials.

Chinese Auxiliary Bishop Jin, a Shanghai Jesuit, has focused on building good relations with the church worldwide.

Bishop Jin was consecrated in a patriotic association ceremony as auxiliary bishop Jan. 27, without Vatican approval.

The Jesuit had been imprisoned 18 years for what he said was being "opposed to several laws of the state." After his release, he said he prayed for six months before deciding to cooperate with the patriotic association.

Bishop Jin was part of a Chinese delegation invited by Cardinal Jaime Sin of Manila to visit the Philippines last June.

Soon after that visit, on July 3, 1985, Bishop Ignatius Kung Pin-Mei was released after 30 years in prison.

While the bishop still may not celebrate public Mass, his release is seen as an effort in Shanghai to unite patriotic association Catholics with Catholics loyal to Rome, and as a peace offering to foreign Catholics.

ANOTHER 1985 journey took six Catholics from northern China on a visit to Belgium Nov. 1-13 at the invitation of the president of Louvain University. Patriotic bishops Fu, Bishop Tu Shihua of Hanyang, rector of the national seminary in Beijing, and Bishop Wang Xueming of Huhehot, Inner Mongolia headed the group.

The year also saw the openings of a Catholic school, of China's seventh major seminary, and of Peking's largest Catholic church, the Church of Our Savior.

With the exchanges, however, the question of ties with the Vatican remained unsettled. An obstacle to reunion is the continued incarceration of some pro-Vatican Catholic clergy and laity in China, say observers.

But after visiting China with four other Asian bishops in September 1984, one Asian prelate said of Chinese Catholic church leaders: "They seemed to want to reach out to the source of unity in the church through us."



CHINESE CATHEDRAL REOPENS—A Chinese worshiper receives Communion during Christmas Eve Mass at Peking Cathedral. The largest Catholic church in the city celebrated its first Mass since being closed down in 1958. (NC photo from UPI-Reuters)

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YOUTH CORNER

'Should parents worry about our relationships?'

by Tom Lennon

Question: Should parents be worried about our relationships with others? (Maryland)

Answer: Before answering your question, let's take a look into the heart of a parent, a 40-year-old mother of three children.

Kent, her oldest boy, got a paper route when he was in the seventh grade. Because he was skinny and wore glasses, some of the big guys gave him lots of trouble. They'd call him "fag" and periodically beat up on him.

His mother and father both did all they could to teach him the art of self-defense but he was still not a match for the big guys who ganged up on him.

As time passed, Kent grew bigger and stronger. He wasn't quite as easy to bully, but not now and then he still got outnumbered.

One afternoon last summer I called up his mother about a parish matter and in the course of our chat she told me that at the moment her stomach was tied in knots.

"I'm sitting here looking out the window at Kent," she

said. "He's shooting baskets with some of the big guys who used to make life miserable for him. I'm wondering what they'll do today."

We talked about Kent for awhile and finally his mother said, with a great sigh of relief, "Kent's making one basket after another."

Later she told me Kent outdid himself that afternoon and for the first time in several years he didn't feel like a wimp. He had been accepted finally as an equal.

Now, when his mother talks to me, I often recall that day when her stomach was tied in knots as she watched her son achieve a victory. Sometimes it isn't easy being a mom or dad.

Wise parents who love their children will be concerned about all phases of their children's development. This includes their relationships with others. At times they well may be deeply worried.

They certainly won't keep a file on every friend but they will make it their legitimate business to know something about those young people their children hang out with.

They are keenly aware that they have a respon-

sibility before God to help sons and daughters lead a happy, productive life and to keep them out of trouble. These parents too may have their moments when their stomachs will be tied in knots.

If your parents ask about your friends and if they want to know where you are going after the football game, it's because they love you.

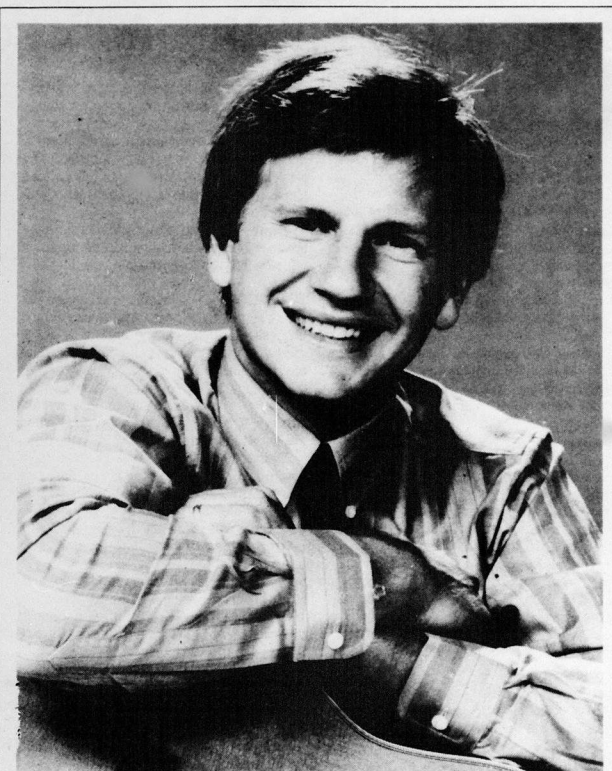
And it is often difficult for parents to achieve a happy balance between excessive snooping and no serious concern at all about their children. Parents too are still growing and learning about what their proper relationship with their sons and daughters should be.

If your mom and dad at times do awkward things that irritate you, try to talk to them calmly about it. Remember, parents can love so much that their stomachs get tied in knots as they try to guide you on the sometimes rough road to maturity.

Can you forgive them for a few slips and blunders?


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

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TRAVELING TROUBADOR—Jerry Goebel, a Christian musician and story-teller who has performed throughout the United States and Canada, stresses not only the message that we must believe in God, but that God believes in us. He will be the keynote speaker at the 1986 Mid-Winter Youth Rally sponsored by the New Albany Deanery Catholic Youth Ministry Office. The rally will take place Feb. 1-2. For more information and registration, contact Jerry Finn at 812-945-0354.

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New Albany Deanery monthly youth Mass is Jan. 26

The monthly youth Mass for the New Albany Deanery will be Sunday, Jan. 26, at Mount Saint Francis. Father John Meyer, administrator of St. John the Baptist in Starlight and part-time associate pastor of Our Lady of Perpetual Help in New Albany, will be the celebrant. Following the Mass there will be music and dancing. Youth

are asked to bring their own refreshments. The Mass and dance are open to all youth.

CYO table tennis tourney

The entry deadline for the CYO Table Tennis Tournament is Friday, Feb. 7, 1986. The tournament is open to all high school aged youth in the archdiocese. The entry fee is \$2 per person per event. There are three event categories, singles, doubles and mixed doubles. The tournament will be held beginning at 1 p.m. at the CYO Center in Indianapolis. To enter or for more information, contact the CYO Office, 580 Stevens St., Indianapolis, Ind. 46203 317-632-9311.

Retreat for juniors soon

A retreat for all high school juniors in the New Albany Deanery will be held Friday, Feb. 14-Sunday, Feb. 16, at Mount Saint Francis. The cost is \$40. The application deadline is Monday, Feb. 10. For applications or more information, contact the New Albany Deanery Catholic Youth Ministry Office, Aquinas Center, 707 W. Highway 131, Clarksville, Ind., 47130 812-945-0354.

Youth need religious ed.

VATICAN CITY (NC)—Young people need religious education to help them answer "basic questions" about life and morality, Pope John Paul II has said. In every human being, he said, there exists a "question of truth" or "search for meaning" that requires religious instruction.

Seccina alumni basketball game

Seccina Memorial High School will sponsor its third annual All-Alumni Basketball Game and Social Saturday, Jan. 25. The game will begin at 8 p.m. in the Seccina Gym and will feature older players in the first half and younger ones in the second half. The coaches will be Ray Riley, principal of Seccina, and Father Robert Borchertmeyer, pastor of St. Therese (Little Flower) Parish in Indianapolis.

Following the game there will be a dance and social in the school cafeteria from 10 p.m.-1 a.m. The cost is \$3. All alumni, boosters and friends of Seccina are welcome to attend. Seccina is located at 5000 Nowland Ave. in Indianapolis.

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Marchers for life have full agenda for Congress

by Liz S. Armstrong

WASHINGTON (NC)—When several thousand abortion opponents hike down Pennsylvania Avenue Jan. 22 during their annual March for Life, they'll bring along a full agenda to lay at the door of Congress.

They'll arrive on Capitol Hill with the strength of their prior successes but with reminders of setbacks as well.

The right-to-life movement won several victories in the first session of the 99th Congress: the annual ban on government-funded abortions known as the Hyde amendment; a cut-off of funding to groups,

such as the U.N. Fund for Population Activities, which purportedly support foreign programs of coercive abortion; denial of quick passage of new civil rights legislation unless it contains a rider to ensure it is not used to back abortion; and a prohibition barring the Legal Services Corp. from taking abortion cases.

Failures, however, again include scant progress on a Constitutional amendment banning abortion, although several such measures have been introduced in the 99th Congress.

"They really are not on the front burner," said Douglas Johnson, legislative

director of the National Right to Life Committee. "They still represent our ultimate public policy (goal)," he added, but "the focus has not really been on those proposals." Requiring a two-thirds vote for passage, they are difficult to maneuver through Congress.

According to Johnson and Richard Doerflinger, assistant director of the National Conference of Catholic Bishops' Office for Pro-Life Activities, issues likely to win Congress' attention in 1986 include the basic legislation that keeps pro-lifers busy anyway: the continued bans on government-funded abortion, the attempt to forbid family planning agencies from providing abortion referrals, and, perhaps, a fight to gain Senate approval of pro-life federal judges.

Some items likely to come up are:

► Hyde amendment:

It will be up for renewal as part of the fiscal 1987 budget, which Congress should begin deliberating early in its term.

Because of the past success of the Hyde amendment, pro-life leaders do not anticipate a real struggle over it or over similar legislation—such as bans on federal insurance coverage of abortion.

► Ban on funding of UNFPA:

Debate over funding of the U.N. Fund for Population Activities could be revived in fiscal 1987, but in light of efforts to put a lid on the federal deficit and of the aversion

to coercive abortion, UNFPA may not fare well. As Johnson of Right to Life said, "the fight may be re-opened but there's not a lot of members of Congress who want to defend what's going on in China," source of numerous reports about coerced abortions. UNFPA is regarded by pro-lifers as condoning those practices.

► Kemp-Hatch amendment:

This rider to deny Title X government family planning funds to organizations which perform abortions or offer abortion referrals was deleted from a major money bill in December 1985 but a new version could surface. On Congress' agenda is consideration of a major, four-year-long Title X family planning program authorization—a likely vehicle for attaching a Kemp-Hatch-type measure. However, Congress could avoid haggling over an authorization bill by funding Title X as needed whenever the money runs out, by passing continuing resolutions.

► The Civil Rights Restoration Act (Grove City bill):

This legislation got bogged down in an angry fight over addition of a so-called "abortion neutral" amendment to ensure that it is not used to facilitate abortion—for example, by requiring universities and hospitals to provide abortion coverage in the guise of offering non-discriminatory benefits. The bill "is languishing but it is not dead," Johnson said. "They could pass it tomorrow if they'd accept the abortion neutralization amendment."

Also as usual, pro-lifers will watch the Supreme Court, whose 1986 calendar includes a decision on abortion restriction laws from Pennsylvania and Illinois.

Cardinal says high court is now hostile to all religion

by Tracy Early

NEW YORK (NC)—Cardinal John Krol of Philadelphia said in a homily Jan. 11 that the U.S. Supreme Court had departed in some of its decisions from the constitutional principle prohibiting establishment of religion and instead expressed "judicial hostility to all religion."

He said that Catholics, in addition to criticizing the influence of secular humanism on the court, should "examine our own consciences" regarding whether they have been sufficiently alert in "claiming our rights."

Cardinal Krol was homilist and principal celebrant for a Mass sponsored by the New York chapter of the Catholic League for Religious and Civil Rights at St. Patrick's Cathedral in New York.

In the Mass homily, Cardinal Krol said that "some of our Catholic legal scholars" had seemed "reluctant" to point out the original meaning of the religion clauses in the First Amendment. Some Catholic laity, he suggested, seem to assume that the

Constitution prohibits all aid to parochial schools. In reality, he said, it only prohibits discriminatory aid.

The cardinal said that Thomas Jefferson, who spoke of the "wall of separation" between church and state, had nonetheless as president approved the use of federal funds to pay a chaplain for Indians and for a chapel on an Indian reservation.

Cardinal Krol also charged that the Supreme Court was "ridiculous" in asserting that observing a minute of silence in public schools would amount to establishment of religion. "What religion can be established by a moment of silence?" he asked.

Instead of adhering to the proper judicial role of interpreting the Constitution, Cardinal Krol said, some justices have in some cases moved into the political sphere appropriate to Congress and have in effect amended the Constitution by their reinterpretations. The result, he said, has been an "erosion" of rights the Constitution was intended to protect.



Portrait of Douglas Johnson, legislative director of the National Right to Life Committee.

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Book review

Collection of student creeds

WHAT I BELIEVE, edited by Father David Murphy. The Thomas More Press (Chicago, 1985). 164 pp., \$10.95.

Reviewed by Mary Kenny NC News Service

The students in Father David Murphy's Notre Dame University theology course were challenged to write their own personal beliefs. The papers presented here are the responses of 15 of those students.

While the results are uneven, overall the essays are well-written.

Common themes pervade the book. The students are intensely concerned with faith, which is a response to the reality of God, but they are indifferent or even hostile to religion, by which they mean a specific church with a specific doctrine and rules. Many critique their traditional Catholic upbringing because it imposed

what, for them, was a directive to believe without questioning.

The authors are intensely concerned about a search for the meaning of life. Unanimously they agree that to consider material success an answer to the meaning of life is ridiculous.

They agree that somehow an affirmation, saying "yes" to God's invitation to love, is the clue to the meaning of life. But this meaning is a mystery, or to use an image from the late German Jesuit Father Karl Rahner, the seekers are like persons on the shore of a vast sea, mulling over a few grains of sand. The students seek meaning in their lives, but they recognize that their experiences are limited and that this search will occupy a lifetime.

While some of the writers do recognize the aspect of church as community, for the most part their search for meaning is intensely personal.

The students recognize that Christians must reach out to others and that Jesus gave such examples constantly in his own life, but the examples in their lives are scarce. Furthermore, they do not see the importance of the community in affirming and sustaining Christians so that they can continue to serve.

Nor do the students recognize that Christian service generally involves unglamorous and mundane activities: changing a baby's diapers, listening to an elderly person repeat old stories over and over, remaining positive as loved ones complain about their lives. They are not yet ready to recognize the profundity in the remark of Patty Crowley, co-founder of the Christian Family Movement, "The way to serve the Lord is to let it be known that you like to be imposed upon."

However, with their emphasis on finding meaning through life experience rather than through dogma, they appear to be poised to integrate contemplation and action as they grow in the future.

The book is a good addition to a library that serves students.

(Mrs. Kenny is co-author of the weekly column "Family Talk," which appears weekly in The Criterion.)

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 have connections to the archdiocese.)

† ANNETTA, Rose, 81, St. Vincent de Paul, Bedford, Jan. 7. Mother of Angie Waldron and Ralph; grandmother of one; great-grandmother of three; sister of Frank Magnus and Carmella.

† BEY, Marlon C., 81, Christ the King, Indianapolis, Dec. 29. Aunt of Joan.

† BOGARDUS, Robert J. Jr., 53, St. Jude, Indianapolis, Dec. 23. Husband of Margery; father of Robert J. III, Ronald Joseph, Donald L., Denise Blankenship and Patricia; grandmother of four; son of Margaret; brother of Marjorie Speck and Barbara Mendez.

† BURKE, Margaret M., 67, St. Ambrose, Seymour, Jan. 2. Wife of Eugene; mother of Patrick E., Michael D. and Kevin G.; grandmother of three; sister of Hubert K. and Patrick Ashcraft.

† CHRISTIAN, Irene, 80, St. Margaret Mary, Terre Haute, Jan. 3. Mother of Mary Casper, Steve and Paul; sister of Frank Chernay, Angeline White and Julia Wheeler.

† CRAIG, Idris (Buck), 71, St. Vincent de Paul, Bedford, Jan. 4. Husband of Inez Cummings; father of Martha Bollinger, Robert, Charles and Joe; grandfather of 12; great-grandfather of nine; brother of William, Eva and Martha.

† CRAIL, Gertrude, 91, Holy Spirit, Indianapolis, Jan. 7. Mother of John A. Woodridge; sister of Lorraine H. Schwest and Dorthea Nagel.

† CROWLEY, C. Kevin, 29, St. Monica, Indianapolis, Jan. 6. Father of Patricia and Sharon; son of Cornelius and Margaret; brother of Mary, Kathleen, Bridget, John, Matthew, Michael and Patrick.

† DeHOFF, Robert, 51, St. Catherine of Siena, Indianapolis, Dec. 29. Husband of Carolyn; father of Jeri, Linda Wood and DeDe Biro; brother of Carol Sue Hutton; grandfather of four.

† EGLER, Anna M. Widmer, 85, St. Mary, New Albany, Jan. 6. Mother of Eugene Jr. and Norma J. Miller; sister of Everett Widmer; grandmother of six; great-grandmother of five.

† ENNEKING, Christina M., 96, Holy Family, Oldenburg, Dec. 27. Mother of William Jr., Gilbert, Luella Britch and Romilda Pulkamp; grandmother of 18; great-grandmother of 43.

† FETTER, Ruth L. Fitzpatrick, 73, Little Flower, Indianapolis, Jan. 6. Sister of Loretta Cory.

† GAYNOR, Bernard A., 60, St. John the Baptist, Dover, Nov. 26. Husband of Ruth; father of Donald, Dennis, Jerome, John, and Mary Jane Sturenberg; brother of Franciscan Sister Mary Gerald, Dorothy James and Richard; grandfather of four.

† GEHLBACH, Herman, 71, St. Paul, Sellersburg, Dec. 30. Husband of Delores; father of Larry, Paul, Janet Tash and Linda Boyd; brother of two.

† HANSON, Albert T., 67, St. Philip Neri, Indianapolis, Dec. 30. Husband of Lorene Lowry; father of Cheryl, Benito, John A., David W. and Darrell G.

† JENNETT, Mary Mattingly 77, St. Michael, Greenfield, Nov. 17. Wife of Paul (see below); mother of JoAnn Hoagland; grandmother of seven; great-grandmother of two.

† JENNETT, Paul, 77, St. Michael, Greenfield, Dec. 31. Father of JoAnn Hoagland; grandfather of seven; great-grandfather of two.

† JOHNSTON, Marjorie Sue, 71, St. Catherine of Siena, Indianapolis, Dec. 31. Mother of Patricia, Sharon Piazza, Maureen Green, Kathleen Cecil, Michael, Charles T. and Daniel; grandmother of 15; great-grandmother of three; sister of Virginia Loeper and Earl Tumeay.

† KUNKEL, Bernard M., 72, St. Matthew, Indianapolis, Dec. 31. Husband of Alberta; brother of Marie Colum, Alma Costantino and Esther Wade.

† LANE, Andrew J., 71, St. Gabriel, Connerville, Dec. 30. Husband of Georgia; father of Jack Kenneth and Shirley J.; grandfather of three; great-grandfather of four; brother of Carl.

grandfather of one; brother of Charles, Marvin, Harry, Gene, Joseph Jr., Helen Miller and Mrs. Macy Long.

† MESSANG, Michael B., 83, St. Anthony of Padua, Morris, Jan. 3. Husband of Alberta; father of Rose, Mary Ann and Mildred Bevis; grandfather of one; step-grandfather of one; brother of Cecilia, and Elizabeth Grossman.

† MULRONEY, Margaret F., 72, Our Lady of Providence, Brownstown, Dec. 23. Mother of Thomas, Dale Zabel and Pat Gilbert; sister of Marjorie Lundy; grandmother of 55.

† NGUYEN, Van Dich, 55, St. Lawrence, Indianapolis, Jan. 8. Husband of Do Thi Cho; father of Thi Xman, Thi Xman Thu, Le Thy, The Bich Lowm, The Bich Chi, Van Dung, Quoc Hung, Quoc Chung and Quoc The.

† RICHARDSON, Ronnie, 38, St. Anthony, Indianapolis, Jan. 5. Husband of Carolyn DeGhart; father of Patricia McGlothlin, Shelly Christina and James Scott; son of Carolyn Shrader; stepson of Charles Helgemo; brother of Thomas and Robert Shrader.

† ROOS, Josephine A. LaFollette, 80, Little Flower, Indianapolis, Jan. 5. Stepmother of Irma Noriega; sister of Hettie Kisseelman, Flora Logsdon and Rose Mosley.

† SHIREMAN, Rudy H., 61, Our Lady of Perpetual Help, New Albany, Jan. 4. Husband of Jolanda J. Kitterman; father of Mary, Matt, Mark, Mariou Krueer, Melissa Ann Gehres and Marsha Sue Lynch; brother of Venita Schad, Delores Leonard and Diane Kich; grandfather of four.

† SMITH, Loretta M. Day, 91, St. Mary, New Albany, Jan. 8. Mother of Catherine Goebel; sister of Cletus Day, Edith Seorge, Gertrude Ball and Evelyn Vigar; grandmother of three; great-grandmother of seven.

† TULLBANE, Agnes Maria, 67, St. Michael, Charlestown, Dec. 15. Wife of John E.; mother of Eckahard Breuer and Sigrid Seulen; stepmother of James, Michael, Janice Buckner, Rosemary Gnaul and Patricia Finchum; grandmother of 15.

† WALLPE, Loretta, 75, St. Anthony of Padua, Morris, Jan. 5. Mother of Willard, Joseph, David, Elaine Bentfield, Bernice Brebberman, Marceda Metz, Rita Baumer, Lucille Sheldon and Nancy Sander; grandmother of 31; sister of Rosella Hartman and Virginia Laker.

† WHITE, Denis F., 74, St. Lawrence, Indianapolis, Jan. 4. Husband of Helen Wernsing; father of Joseph M.

† WILLIAMS, Ruth J., 70, St. Joan of Arc, Indianapolis, Dec. 31. Mother of Rodney, Ramsey and Patricia; grandmother of three.

† ZECH, Paul E., 75, St. Ambrose, Seymour, Jan. 3. Husband of Ann M. Richart; father of Tom and Joseph Michael; grandfather of three; great-grandfather of four; brother of Carl.

Sister Mary Emily Tabler dies

Sister Mary Emily Tabler, a member of the Daughters of Charity, died of cancer here Jan. 9. She was 59.


Sister Tabler was a graduate of Arsenal Technical High School and St. Vincent School of Nursing. She took her first vows as a Daughter of Charity in 1949. In 1951 she completed a B.S. in nursing education, and in 1978 an M.S.N. in cardiac nursing.

Following an assignment in Texas, Sister Tabler began work at Indianapolis' St. Vincent Hospital in 1961. She helped develop intensive care and coronary care units, developed the cardiopulmonary resuscitation training program, and was a critical care nursing instructor. Recently she had



served as a patient representative. Active in many health-related civic concerns, Sister Tabler was awarded Nora Sertoma Club's Service to Mankind Award in 1982. She is survived by one brother, Jim, of Denver, Colo.

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Follow-up work on synod to begin

(Continued from page 1)
year. It is the council's task to formulate procedures for carrying out synod recommendations and to present the procedures to the pope for approval.

No dates have been set yet for the 1986 council meetings, said Father Fortunato Frezza, an official of the synod secretariat,

Jan. 9. But the council usually meets in the spring and in the fall of every year, he said.

The council may suggest establishing special commissions to carry out specific synod tasks such as drafting a catechism and the bishops' conference study, said Father Frezza.

Other synod recommendations were:

- Developing conferences and courses for priests, Religious and laity on the documents issued by the Second Vatican Council.
- Encouraging education for spiritual development in priestly, religious and married life.
- Improving dialogue between bishops and theologians.

► Using religious instruction to improve understanding of the liturgy.

► Studying the applicability of the concept of subsidiarity in the life of the church. Subsidiarity refers to letting local church authorities handle local issues.

► Interpreting the signs of the times in relation to the theology of the cross, inculturation, the preferential option for the poor, human promotion and the social doctrine of the church.

Pope discusses economy, human rights, regional conflicts

(Continued from page 1)

States and the Soviet Union as "an important step on the obligatory road of dialogue. "The world awaits with impatience the fruits of these meetings," he said.

The pope also praised governments which adopt the "difficult position" of non-alignment. Non-alignment can be "a way of saving peace from the perspective of overcoming the opposition of blocs," he said.

Pope John Paul also said the growing gap between rich and poor countries is a threat to peace because underdevelopment is denying "essential needs to an immense portion of humanity."

He asked for "a new international economic order where man really becomes the measure of the economy." Worldwide reforms so far have been "too slow or too timid to reduce the socio-economic gap which continues to grow," the pope said.

The foreign debt of Third World countries subjects them to "humiliating pressures" by increasing their dependence on rich countries, the pope said. He asked greater cooperation between borrower and lender countries.

During 1985 many Third World leaders said their foreign debts were so high that they could not meet interest payments without seriously jeopardizing domestic socio-economic development programs. "Beyond economic and monetary matters, this has become a problem of cooperation and economic ethics," the pope said. He criticized "socio-economic exploitation of one country by another."

Among the violations of human rights the pope spoke of were: restrictions on freedom of conscience, religious persecution, torture, summary executions without proper trials and "arbitrary restrictions imposed for reasons of racism or apartheid," the pope added.

In South Africa, "the solving of the apartheid problem and the installing of a concrete dialogue between government authorities and the representatives of the legitimate aspirations of the people are indispensable means for re-establishing justice and concord," the pope said. Apartheid is the white-minority government's system of racial segregation.

The pope did not say which opposition groups should enter into dialogue with the South African government.

The pope also discussed conflicts in Central America, Lebanon and Afghanistan. He criticized foreign interference in Central American affairs and the lack of a serious commitment to negotiations by warring factions. "The perspectives for peace-making still remain very uncertain," he said.

"The parties in conflict have not become committed—or do not understand how to become committed—to an effective option for dialogue," he added. This could be because

of a "poor understanding of the demands which are part of a true democracy" or because of "the intervention of the foreign forces and powers in the affairs of these countries," the pope said.

The conflicts in Central America revolve around El Salvador and Nicaragua. The United States supports Nicaraguan guerrillas fighting the Marxist-influenced Sandinista government. The United States says that Nicaragua, Cuba and the Soviet Union support Salvadoran rebels fighting the U.S.-backed El Salvador government.

The pope said he hoped that in Lebanon a Syrian-mediated agreement by three key militia leaders would bring peace. Christian and Moslem militias have fought in a civil war in Lebanon for 10 years.

The pope also expressed hope that peace would return to Afghanistan after six years of fighting. Fighting there has pitted Moslem guerrillas against Soviet troops defending the Communist government.

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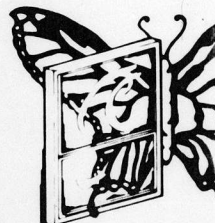
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The church in Cuba: a new climate develops for Christianity

by Steve Taylor
First in a three-part series

HAVANA (NC)—The large wooden cross, draped in red velvet, was wheeled into Havana's La Pasionista Catholic Church at the beginning of Sunday Vespers. Singing religious songs, about 100 of the 600 worshippers followed the cross and the parish priests in a procession that wound from the church to a courtyard and back to the altar.

For a week, La Pasionista was home of the Centennial Cross, a copy of the cross Christopher Columbus planted in the New World in 1492. Pope John Paul II gave Cuba, and other Latin American states, the replicas in 1984 as part of a series of celebrations leading to the commemoration in 1992 of 500 years of Christian evangelism in the region.

Catholics and Protestants in Cuba, pressured by Communist rule, might have wondered if their faith would survive as long as 1992. In 1965, however, President Fidel Castro began face-to-face meetings with church leaders, including Archbishop Jaime Ortega of Havana, to discuss ending antagonisms which have threatened Cuban Christianity ever since the 1969 revolution.

WHEN CASTRO'S Communists took over the island-nation they brought Karl Marx's view of religion—that it was an anachronism, a vestige of pre-socialist civilization that would disappear in time. To hasten that day, the government censored church newspapers, magazines and other publications and forced parochial school students to

attend state schools along with all other Cuban youth. Many regular churchgoers found it more difficult to gain admission to colleges or to advance in their jobs.

This discrimination and repression was necessary, the government said, because Christians, including clergy, sometimes took active roles against the new regime.

Jose Felipe Carneado, the Cuban Communist Party's chief representative to religious groups, said that at the time of the abortive invasion of Cuba at the Bay of Pigs in 1962, "churches were centers of counterrevolution. Catholic youths worked for the CIA."

For more than 20 years, church-state relations were hostile. Many outspoken Catholics and Protestants were jailed, and thousands of others left Cuba for the United States and other countries. Many of those remaining drifted away from their faith and attendance at religious services declined.

THE CATHOLIC Almanac says that about 4 million of Cuba's 10 million people still are Catholic. However, estimates by church and other agencies show that between 5 percent and 11 percent attend Mass regularly.

By 1984 the Catholic hierarchy and Castro's government were ready for reconciliation. Christian leaders saw cooperation, not confrontation, as the best way to minister to the people of Cuba. And the Castro government revealed it was willing to arrange direct meetings between the president and Catholic and Protestant leaders.

The U.S. State Department said that this well-publicized new policy reflects Castro's desire to look more like a world statesman and less like a dictator.

Archbishop Ortega had his first face-to-face talk with President Castro in January 1985. Meetings followed in September and November. Church leaders have been unwilling to discuss what if any specific changes the president has agreed to. But Msgr. Carlos Manuel Cespedes, secretary of the Cuban bishops' conference, said: "The situation of the church in Cuba is much better than it was 10 or 15 years ago, and one of the most positive facts in this new situation is better communication between the bishops and the government."

ANOTHER SIGN of the new church-state dialogue is the recent publication in Cuba of a book called "Fidel and



HONORED GIFT—The Centennial Cross is wheeled into Havana's La Pasionista Church at the start of a Sunday evening vesper service. The cross, a copy of one brought by Christopher Columbus in 1492 to Santo Domingo on his first voyage, was given by Pope John Paul II to the Cubans in 1984 to celebrate the upcoming 500th anniversary of Christian evangelism in Latin America. (NC photo by Steve Taylor)

Religion." The author is Frei Betto, a Dominican brother from Brazil who conducted 23 hours of interviews with Castro on the subject. Betto quotes Cuba's "Maximum Leader" as saying "the revolution is a work of art. As long as there is a person discriminated against for religious reasons, the work has not been finished."

The day the book became available in Havana there were long lines at bookstores all over the city, and a government official said the first printing of 50,000 copies sold out by nightfall.

(Taylor, a Washington-based free-lance journalist, visited Cuba on a TV assignment in late 1985.)

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