

## Pope calls for lay action in world

by Greg Erlandson

VATICAN CITY (NC)—Although it was of record length, Pope John Paul II's new document on the laity, the long-awaited post-synodal exhortation, had no surprises and followed closely the 1987 laity synod's suggestions.

But it also showed the pope to be deeply concerned with pushing lay action in the world, which he sees as threatened by spreading secularisms and other ills.

### Text available

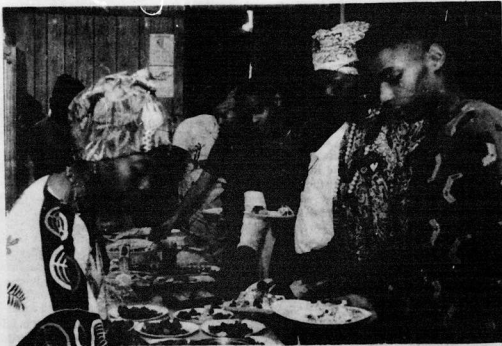
Readers who want the full text of Pope John Paul II's apostolic exhortation on the laity, "Christifidelis Laici," can obtain it from Origins, NC Documentary Service, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005. The price of one copy is \$3.50, including postage and handling. Multiple copy rates are available on request. For those rates, telephone (202) 659-6742.

Read as a diagnosis of the state of the church and the world, the document is a summary of the major themes of the first 10 years of his pontificate.

Designed to cap the work of the 1987 Synod of Bishops on the "Vocation and the Mission of the Laity in the Church and the World," the 40,000-word apostolic exhortation released Jan. 30 is the longest post-synodal document published by any pope.

It heeded closely to the suggestions contained in the 1987 synod's 54 propositions, referring directly or indirectly to nearly every one. No new programs or pastoral approaches were proposed, and synodal controversies were generally left unresolved.

The particularly contentious issue of the nature of ministries was farmed out to a commission for further study. The debate over lectors and acolytes, and the possibility of these ministries being opened to women, awaits the clarification requested by the synod.



HERITAGE DAY—Kindergarten teacher Barbara Walters (left) serves students and staff members at Holy Angels School in Indianapolis as they celebrate Catholic African-American Heritage Day. The student body and staff dressed in the clothing of their ancestors and prepared African dishes to share with schoolmates. The Wednesday Feb. 1 event was the highlight of Catholic Schools Week and the beginning of Black History Month. (Photo by Margaret Nelson)

The ecclesial status of lay spiritual movements, another source of conflict, was delegated to the Pontifical Council for the Laity.

Regarding the greater participation of

women in the church requested by the synod, the pope said simply that the "revised Code of Canon Law contains many provisions on the participation of women in the church." (See POPE CALLS on page 20)

## Church plays roles in Latin American events

by NC News Service

From mediating for peace to broadcasting a coup, Catholic Church figures played key roles in recent political events in Latin American countries.

In El Salvador, Archbishop Arturo Rivera Damas of San Salvador appealed to his government to reconsider its rejection of a peace proposal by Salvadoran rebels.

In Chile, the Santiago archdiocesan human rights agency vowed to protect confidential medical records from military confiscation and accused the country's Supreme Court of withholding information pertinent to its case. The auxiliary bishop in charge of the agency said he would go to jail rather than give up the documents.

In Paraguay, a Catholic Radio station was the first to broadcast news of a coup that overthrew Gen. Alfredo Stroessner, who ruled the country for nearly 35 years.

In Argentina, a priest sought for his alleged role in a failed assault on an army barracks turned himself in to police to clear himself of responsibility in the incident.

Archbishop Rivera Damas, who has been active in seeking a peaceful resolution of the eight-year civil war, asked the government to "leave the door open" for a settlement. The archbishop had delivered a proposal to the government from the rebel Farabundo Marti National Liberation Front, known by its Spanish initials FMLN.

The FMLN plan called for postponement of March 19 presidential elections until Sept. 15, El Salvador's national day of independence. It also called on the church to guide a

national discussion of the proposal similar to last year's church-sponsored "National Debate" toward a peaceful solution to the war.

The rebels had warned that if the offer were rejected, the war could escalate and they would try to sabotage presidential elections.

After Salvadoran President Jose Napoleon Duarte called the offer "a proposal of war," Archbishop Rivera Damas said Jan. 29 that he hoped the government would reconsider its position and consider possibilities for dialogue.

The U.S. government also urged El Salvador to reconsider the proposal, and on Feb. 3 Duarte's Christian Democratic Party said it would agree to postponing the elections if other political parties also agreed.

The archbishop said in a Feb. 5 sermon that the government's change of heart left him "optimistic" that a political solution could be found to the conflict. But he said he was still waiting for a call from the parties "to commission me, as moderator, to tell the guerrilla commandantes that a counterproposal exists."

In Chile, the Vicariate of Solidarity, the Santiago archdiocesan human rights office, lost an appeal to the Supreme Court in an effort to prevent military authorities from seizing medical records. The agency said the court refused to reveal charges to agency lawyers leveled against it by the authorities until a day after the appeal was lost.

A Feb. 2 statement from the vicariate said the court's decision to delay releasing the charges left vicariate lawyers

without the opportunity to "refute or devalue" allegations the agency said were "based on fallacy."

The medical records in question are those of a man said to have ties to a leftist guerrilla group. A vicariate medical clinic treated the man in 1986.

Auxiliary Bishop Sergio Valech Aldunate of Santiago, head of the vicariate, said he would go to jail rather than hand over the agency's medical records to military officials.

In its statement, the vicariate said military officials implied that anyone wounded by a bullet or pellet was "an extremist," and therefore should not be assisted by the vicariate. However, it said that "the entire country knows" that in 1983-86 "children, teen-agers, women in their own homes . . . that without a doubt were not extremists" were wounded and killed by Chile's military and civil police.

In Asuncion, Paraguay, the Catholic Church-run Radio Caritas was the first news organization to report the outbreak of fighting Feb. 2 that marked the beginning of an army coup that ousted Stroessner.

As the coup progressed, Radio Caritas was a source of information for international news organizations, which often quoted its reports.

In a statement read on another Asuncion radio station, Gen. Andres Rodriguez said: "We have left our barracks in defense of the honor of the armed forces; for the full and total unification of the (ruling) Colorado Party in the government; for the initiation of democracy in Paraguay; for

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### Looking Inside

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## Blacks in inner city to benefit from collection

Blacks in the inner city of Indianapolis will be among those who will benefit from this weekend's annual collection for Native and Black Americans.

Sometimes referred to as the Home Missions Collection, it is the oldest national collection in the U.S., dating back to 1885.

Last year more than \$6.1 million were contributed to the national collection, according to Msgr. Paul A. Lenz, executive director of the Black and Indian Mission Office in Washington. However, he said, this represented only 30 percent of what was needed by the 134 dioceses and

religious groups that benefited from the collection last year.

"From every dollar received, as our certified audit shows, 98 cents went to the missions," Msgr. Lenz said. "This is a story in itself. The faithful should be aware of the good usage of their contributions."

In a letter to pastors, Father David E. Coats, chancellor of the Indianapolis Archdiocese, said that "a high percentage of what is collected on this occasion comes back to our own archdiocese to benefit our work among the blacks in the inner city."

## FROM THE EDITOR

## Interview with the patriarch of Jerusalem

by John F. Fink

From Jan. 12 to 19 this year I was in Israel. This column is the first of several I will be writing about what I learned while there.

On Jan. 14 our group had an hour-long meeting with Patriarch Michel Sabbah, the first Palestinian to be named by the pope as the Latin Patriarch of Jerusalem in 140 years (his predecessors have been Italian). He is a native of Nazareth. Since his appointment Dec. 28, 1987, he has been outspoken in his support for the rights of the Palestinians.



Patriarch Sabbah told us that the church in Jerusalem is the mother church, where every Christian finds his roots. There are now 200,000 Christians in the Holy Land, he said, including Catholics of both the Latin and Greek rites, Greek Orthodox, Armenians, Syrians, Ethiopians, Copts, Chaldeans, Protestants and others.

**THE PATRIARCH'S DIOCESE** includes all of Palestine, as the land was called before the State of Israel was created 40 years ago. Now the diocese covers three separate political jurisdictions—Israel, the occupied territories on the West Bank and Gaza, and Jordan. Of the 200,000 Christians in the diocese, about 50,000 are Latin Rite Catholics, all Arabs of course. There are 55 parishes and 80 priests. Most of the priests are Palestinian or Jordanian, but the number includes 10 Italians. Two or three priests are usually ordained each year, but four are scheduled this year.

The biggest problem, he said, is peace. Life is pretty normal in Israel and in Jordan, he said, but not in the West

Bank and Gaza. "In a very quiet situation, our mission is to search for peace," he said.

The second largest problem, he said, is the emigration of Christians from the West Bank. They continue to leave in order to try to find better lives for themselves and their families someplace else. If it continues, it will be a danger for the church, he said.

Problem number three is ecumenism and dialogue among those of various religions, he said. People all live together, he said, and the clergy of all religions have good relations. The people of his diocese are devout Christians, he said, without thinking of themselves as Catholics, Orthodox, etc.

**HE SAID THAT HE** sees hope in the current political situation in Israel and the occupied territories because "good men are in authority despite what you see in the press. The situation gives hope for peace." He also said that, during his recent visit to the U.S., he was pleased to find that churchmen in the U.S. are well-informed about the situation in Israel.

I asked if he would elaborate a bit on the point he made during his visit to the U.S. that peace requires justice for both the Palestinians and the Jews. He replied that since two peoples now live in the same place, they must each be equal in all rights—political, civil and religious. Now the Jewish people have political rights but the Palestinians don't. You can't have peace unless both peoples are treated equally, he said.

I asked him how his duties have been different from those of Patriarch Beltritti, his predecessor, considering the fact that he is Palestinian. He replied that the biggest difference has been that he has been patriarch during a period of great unrest while it was fairly quiet while Beltritti was patriarch.

Patriarch Sabbah encouraged pilgrims to go to the Holy Land to see the situation in Palestine in order to get

an objective view. He said the press has not always been objective, therefore many Americans do not understand the situation. "The basic truth of the Holy Land is the coexistence of two peoples in peace," he said. "That means that both peoples must respect the rights of the others. It is quite possible for both peoples to have all their rights."

Asked who can represent the Palestinian people, Patriarch Sabbah replied, "The people here say the PLO is the representative of the Palestinians. The PLO has now declared itself to be peaceful. They must be able to talk for the Palestinian people to see how the Palestinians can obtain the same civil and political rights the Israelis now have."

**BEFORE HE WAS** named patriarch, Sabbah was president of Bethlehem University, which was founded by the Vatican to train Palestinians so they could have useful occupations without emigrating to other nations. He held this position when the Israeli government closed the university on Oct. 28, 1987. I asked him, therefore, what progress, if any, is being made to get the university reopened.

He replied that he has tried to get it reopened but has been unsuccessful so far. I asked him if it is true that teaching is continuing privately despite the closing, as I had been told by other sources, but he would not acknowledge that that is happening, since it is illegal. All he would say was that no degrees have been awarded since the university was closed.

Patriarch Sabbah concluded our interview by saying, "Injustice and violence are the way of death, not of peace. The only way to peace is justice for all. The best protection for the Jews is to make friends. I hope that Catholics in the U.S. will see that the only solution here is for every person to be treated equally, whether Israeli or Palestinian. When only one people have rights, peace cannot be achieved."

## 'Seven Last Words' cantata to be performed at cathedral

The choir of St. Peter and Paul Cathedral will present the cantata, "The Seven Last Words of Christ" by Theodore Dubois on Sunday, Feb. 26 at 3 p.m. in the cathedral.

The cantata will be dedicated to the memory of Renato Pacini, noted violinist and assistant conductor of the Indianapolis Symphony Orchestra who directed the Schola Cantorum at the cathedral from 1955 to 1975. Pacini died Jan. 27 of this year.

Geraldine Miller will direct the cathedral choir. Accompaniment on piano and organ will be performed by Ed Greene and Charles Gardner. Dr. Charles Henzie will play the timpani.

The lyrics of the cantata are in English. The performance will be given from the loft of the cathedral near the organ. The chairs will be arranged so that the audience can see the choir.

Bartitone and tenor soloists will take the

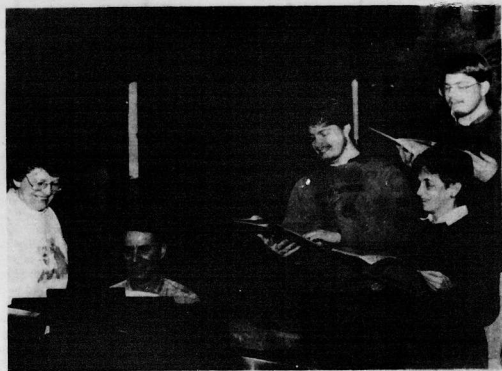
seven words, with narratives done by sopranos. The "rabble of the crowd" and the final prayer movements are sung by the choir.

The seven words begin with: "O all ye who travel upon the highway, harken to me"; "Father, forgive them, for they know

not what they do"; and "See, O woman! Here behold thy Son beloved."

The fifth word is "I am athirst"; the seventh, "Father, into thy hands I commend my soul"; and the seventh, "It is finished."

There is no admission charge.



SONG—Practicing for the Feb. 26 cantata, "The Seven Last Words of Christ," are (from left) director Geraldine Miller, accompanist Ed Greene, and soloists Will and John Kassebaum and Mickey Whiten. (Photo by Margaret Nelson)

## Play to benefit black Catholics

The Archdiocesan Black Catholics Concerned (ABCC) are supporting the Walker Productions-Indianapolis performance of "To Be Young, Gifted and Black" at the Madame Walker Theatre on Feb. 10-12 and Feb. 17-19.

The play, written by Robert Nemiroff, is based on the life of playwright Lorraine Hansberry and uses her own words. Helen Whitelaw describes it as "a fast-paced, powerful, touching and hilarious kaleidoscope of scenes, moods and images" that recreate the life of this black artist.

Performances will be held at 8 p.m. on Fridays and Saturdays, and at 3:30 p.m. on Sundays. The opening night performance is a fund-raiser for the ABCC.

The Madame Walker Theatre is in the Madame Walker Urban Life Center at 617 Indiana Ave., Indianapolis. The building is on the state and national registers of historic places.

Tickets will be available in the lobby at \$12.50 for the opening night and the reception afterwards. Other performances are \$8. Those wishing more information may contact ABCC chairperson Lillian Svenson, at 317-638-5677 from 9-11:30 p.m. weekdays at or at 317-632-2641 other times.

### Archbishop O'Meara's Schedule

Week of February 12-18, 1989

SUNDAY, Feb. 12 — First Sunday of Lent, Eucharistic Liturgy at St. Peter and Paul Cathedral, Indianapolis, 10:30 a.m.

— Rite of Election and Call to Continuing Conversion, St. Peter and Paul Cathedral, Indianapolis, 4 p.m.

MONDAY, Feb. 13 — Institution in the Ministries of Lector and Acolyte, St. Meinrad Seminary, 4 p.m.

MONDAY-WEDNESDAY, Feb. 13-15 — St. Meinrad's 22nd annual Conference for Bishops, Religious Superiors and Vocation Directors, St. Meinrad Seminary.

THURSDAY, Feb. 16 — Rite of Election and Call to Continuing Conversion, St. Anthony Church, Clarksville, 7:30 p.m.

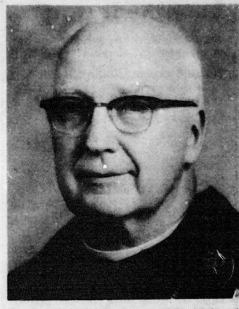
## Former archabbot dies at 88

The Right Reverend Gabriel Verkamp, former archabbot of St. Meinrad Archabbey, died Feb. 4 at the age of 88. His funeral was held Feb. 9 at the Abbey Church at St. Meinrad.

Father Verkamp was a native of Ferdinand, Ind. He was ordained a priest in 1929 in Monte Cassino, Italy after receiving a bachelor's degree from St. Meinrad College in 1924. Later he received a Ph.D. in philosophy and a S.T.D. in sacred theology from St. Anselmo College in Italy.

Father Verkamp served as a pastor in Evansville for 20 years. He returned to St. Meinrad Archabbey in 1963 as prior, serving in that position until 1966.

In 1978 Father Verkamp retired at age 77. He was then the oldest active Benedictine in the world. At the time of his death he had been a member of the monastic community of St. Meinrad for 65 years.



Rt. Rev. Gabriel Verkamp of St. Meinrad



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# Adult day care clients enjoying fun and games

by Mary Ann Wyand

Thanks to a generous Christmas gift from an Indianapolis merchant, clients at the Catholic Social Services two adult day care centers are enjoying lots of fun and games this winter.

While the cold winds blow outside, senior citizens who spend weekdays at the centers can while away the hours with checkers, dominoes, puzzles, and a variety of other table games donated by Bill Lorton, owner of The Game Preserve at Glendale Mall.

Lorton and other individuals and organizations responded to a Catholic Social Services "wish list" published in the December issue of *City* magazine. Independence Hall, a new congregate living center for senior citizens, the Holy Family Shelter, and the adult day care centers benefited from community generosity as a result of the magazine article.

"The clients and staff at both adult day care locations were absolutely thrilled with the gifts," Joy Baumgartner, CSS director of development, told *The Criterion*.

"The adult day care centers assist families whose aging parents can no longer live alone or even stay alone while their grown-up children work," she explained. "A major part of the center programming is to provide therapeutic stimulation while providing enjoyment, and these games are perfect gifts."

Senior citizens enrolled in the Holy Trinity Adult Day Care Center on the westside and the Eastside Adult Day Care Center discover friendships with others their age, Baumgartner added, as they enjoy varied recreational activities designed for their special needs.

"Being with peers is so important to self-esteem and community spirit," she said, "and the clients have something special to talk about with their families each evening."

Under the auspices of Catholic Social Services, the adult day care centers provide a vital alternative to nursing home care for elderly clients with physical and mental impairments.

The centers are funded through the Central Indiana Council on Aging from a grant provided by the Indiana Department of Human Services, the United Way, the Archdiocesan Annual Appeal,



**PUZZLING**—Adult day care center client Dorothy Miller of Indianapolis enjoys piecing together a jigsaw puzzle and spending time with friends at the eastside facility. (Photo by Mary Ann Wyand)

contributions, and fees based on a sliding scale.

Clients at the eastside center were engrossed in table games from The Game Preserve when a *Criterion* reporter visited

recently. Jokes and laughter created a cheerful atmosphere as elderly participants learned new games and enjoyed old favorites.

"I like being here with other people,"

## The Criterion to sponsor three trips this year

The *Criterion* will sponsor tours to Ireland, Britain, Alaska, Korea and China this year.

The trip to Ireland and Britain, from July 19 to Aug. 3, will include stops in England, Wales and Scotland. It will be led by *Criterion* editor John F. Fink. It is priced at \$2,500 from Indianapolis.

The trip to Alaska is scheduled from Aug. 24 to Sept. 3. It will be led by *Criterion* general manager Dennis R. Jones. The price will be \$2,150.

The trip to Korea, Hong Kong and China, from Oct. 2 to 19, is being arranged in connection with the International Eu-

charistic Congress in Seoul, Korea Oct. 4 to 7. Pope John Paul II and Mother Teresa have both indicated that they will attend the congress.

After the congress, the trip will continue to Hong Kong and then will include four cities in China. Father Richard Ginther,

Dorothy Miller explained as she concentrated on a jigsaw puzzle. "When my daughter goes to work, I don't like to be alone."

Staff members expressed excitement and praise when one woman suffering from Alzheimer's Disease remembered her name during an introduction. Two other women proudly displayed handmade craft items for children.

It is a happy place, a special daytime home, for senior citizens who require health care and the security of companionship.

Registered nurse Pauline Shikany, the eastside site manager, said she "just loves all of the clients."

And when a friend dies, staff and clients mourn their passing.

Inscribed in a sympathy card sent to one bereaved family is an original essay written by a close friend and signed by all of the clients.

"She walks with love," the eulogy began, "always a perfect friend. A day was just not as bright without her. In our hearts she will remain."

Remembrances of their many good times at the center are reflected in the woman's slightly wobbly cursive script.

"She, delighted in small things," her friend wrote, "a cup of coffee ready for her when she arrived, a smile, winning bingo, doing arts and crafts, a good score at the games we played. She gives all of herself to us."

And the gifts of table games helped to brighten her last days.

## Wyand wins CASPER Award

Mary Ann Wyand, an assistant editor of *The Criterion*, was selected as a CASPER Award winner for her nine-part series on "Housing Dilemmas" in the older central city neighborhoods of Indianapolis. The series appeared in the paper from May 27 through July 22, 1988.

She received a plaque at the 35th annual awards program during the Community Service Council of Central Indiana, Inc. Annual Meeting at the Westin Hotel on Tuesday, Feb. 7.

Wyand was one of the winners of the award which is given for outstanding

creativity and communication achievement by local newspapers, radio, television, human service agencies and businesses.

"After living in an historic inner city neighborhood for 10 years and serving on the parish council of Holy Cross Church, I became aware of the severe housing problems in the area," she explained. "I share many concerns of inner city residents and can empathize with their housing problems."

CASPER stands for Community Appreciation for Service in Public Enlightenment and Relations.

## Bill introduced to prohibit abortions for sex selection

by Ann Wadelton

A bill before the Indiana legislature would ban sex selection abortions. HB 1611 would make it a class C felony for a physician to intentionally, knowingly, or recklessly perform an abortion knowing that the pregnant woman is seeking the abortion solely because of the sex of the fetus. A class C felony carries a two- to eight-year sentence and up to \$10,000 fine.

Sponsors of the bill are Rep. Pat Bauer (D-S. Bend) and Rep. Donald Nelson (R-Indpls.).

The bill comes before the Indiana legislature as surveys indicate a dramatic increase in the acceptability of sex selection abortions among medical geneticists. Some feminists, however, criticize sex-selection abortions as a glaring example of sexism

since women usually abort a female fetus because they want a male.

(See "Point of View" on page 5 for an opinion on this subject.)

Dr. M. Desmond Ryan, lobbyist for the Indiana Catholic Conference (ICC), said that sex-selection abortions point up the inconsistency of the pro-choice position. "When the issue is the 'selective' abortion of girls, feminists call it female feticide," he said, "but when the issue is reproductive freedom and the abortion of male and female fetuses, they call it a woman's right to choose." They can't have it both ways. Either they accept abortion or they don't.

Perhaps, Ryan said, from the conviction that it is wrong to kill a baby simply because she is a girl will emerge the larger truth that it is wrong to kill a baby at all.

ICC is supporting HB 1611.

## Matters Temporal

by Msgr. Gerald A. Gettelfinger  
Secretary for Temporalities

### Workshops Completed

St. Columba, Columbus; Our Lady of Providence, Clarksville; St. Patrick, Terre Haute; St. Gabriel, Connorsville; and the Catholic Center, Indianapolis were the sites at which I conducted the five workshops dealing with the implementation of the decision to compensate non-ordained members of religious communities the same as lay employees. Although the numbers were not large, attendance did reflect the breadth of the archdiocese.

### Decision to be Implemented July 1

An observation from my experience is the growing awareness that implementation is imminent. On the other hand, a question that came by phone the day after I completed the workshops raises the possibility of confusion on the part of some. Compensation for religious as lay will be fully implemented on July 1, 1989. It will not be phased in over a two- or three-year period as the leadership of religious communities had mentioned in their original request. Parishes do not have that option. Individual employees who are religious cannot offer it either.

### "Tool Kit" Being Prepared

In all the workshops, I promised to forward to each parish a kit of information and examples to demonstrate how a pastor or school administrator goes about calculating compensation for religious since they are not required to pay taxes by reason of the vow of poverty.

The packet will also include the basic items for which both the employer (parish or school) and the employee is responsible.

### Changes Require an Adjustment in Thinking

Changes depict, in a graphic manner, the differences from the current stipend system. The employer will now forward to the appropriate religious community 5.3 percent of the gross salary for the position held toward retirement since each community has its own plan. The same amount is now contributed by the employer to the church retirement plan for lay employees (it is non-contributory on the part of the employee).

Housing becomes the responsibility of the religious as it is for the lay. What used to be a "convent" now becomes a church-owned facility that a parish may or may not choose to make available to religious community leadership for lease. In other words, the former requirement of parishes to provide housing for religious ceases in July. Religious community leadership is certainly interested in finding such facilities for their members so they can maintain the "community life" to which they are vowed.

Members of religious communities give up their right to personal ownership. The vow of poverty made by them is recognized by the state in that they are exempt from federal, state and local taxes provided their compensation goes to the community. Checks for the work they do are written in such a way as to reflect that. If that is not done they then become liable for taxation.

These changes will take some getting used to by us all. I believe that for the long haul, it is certainly a healthier way to address a delicate issue.





# Commentary

## THE BOTTOM LINE

### Selling human organs: An appalling business

by Antoinette Bosco

At a 1966 theology conference in Montreal, a chilling prophecy was etched into my mind. Twenty-three years later, I see the awful prediction coming true.

"We haven't even thought of the ethical and moral problems of the future," said theologian Harvey Cox, author of "The Secular City." Cox was envisioning what he called "the cannibalization of human parts."

Organ transplants were just beginning and each case was extraordinary. Few people were thinking then of the moral dilemmas success would bring.



For instance, in a world where organ transplants were routine but supply was smaller than demand, who would get the needed organs? What would determine who would live and who would die?

Well, the future is now and it looks like the answer to those questions is that old standby—money.

Here's an excerpt, reported in *Newsweek* magazine, from a letter mailed out in 1988 to people listed on public bankruptcy notices in West Germany:

"You're broke. You're a social leper. ... I offer you a solution founded on logic. Donate your kidney."

Imagine being down and out and then receiving a letter like that. It was sent by Count Rainer Rene Adelman von Adelmansfeld, *Newsweek* reported. It said his company, the Association of Organ Donations and Mutual Human Substitu-

tion, will pay up to \$45,000 for a healthy human kidney and plans to re-sell it for \$85,000.

He views the expected profit of \$11,000 per kidney as "perfectly normal."

For years there have been rumors about organ trafficking in the Third World. Now it's open and legal in West Germany. Doctors there have tried to stop it with their code of ethics, but it has no legal force.

And Central Europe's official transplant clearing center, Eurotransplant, can help only 2,500 out of the 8,000 patients who sign up each year for a new kidney.

The *Newsweek* article also tells how Rainer Scherer, a Frankfurt businessman, offers people in the Third World an "Asia Transplant" package deal.

"All we want to do is help people," he said. "Which is better: for me to give a poor guy 20,000 marks, or for him and his two healthy kidneys to be thrown onto the corpse cart after he starves?"

Suppose there is no one people can't justify under the pretense of "helping others" when there's a profit to be made.

The potential for abuse is hair-raising. But even under the best of circumstances, the practice is morally repugnant.

God gave us our bodies to be treasured. It has to be a sin against God and nature to sell parts of our body for profit, or to seduce anyone into doing so for personal monetary reward.

The precious gift of life God has given us is not something we own. We don't have the right to do whatever we want to our bodies.

There have been cases where family members have donated organs to save the



life of a loved one. This is an entirely different situation because it springs from a supreme act of generosity.

When the motivation is self-sacrifice in order to share and pass on life, it is a Godlike act. But when the motivation is money, the donor is pathetic and the profiteer is worse.

"I am appalled and frightened by this new human organ industry. I hope that every nation in the world acts swiftly to outlaw such trade in living tissue."

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## TO TALK OF MANY THINGS

### Laity contribute observations on low morale of priests

by Dale Francis

A report of a subcommittee of the U.S. bishop's Committee on Priestly Life and Ministry says that many priests in this country suffer from low morale.

The complaints are fairly all-inclusive. Loneliness, tensions over sexual issues and polarized views of the church are among the key factors. The report says, "Generally every study or commentary done on the priesthood and shortage of vocations mentions sexuality—and specifically mandatory celibacy—as a major reason a) for leaving the priesthood, b) for shortage of vocations and c) for loneliness and personal unhappiness of those who stay."



Sexual tensions, the report says, "include issues surrounding feminism, married clergy, optional celibacy, and the role and place of homosexuals in ministry, just to name a few."

The report goes on to name many things that bother today's priests and contribute to their low morale. Obviously priests themselves are the best source, but this isn't a problem to be commented upon only by priests.

It may be that the laity, having broader experiences might contribute some explanations, too. For one thing, loneliness is not just a condition of the life of priests. It is a malady of the young, the old, the single, the poor, of people in all circumstances in modern society. The priests said they were overworked but there are hundreds of thousands of people working two jobs just to meet family living expenses.

Those priests who blame celibacy for the shortage of vocations may be making too facile a diagnosis. It may be the most frequent rationalization offered but some consideration must be given to what has generally been the source of vocations. Influence of priests. Obviously priests whose morale is low, who are complaining about what is wrong with the church, aren't likely to inspire more vocations.

The report says that every evaluation finds mandatory celibacy a reason for priests leaving and for the unhappiness of those who remain. It may be true since there is such an emphasis on whether this does make priests unhappy.

But, the requirement of celibacy is not a surprise. No one should become a priest with the expectation this is going to change. Some 20 years ago I said this in a talk before priests in Pittsburgh. One priest

was very angry, told me he fully expected he would marry with the church's permission and continue as a priest very soon. How he could so delude himself I don't know.

It is true, not only of priests but of all, that there must be a realistic understanding of the obligations and requirements of a vocation chosen. Maturity requires living according to things as they are. A priest who lives with the expectation of the end of celibacy dooms himself to unhappiness.

But finally, I believe there is a role the Catholic laity must fulfill to improve the morale of priests. The role of priests in the church is absolutely vital. Priests are the heroes of the church by the dedication of their lives and the service they give. All of us should pay honor to priests, show our gratitude to them for the service they offer, show our high regard for them, raise their morale.

## EVERYDAY FAITH

### Is it possible for one generation to truly understand any other?

by Lou Jacquet

As another Lent begins, my thoughts turn to penance and, by extension, to my teen-agers. Anyone who fails to see the connection hasn't lived in the same house with pounding drums and electric guitars cranked up to headache-inducing levels. Just living in the same house with that noise should, I figure, exempt me from ever having to do hard time in purgatory.

Ah, my teen-agers. They were on my mind the other night as I sat listening to the car radio, humming along with "Poor Side of Town," a Johnny Rivers tune that rings back memories of my days as a teen-ager in the 1960s. It's a great old song, as anyone who ever danced to it with a high school or college sweetheart will attest. Its slow, sweet, sad cadences led a lot of starry-eyed dancers in my generation to ask someone of the opposite sex to go steady or perhaps even get married to those dear, departed days.

Now "Poor Side of Town," a million-selling song when that still meant something, has become a staple on oldies shows and hence a relentless reminder of my

aging process. Listening to it again in the darkness, I'm suddenly 17, working up the courage to ask Mary Ann Spencer to dance with me if the pounding of my heartbeat (they must be able to hear it in England) doesn't scare her away.

Then the song's over and I am back in 1989 again, aware that the distance

between the music of my generation and the music my kids enjoy now is about the distance between earth and Pluto. There's a sweetness and a memory in every line of "Poor Side of Town" that makes me younger, for a reason or two, than my sons have ever known me. The truth is, they don't know me. They can't, any more than I could understand what it meant to have lived through World War II when my parents described it to me.

Perhaps no generation truly understands any other. My father, raised to reverse George Gershwin, thought the Beach Boys were influenced by the devil. Likewise, my sons and I have grown up in different worlds. I don't begrudge my boys their own music, even if I don't care for much of it. But musical differences are but one aspect of my Lenten penance; more pressing is the growing awareness that the boys are slipping away from me, the distance in our values and our generations growing as pronounced as the distance between the '60s and the '80s.

Someday, by the grace of God and through persistent prayer from those who care about them, perhaps our sons will embrace what we have tried to teach them. God's not finished with them yet, as the poster says. Millions of parents know the



anguish of seeing their youngsters go in a direction that doesn't square with their understanding of Christian values.

But parents, be gentle on yourselves this Lent. Get closer to your sons and daughters if you can. Take a stand for the values you believe in. Accept the rifts and the hurts that cannot be undone. And then turn it all over to the Lord, quiet worrying, and go play Johnny Rivers or whoever else makes you feel young again.

the criterion

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# To the Editor

## Appreciated story about Dexter Gray

We appreciated the article written by Margaret Nelson about our parishioner, Dexter Gray. His story encourages us all to give our best in serving others as helping wherever possible. It was a heart-warming story capturing Dexter's spirit of goodness and dedication.

Thank you.

Father Patrick A. Doyle  
Church of the Holy Cross

Indianapolis

## Test spirits to see if they be of God

While Archbishop O'Meara's "No" to the diocese in the archdiocese is a sign for Donna Mayer and others that the Spirit is alive and working ("To the Editor," Feb. 3 issue), I for one am more circumspect in judging what "spirit" is to be credited or blamed. As Christians we are to test the spirits, to see whether they be of God. What spirits motivate the opposition of a few to the restoration of the diaconate?

For one, the spirit of resentment toward a patriarchal past that continues to dominate the present. That men have occupied almost exclusively the roles and positions of authority and leadership in the church, is a fact. That the role of deacon has been exercised by both men and women in the church is also a fact, one on which proponents of the restored diaconate place some hopes for change in the church's practice of calling to orders.

For another, the spirit of impatience. Those who see the decline in vocations to a celibate priesthood as the sign of the church's shift from clerical to lay dominance are impatient to see the change occur and doubly impatient with what they perceive as clerical concessions that might delay the accession to power of the church's "third estate."

What is to become of the sacramental system so central to the life and mission of the church, seems to be a question suspended between the two poles of ecclesiological nonchalance ("What does ordination mean anyway?") and the human rights approach of some feminists, e.g., Woman-Church.

Finally, the spirit of either/or. Either one seeks to promote diaconate, or one seeks solutions such as optional celibacy for

priests, the re-activation of inactive priests, or the opening of priesthood to women.

This spirit would have us believe that to promote diaconate is to demote women, to ignore the now largely wasted gifts of the "inactive" (better, un-commissioned and now un-asked-for) clergy, and to remove the discussion of optional celibacy for the clergy of the West from its sacred space on the backmost burners to a yet more remote dustbin of theological discards. Actually, the promotion of the diaconate is much less sinister than is this rush to judgment about all the evils diaconate might perpetuate or engender.

The fact is, the diaconal gifts are present in our midst, as is the church's need for their exercise (cf. Black Catholics' powerful plea for the restoration of the diaconal order locally). The fact is, there is room in the church for lay ministries, as for diaconal, presbyteral and episcopal ministries. The fact is, these ministries are not loosely interchangeable, but each has been given for the good of the church, and each is rooted in and flows from the one Spirit, without any doubt on my part, the Holy Spirit.

Father Clem Davis  
St. Monica Church

Indianapolis

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

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. Letters for publication should be sent to The Criterion, P.O. Box 1717, Indpls., IN 46206.

## Glad letter writer isn't a bishop

This is in response to Dorothy Demuth's letter of Jan. 27 regarding the "women's group" . . . that responded to the bishops' pastoral letter.

I'm glad your "fulfilled life" shelters you from divorce, abuse, discrimination, single parenting, and all the hundreds of other chronic social conditions women suffer. You obviously didn't read the letter. It might have opened your eyes. It's a real jungle out there, and a church full of bigoted people who have no empathy only exacerbates the problem. I'm glad you're not a bishop.

One of the "women"

Indianapolis

# Point of View

## Sex selection and feminism

by Richard Doerflinger

Demonstrating more journalistic zeal than good taste, *The New York Times* greeted its readers on the birthday of the Christ Child with a front-page headline: "Fetal Sex Test Used: Step to Abortion." *The Times* reported that 20 percent of geneticists in the United States now approve of prenatal diagnosis for "sex selection," compared with only one percent in 1973.

No doubt there are several reasons for this shift in opinion. For example, diagnostic techniques such as amniocentesis are considered less dangerous for mother and child than they were in 1973, and so are more widely used and accepted among physicians for discovering genetic defects.

But what makes prenatal sex selection possible at all is the policy of abortion on demand established by the U.S. Supreme Court in 1973. Many genetic counselors now see abortion as the preferred or the only reasonable solution when an untreatable genetic defect is diagnosed. The chief reason why amniocentesis is about to be overshadowed by techniques like chorionic villi sampling (CVS) is that these new methods can be used in the first trimester of pregnancy, when an abortion is safer for the woman.

This general acquiescence in abortion has created a problem for physicians troubled by the concept of sex selection. As Dr. Mitchell Golbus of the University of California observes, "It is very hard to make a moral argument about terminations for sex when you can have abortions for any reason."

But most of the geneticists and ethicists interviewed by the *Times*, while favoring abortion on demand, still feel that "somehow, sex selection is different." Ethicist John C. Fletcher declares: "I'm close to saying absolutely no to sex selection." (Keep in mind how rare it is for a modern bioethicist to say something is absolutely wrong.)

This ambivalence is shared by many abortion rights activists. When Donald Segenberg of the University of Missouri polled members of the National Abortion Rights Action League in 1981, he found that 85 percent thought a woman should be able to have a legal abortion "for whatever reason"—but only 58 percent thought she

should be able to obtain one because "the baby would not be the sex desired by the parents."

Even the women who resort to sex selection seem a bit ashamed of what they are doing, for the *Times* reports that they often invent stories of sex-linked genetic diseases in their families or other excuses to obtain the information they want.

One reason for this ambivalence is the dirty little secret that many of the modern American couples who use sex selection are aborting daughters because they want a son. Perhaps it is not surprising that the strongest negative quote in the *Times* article is from a woman, Dr. Robin Dawn Clark of UCLA Medical Center, who says she refuses to do a prenatal test or divulge the sex of the fetus "if I catch a whiff of sex selection."

It should also not be surprising that, according to doctors interviewed by the *Times*, "women from India or Asia are most likely to ask openly for sex selection," almost always in order to have a son. These women have no pretensions to feminism, and are from agrarian countries with a strong economic and cultural bias toward males. When China and India instituted coercive programs to limit family size some years ago, some families began practicing female infanticide out of fear that their newborn daughter might be the last child they would be permitted to have.

Our situation, then, is this: People from cultures that have not yet assimilated the ideal of the sanctity of all human life are connecting up with a modern technological culture that, in its worst moments, prides itself on having outgrown that ideal. On the sidelines are two groups of moral arbiters: a bioethics profession whose tendency toward ethical relativism allows only tentative groping toward the appropriate sense of moral outrage; and a somewhat embarrassed secular feminist movement whose commitment to abortion "choice" has made possible the most efficient technique for eliminating females that the world has ever known.

People have many views about abortion, and some feel it is overblown rhetoric when pro-life activists describe the current abortion policy as insane. I'm open to suggestions, but is there any better word for the kind of society we are creating?

(Doerflinger is associate director for policy development at the Office for Pro-Life Activities, National Conference of Catholic Bishops.)



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Applications are now being accepted for the **Billy Keller Basketball Camp** to be held at Marian College in Indianapolis in four sessions this summer: June 4-6, 8-10, 25-27 and 29-July 1. Boys and girls entering grades 1 through 8 may apply. To obtain a camp brochure call John Grimes at 317-929-0370 or Billy Keller at 317-773-6553.

Immaculate Conception Academy (ICA) in Oldenburg will present its **Fourth Annual Madrigal Dinner** celebrating a rite of spring at 6:30 p.m. on Friday, March 10 and at 6 p.m. on Sunday, March 12. The fundraiser features a medieval dinner with choice of entree, and entertainment. Tickets are \$15 per person by reservation only; reservations due by March 7. Call 812-934-4440.

The Richmond Catholic Education Center will sponsor a free two-part Lenten series entitled "**From Passover to Eucharist**" from 7 to 9 p.m. on Tuesday, Feb. 21 and Monday, March 13 at the Center, 233 S. 5th St., Richmond. Dr. Eric Friedland, a professor of Judaic studies will present the first lecture and Father Albert Ajamie will present the second. For more information call Bob Sugare at 317-966-0916.

The **12th Annual Cathedral Shamrauction** will be held on Saturday, Feb. 25 on the theme "Cathedral Cruises the Caribbean." Tickets for the benefit auction are

\$100 per person which includes a gourmet buffet dinner and \$25 worth of scrip for the auction. For reservations call Norma Cripe at 317-251-6270.

Chatard High School will hold its **Third Annual Hall of Fame Banquet** featuring Chatard graduate Victor York as master of ceremonies at 6:30 p.m. on Saturday, Feb. 25 in the school cafeteria. Chatard parent Mike Ahern is guest speaker. The cost is \$12.50 per person; reservations are due by Feb. 21. Call 317-251-1451.

The **Chatard Alumni Association** will hold its first downtown luncheon from 11:45 a.m. to 1 p.m. on Thursday, Feb. 23 in the Columbia Club in downtown Indianapolis. The guest speaker will be Indiana Secretary of State **Joseph Hogsett**. The public is invited to attend the alumni luncheons, which will be held bi-monthly in the downtown area. Reservations are \$9 per person. Call Greg Fehrbach at 317-632-8513, Mike Ford at 317-237-5000 or Kathy Hahn at 317-251-1451.

The **1989 Celtic Concert Series** sponsored by Warren Performing Arts Center, 9301 E. 18th St. in Indianapolis will feature: De Dannan Irish traditional band at 8 p.m. on Saturday, March 4 and the Battlefield Band from Scotland at 8 p.m. on Saturday, April 15. Tickets are \$15/show or \$25/series. Call 317-898-9722.

## East Deanery has talent show

Most of the East Deanery, Indianapolis, schools celebrated Catholic Schools Week by participating in a Talent Show at the Our Lady of Lourdes auditorium on Tuesday, Jan. 31. St. Michael, Greenfield, of that deanery, joined by presenting four acts.

The room was crowded with families

and friends of the students who offered choir or solo songs, team or single dances, piano and cello solos and a jazz band act.

There were also a magic act, a recitation, a rap presentation, a karate demonstration, and the audience involvement with sing-alongs, using the melodies of "This is the Day" and "Thank You, Lord."



TALENT SHOW—Holy Cross Choir performs. (Photo by Margaret Nelson)

## Math program at All Saints is different

Children in Barbara Taylor's second grade math class at All Saints, Indianapolis, are adding algebra and trigonometry to their fractions and basic mathematics curriculum in a unique program.

The parents of second graders have been invited to watch a video demonstration of the program on Math Fun Night, Monday, Feb. 13 at 7-8 p.m. The parents themselves will have an opportunity to work with the system later in the evening.

The "hands on" Mortensen math program is designed to work like a puzzle. As the young students work with the materials, they absorb math methods of addition, subtraction, multiplication and division, Taylor explained. More than ten states have adopted the program, she said.

Taylor said, "When a child's work is meaningful to him and he actively participates in his learning, he can achieve success and has the motivation to learn more. That's why this program is so successful."

All Saints is consolidated, with students coming from Assumption, Holy Trinity, St. Anthony, and St. Joseph parishes. Paul Lovisek is principal.



**HIGH MATH**—Second graders at All Saints, Indianapolis, work math problems using the Mortensen Math method. Davina Toliver (top photo, from left) and Sarah Delgado add and subtract fractions using their tools. Below, Eric Buck works algebra problems. (Photos by Kathy Buck)



**PRE-SEASON CHAMPS**—The St. Barnabas "A" girls' volleyball team celebrates winning the Pre-Season CYO Tournament on Sunday, Jan. 29. Team members are (front, from left) Melissa Foley, Carrie Wyciskala, (second row) Michelle Dawson, coach Colleen Hooping, Heather Oakes, Amy Irwin, Jamie Schroeder, Amy Zywicki, and Nicole Johnson. Cari Loughlin and Jordan Beckham are not pictured. (Photo by Ed Hoering)

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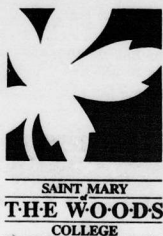
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- Women, Wisdom and Wellness - May 22-26. A wholeness workshop for older women.
- Enneagram Workshop I - Relationships - July 17-18
- Myers-Briggs Type Indicator - July 19
- Comparisons of Myers-Briggs and Enneagram - July 20-21
- Patchwork of Programs for Older Adults - July 24-27

## Programs and Workshops

- Bicycles and Cameras - May 19-21
- Bicyclist's Retreat - June 9-11
- Guided Retreat: Journeying with Some Persons From Scripture - June 19-23
- Discovering Women's Journals - June 26-30
- Music and Spiritual Healing - May 19-20
- The Marriage of Art and Music - June 2-4
- Music Therapy, Neuropsychological Symposium - July 28-29

\* These symposiums are ASI approved by the CBMT for Continuing Music Therapy Education Credits.

## Graduate Program Summer Intensives

- Integrative Spirituality - June 24-July 1. 3 credit hours.
- Ministerial Identity - June 10-17. 3 credit hours.





**SCOUT AWARDS**—The Rolfsen family of St. Barnabas celebrates the accomplishments of four who received awards at the Religious Emblems Presentation Sunday: Sylvia Rolfsen (front, from left) sits next to her son Steven Rolfsen Sr., who holds five-year-old Jonathan, Susan Rolfsen, recipient of the Bronze Pelican; (back row) Steven Jr. and Matthew, winners of the Ad Altare Dei Emblem, and Adam Rolfsen, who earned the Parvuli Dei Award. (Photo by Margaret Nelson)

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## Four scouting awards for Barnabas family

by Margaret Nelson

For the first time, Indianapolis St. Barnabas Boy Scout Troop #564 had boys receiving the Ad Altare Dei award at the scouting ceremony last Sunday. But they made a big start. They had five of this year's 18 recipients for the award in the archdiocese.

Two of the boys are from the same family. Their mother is also receiving the Bronze Pelican Award. And their younger brother has merited the Parvuli Dei badge.

They are members of the Susan and Steven Rolfsen Sr. family. Susan Rolfsen says, "It is unusual to have three sons honored at one time. But most families don't have four sons." She calls five-year-old Jonathan a "prospective" scout.

She admits that the boys worked very hard to earn the awards. Steven Jr. and Matthew "met every other Sunday for a year—except in the summer—to learn about the sacraments," she said. "Then they had to go through a board of review at St. Simon on Sunday, Jan. 8. It was quite a bit of work."

Rolfsen stressed that the boys reached their goals with the help of Bill McCutcheon, scouting spiritual counselor of St. Barnabas. "It was through his willingness to spend lots of time with them."

Ad Altare Dei means "toward the altar of God," she explained. Matthew is in the eighth grade at St. Barnabas and Steven is a sophomore at Perry Meridian High School.

Susan Rolfsen is just as proud of Adam, a third grader at Glens Valley School. A Webelos member of Cub Pack #564, he

earned the Parvuli Dei award, which means "children of God."

This award is earned in a family setting and consists of five steps. Susan Rolfsen said, "It was a really neat experience. It helps the boys discover the presence of God in their lives and to give them a positive self image. Part of it was finding things that are special about themselves."

"I remember all of us sitting around the table. Each of us was to write something positive about Adam that makes him special. You know how boys will tease each other. It was really neat when he ended up with six positive things that were special about him on the papers in his Treasure Chest," his mother said.

Susan Rolfsen herself was one of four persons awarded the Bronze Pelican, an honor for adults who have contributed much to scouting. Fellow parishioner Richard Steininger will also receive the Bronze Pelican.

For seven years, Rolfsen has served the St. Barnabas scouting program in several capacities, acting as a Cub pack den mother for several years. At the present time, she is committee chairperson for the Cub pack and treasurer for the Boy Scout troop. She credits her husband with enabling her to help. "We work together," she said.

Having five Ad Altare Dei scouts at St. Barnabas is "a neat thing," according to Rolfsen. "I hope we can get more boys to earn the award. But it is hard, because parents are so busy."

Susan Rolfsen is a firm believer in the Boy Scout program. "It promotes a lot of good Christian ideals."

## Notre Dame Glee Club concert to benefit inner city parishes

The Notre Dame Glee Club will present a benefit concert at St. Joan of Arc Church, E. 42nd St. and Central Ave., Indianapolis, on Sunday, March 12 at 7:30 p.m.

Proceeds of the concert will help the Urban Parish Cooperative (UPC), which is composed of ten center city Catholic churches. The appearance of the 50-voice choir will be sponsored by the Notre Dame Club of Indianapolis, Inc.

The UPC churches assist people living in the urban core of the city in many ways, providing food pantries and soup kitchens, child day care and latchkey programs, clothing and furniture, a family shelter and residential facilities for the elderly and handicapped, and other assistance.

Attorney William Hasbrook, Notre Dame Club co-chairman for the event said, "Students at the University of Notre Dame are constantly called to serve others, and we alumni have a similar obligation. We support the work of the

UPC churches in the center city, where the needs are so great and the resources so inadequate." Marc Bergin is co-chairman for the musical appearance of the Glee Club.

The University of Notre Dame Glee Club is nationally acclaimed, presenting concert performances on television, radio and stage. Under the direction of Carl L. Stamm, the group make international tours that are financed by the sale of its record albums.

The male ensemble, founded in 1915, tours 10,000 miles annually across the nation. The most recent international tour took the group through six countries in 21 days.

Tickets to the March 12 concert are \$10, with students and children admitted for \$5. A patron ticket, which admits two, costs \$50; a sponsor ticket, admitting a family is \$100. Tickets may be ordered by calling St. Joan of Arc Church, 317-283-9508, or the UPC at 317-283-6179.

## Cursillo information night scheduled for late February

by John F. Fink

An information night to help clarify the purpose of the Cursillo movement has been scheduled for Thursday, Feb. 23, from 7:30 to 9 p.m. in the Catholic Center in Indianapolis.

A short history of Cursillo and its purpose will be presented and a brief description given of what a candidate can expect during a Cursillo weekend in terms of the physical and spiritual environments. Applications will be available for those interested.

The Cursillo movement is an instrument of Christian renewal designed to form and stimulate persons to engage in apostolic action. It originated in Spain and was introduced in the U.S. in 1957. Today it is

functioning in more than 100 dioceses. It is open to both men and women.

The movement involves a three-day weekend called a cursillo and a follow-up program. The weekend is an intensive experience in Christian living centered on Christ and built around 15 talks (10 by laymen, five by priests), active participation in discussions and related activities, and the celebration of the liturgy.

The follow-up program focuses on small groups in which participants share experiences and insights derived from their prayer life, study and apostolic action. There are also larger group reunions called ultreya.

The information night is being planned by Leo Siemz and Roberta Durbin. Among the speakers will be Father Glenn O'Connor, pastor of St. Philip Neri, Indianapolis.

# Today's Faith

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## Gospels read best from their beginning to end

by Fr. Eugene LaVerdiere

A lot of the problems people have with reading a Gospel come from bad reading habits.

No one would open a secular biography or a travel book haphazardly, jumping from chapter to chapter, and expect the book somehow to make sense. Yet people often do just that with the Gospels.

The Gospels are meant to be read from beginning to end. Today few people do this, except perhaps on a retreat. Most read a few verses a day, or perhaps a short section marked off by a subheading—all that family and other responsibilities will allow.

When a Gospel is made up of many brief stories, that is not so bad. But for the Gospel of John, whose stories are quite long, it is a special challenge.

Here are a few hints for meeting that challenge, especially in a home setting.

There is a little preparatory work to do. At the beginning of Lent, take a pencil and divide the Gospel into 40 segments, leaving Chapter 21 for Easter week. That gives half a chapter for each of the 40 days of Lent.

For a couple or in a family setting, two or more readers are usually better than one.

*Each day as you move through the Gospel, begin by recalling the previous day's reading*

Young children see and express the experience of Nicodemus coming to Jesus by night very differently than do their parents. Parents add a poignancy and sensitivity that children cannot bring to the story of the man who was born blind. Old people, with their long experience of life, understand how Jesus is the light of the world far better than those who do not yet know that by itself the world can be a quite dark place.

John's Gospel uses words carefully. When we read John's Gospel as a family we can notice many things we would never notice reading it alone.

From day to day as you move through the Gospel, begin by recalling the previous day's reading. This can be done by one person or by having all present say what they remember. This maintains a sense of the Gospel's continuity.

Another helpful idea is to review the basic events during the previous week on Saturday evening. That will give a sense of the flow of the Gospel.

A special problem comes up in reading

the particular stories. In the dialogue, Jesus seems to ignore what the other person said and the other person often cannot understand what Jesus said. This is especially obvious in the story of the marriage feast of Cana when the wine runs short (2:1-11). Jesus tells Mary his hour has not yet come, but Mary continues as though Jesus had responded affirmatively to her request for help. A similar thing happens in the story of Jesus and Nicodemus (3:1-21).

Whenever this happens, pay attention to the way words are used. The person speaking to Jesus uses words like "being born again" literally, but Jesus uses them in a symbolic and spiritual way. If you keep this in mind, the dialogue makes a lot of sense.

### PROLOGUE

## Opening John's Gospel

In the beginning was the Word:  
the Word was with God  
and the Word was God,  
and the Word was in the beginning.  
Through him all things came to be,  
not one thing that is being but through him.  
All that came to be  
and that life was the light  
a light that shines in the dark,  
a light that darkness could not overpower.  
A man came, sent by God.  
His name was John.  
He came as a witness,  
as a witness to speak for the light,  
so that everyone might believe through him.  
He was not the light,  
but to speak for the light.

In the sections of the Gospel known as discourses, there are two special problems, both connected with their length. Many discourses take up the better part of a chapter and will provide the readings for two days. Jesus' discourse at the Last Supper is especially long, Chapters 14-17.

So when reading a discourse, keep recalling its setting, given before it actually began. Try to imagine the place where Jesus gave it as well as those who were there listening. This will ensure concreteness. Otherwise attention tends to wander.

Moreover, it is useful to know that the discourses were written in stages over a long period of time. At the beginning, they were shorter. As the years went by the

evangelist returned to the ancient tradition and added new sections to the discourse to clarify the older portions and apply them to new circumstances.

Sometimes you can see exactly where the discourse once ended. In Chapter 14:31, Jesus says "Get up, let us go," indicating that the discourse was over. But instead of leaving for the Garden of Gethsemane, Jesus' discourse starts up again with a powerful image of the vine and the branches (15:1).

These hints will not solve all the difficulties in reading John's Gospel. I offer them, however, in the hope that they will help meet some of the special challenges you will encounter if you read this Gospel at home during the season of Lent.

## John's Gospel offers richness of a friend's musings

by Fr. David K. O'Rourke

Like many priests, I have entered the pulpit on Christmas morning and looked out at the church full of people waiting to hear the story of the Christ child and the angels singing, "Glory to God in the highest."

Instead what I read brings looks of puzzlement to their faces: "In the beginning was the Word. And the word was with God and the Word was God" (John 1:1).

"Where are the shepherds watching the flocks by

night?" the people seem to be asking themselves. "And what happened to Mary and Joseph?"

The Christmas story, with all the details St. Luke includes, is recounted each year at the midnight Mass. But the church's official liturgy, following an old Roman custom, also has a Christmas Mass "at dawn" and another "during the day." It is this Mass "during the day" that uses the Gospel of John.

John's account seems so different. "In the beginning... What is it we have here?"

In a sense it is a friend's musings, his attempt to explain this person Jesus whom he knew so well and loved so much. It begins with the most difficult task of all: Explaining that Jesus was not only the Messiah but so much more, more than anyone ever expected and almost more than they could even understand. Jesus was the Word of God made flesh.

With that done, John, like the other Gospel writers, goes on to tell the story of Jesus' ministry.

But there is a "double approach" that runs throughout the book. There is the extraordinary sense of reverence, the attempt never to lose sight of the presence of God in the person of Jesus.

And right alongside this there is the friend's special concern to tell of Jesus' life. From the wedding at Cana to

the encounter with the Samaritan woman at the well right up to the Last Supper, we have a richness of personal detail that gives every indication of coming from memory.

These are accounts of the Messiah. But they are accounts that come from a memory. They reflect the memory of someone apparently close to Jesus, someone who guarded these recollections fondly and passed them on to others long before the Gospel was written down.

### Jesus was the Word of God made flesh

Note how the friend's touch is felt in the account of the crucifixion. Where the other Gospel writers present the suffering of Jesus in some detail, John's account recalls it very briefly, "They crucified him with two others."

It is as though the memory of it was too painful to recall in detail.

The Gospel of John has a double edge. It is poetic and also personal, theological and also very human. That combination can make it more difficult to read. But the combination is also at the source of this Gospel's richness.

### This Week in Focus

How can readers get into the Gospel of John at home with families or friends during Lent? A lot of the problems people have with reading a Gospel come from bad reading habits. In order to read the Book of John successfully, divide the Gospel into manageable sections. In a sense, John's Gospel is a friend's musings, an attempt to explain to his followers who Jesus was.

# John's Gospel relates emotion of Jesus' life

by Pheme Perkins

"In the beginning was the Word and the Word was with God and the Word was God. He was in the beginning with God. All things came to be through him and without him nothing came to be. What came to be through him was life, and this life was the light of the human race. The light shines in the darkness and the darkness has not overcome it" (John 1:1-5).

Everyone is familiar with the poetic opening of John's Gospel. The references to God's Word and all things coming into existence with the emergence of light and life for human beings take us back to the universe's beginning.

John asks us to imagine all those cosmic spaces and ages right down to our own human world dependent upon the Word which exists with God.

We also hear a note of warning. Could darkness overpower the life-giving light? Unlike our physical life, which we receive even without acknowledging its dependence upon God, we can refuse the light and life of salvation.

The verses at the very beginning of John describe the drama which takes place during Jesus' ministry.

Jesus does not speak as a human prophet or teacher. He speaks a Word which is God's life-giving salvation for believers. He uses the divine name "I Am" to express his identification with the God from whom all things have come (John 8:51-59).

This "I am" is used together with the symbols of God's salvation that are basic to the Hebrew religious tradition: flowing water, bread from heaven, light for those in darkness, the shepherd who will even die for the sheep.

Each chapter in John's Gospel contains a drama of belief and rejection.

Characters in the story find it absurd that a human should claim such a relationship with God. Their hostility moves the plot of the Gospel toward its climax in Jesus' death. But John makes sure the reader knows that Jesus' death was not a victory for darkness.

Christians always have found it difficult to grasp John's message. John challenges Christians to give up simple ideas of Jesus and faith. Jesus cannot be reduced to human categories. We must feel the power of the symbols of salvation that Jesus embodies if we are to be transformed into children of God.

The Gospel also challenges simple ideas of faith. People who see Jesus' great miracles do not always become believers. To come to belief people must be drawn to faith by God.

Sometimes we think that in the end everyone will be saved somehow. John does not agree. The evangelist insists that Jesus is at the center of God's power. Faith or unbelief are the most important decisions we make (John 12:36-50).

John presents the mysteries of our faith: How could a human be the incarnation of the divine Word?

How is it that all human hopes for salvation are focused on belief and unbelief in the God we meet in Jesus?

What does it mean for the church to be united to Jesus like branches on a vine to continue his testimony in the world?

Though we can never answer those questions, we can use the Gospel of John to help us think about our own part in the universal drama of faith.

We can reflect on the Gospel's symbols in a prayerful mood to call up our own experience of God's saving power in a human world that often seems threatened and fragile.



ON EAGLE'S WINGS—In Christian art, an eagle has long been used as a symbol for John the Evangelist. It's no wonder, Father John Castellet, who writes for the National Catholic News Service, explains, for John can "lift you on his wings to a contemplation of the inexhaustible mystery of Christ."

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## FIRST SUNDAY OF LENT

## The Sunday Readings

FEBRUARY 12, 1989

Deuteronomy 26:4-10—Romans 10:8-13—Luke 4:1-13

by Fr. Owen F. Campion

The Liturgy of the Word employs the ancient Book of Deuteronomy as the source of its first reading this weekend. The book is a collection of farewell messages and words of advice by Moses to the Jews. Those messages faithfully were gathered by his followers and treasured in oral tradition over the years. Ultimately, they were recorded in writing.



Strong in this reading are its lessons that no one is so wise nor secure that there is no need for God's mercy and guidance. Every human being is limited. Each person faces some jeopardy imposed by personal fault or imperfection or by human insufficiency itself. The second part of the lesson uplifts that otherwise gloomy estimate of life. Enabling and empowering people of good will is God's own presence. He is essentially and everlastingly merciful.

The reading then calls those thus instructed to give thanks meaningfully for the presence of God in their lives with his mercy and direction.

Of all the writings of the New Testament, few are as sublime in their reflection upon Christian living as the Epistle to the Romans, used this weekend for the liturgy's second reading. Repeating the lesson of the first reading, this selection from Romans proclaims God's great mercy. That mercy heals the wounds of sin, and the blindness of selfishness, and

summons all to hope and to determination in following the Lord Jesus.

St. Paul addressed this epistle to the Christians of Rome. In less than a generation, the Emperor Nero would release his cruel, unreasoned fury upon the Christians of the great city. By that time, they would number many.

However, even before Nero, and after him, circumstances of living were unfriendly to the Christians of the Roman Empire. It was not only that they were hunted as traitors and criminals very often, but the values of the world all around them stood in stark contrast to their own beliefs.

To them, St. Paul wrote his letter of consolation and encouragement. God's mercy endures. God's strength survives. In God's mercy, all have access to that mercy and strength.

St. Luke's Gospel provides the gospel reading this weekend. It is the stern and compelling story of the Lord's encounter with the devil. The reading reveals the kingdom that Jesus came to found. It is not a kingdom of earthly glory. It is within a world over which the devil and personified, absolute, unrelenting evil has command. It is a world allied with evil, in which the devil finds success.

In hearing this lesson, it is important to remember that the Lord stands as also human in nature. He has taken unto himself humanity. In his reaction to the devil, each of us can find satisfaction and peace—for each of us has the power to resist evil.

## Reflection

This weekend the Church begins Lent.

In reality, Lent is a miniature experience in the spiritual life. This weekend's gospel provides a miniature version of the teachings in the Liturgy of the Word. All around is a world very much dominated by sin and by selfish interests. It is not the Christian's world. It is a world redeemed by the Lord Jesus. In him is all the beauty, peace, order, and justice that the world, and life in the world, can provide.

The Church begins its lessons of Lent by reminding us of that fact. We walk as strangers through the world, just as the Christians of Rome walked through unfriendly crowds in the First Century, and the Jews wandered through unknown lands behind the leadership of Moses.

It is not a distressing thought, however, but a call to reality. That reality is brightened by the presence of God in life. God, through his revelation, safeguarded and transmitted each generation by the

Church, sustains us, strengthens us, guides us, and gives us that boldness that rises from hope and from trust in his almighty power.

Lent is a call to reality. It is a reflection of life. It reminds us of the world in which we live, of the discipline each of us needs to fortify self and to be strong in judgment and clear in vision, and of God's great love.

Lent sets before us as a symbolic goal the great feast of the Resurrection, or Easter. That celebration, when fasting ends, and prayer is vivified in the excited announcement that the Lord lives, represents the ultimate goal each believer achieves in the hereafter after having lived a life of faithful service to God.

Lent is a revelation of life and of what is important in life. Moreover, it is promise of God's strength, mercifully conveyed to each sincere believer, and magnificently fulfilled in the life that is to come.

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## THE POPE TEACHES

## Jesus foretold Resurrection

by Pope John Paul II

Remarks at audience February 1

Our profession of faith in the resurrection of Christ is based upon the preaching of the apostles contained in the texts of the New Testament, which bear witness to the Resurrection as a historical fact.

We see in the Gospels that on several occasions Jesus foretold that he would rise from the dead. In the Gospel of Mark, we read that he "began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again."

While foretelling his own death and resurrection, Jesus also reveals the redemptive purpose of these events. He explains that they must happen in order to fulfill the divine plan. Not only the words he spoke but also the miracles which he worked reveal Jesus' power over life and death.

We see this clearly in the raising to life of the son of the widow of Nain, and especially in the raising of Lazarus. The words of Jesus to Martha on the latter occasion clearly show his awareness of being the Lord of life and death: "I am the resurrection and the life; he who believes in me, though he die, yet he shall live, and whoever lives and believes in me shall never die."

Among the events connected with the Resurrection, the first is the discovery of the empty tomb. This in itself does not prove the Resurrection; but it does constitute a sign, a first step toward recognizing the Resurrection as a fact. The women who discovered it, and then Peter and John, were astonished at first, even skeptical, but their uncertainty gave way to firm conviction once they met the risen Lord. It was their direct contact with Christ which lit the flame of faith.

## MY JOURNEY TO GOD

## God's Children

We had all noticed him before, this homeless man with a shopping cart full of "treasures." We never saw him in the same place twice.

One day my journey took me very close—within a few feet—and it was scary. But he was not the threat.

At first, he was off at a distance of about fifty feet. Two men in a pickup truck honked and called him over. He stood close to the truck, looking up at the driver with trust on his face, yet his body was ready to retreat.

Gently a bag of "fast food" was lowered into his hands. Within seconds, the man was on the bus bench wolfing down the fried chicken. That was when I walked by his bench. It was like watching a starving animal!

It doesn't really matter how that man got to be on that bench. A human being, made in God's image, should not have to live like that!

The scary part is that many people think he deserves to live that way. After all, he could "get a job like the rest of us." But could he?

The even scarier part is that many people don't acknowledge that he exists. The good news is that there are people like the young truck driver who think about him and treat him with dignity.

And such encounters can strengthen our determination to use our own special gifts to work with, pray for, and support those who try to help this man—and all of God's children.

—Margaret Nelson

(Margaret Nelson is a member of St. Andrew Parish in Indianapolis.)

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# Entertainment

VIEWING WITH ARNOLD

## Tourist travels without emotional 'baggage'

by James W. Arnold

In "The Accidental Tourist," Macon Leary is a Baltimore-based travel writer who wants to get through life traveling light, without taking on any unpredictable baggage or emotional risks.

Such a philosophy helps to make him a successful author, because it suits American businessmen traveling abroad who want to minimize foreign involvements. As a basis for travel it's not much fun, but as a basis for life it's impossible.

It's safe to say it's not in the divine plan either, although that's the way many of us travel through the dramatic landscapes of our own cities. In any case, that's not what this movie is about.

The issue in "Tourist" is whether Macon (William Hurt in low key), a man whose emotions are as closely guarded as the art treasures in the Louvre, can and will risk emerging from his cocoon. We're not talking major exposure here. As writer-producer-director Lawrence Kasdan puts it, Leary is a fellow who "could take a two-hour journey and move three inches."

This adaptation of Anne Tyler's National Book Critics Award novel is obviously an unusual subject for a film and for Kasdan himself, who started his career on adventure scripts for Lucas and Spielberg, then wrote and directed genre movies like "Body Heat" and "Silverado" as well as the more thoughtful "Big Chill." "Tourist" is decidedly upscale and literate, sometimes slow but with a satisfying



payoff. It's a movie for people who read books.

The memorable lines include two that summarize the values in conflict: "A good marriage can be one safe place we can go; once we've been to that place, we can never forget it." Or, "What matters may not be how much you love someone, but who you are when you're with them."

In addition, the basic structural device intercuts quotes from Macon's travel pieces with events in the story to give them comic or poignant resonance.

The situation bears some resemblance to "Moonstruck," since it describes marital crises in a quirky urban family, and to "Ordinary People," since it deals with educated characters with understated emotions struck by tragedy.

Macon and wife, Sarah, (Kathleen Turner) have lost their young son in an absurdly random act of violence in a "hamburger joint." Sarah thinks he's been too detached and she cannot deal with her first major scene.

What happens (very basically) is that Macon "Moonstruck," since it describes marital crises in a quirky urban family, and to "Ordinary People," since it deals with educated characters with understated emotions struck by tragedy.

One of the movie's assets is that all these people seem taken from life. Each is at various times lovable and less lovable, and like the hero we have to learn to cope with as individuals rather than as good guys and bad guys.

In the end, the estranged wife returns,



'BRILLIANT' PERFORMANCE—Macon Leary, played by William Hurt, attempts to train his incorrigible Welsh Corgi, Edward, in "The Accidental Tourist." The U.S. Catholic Conference describes Hurt's performance as "brilliant" and the film as "one of the most poignant, whimsical films produced in recent memory." Due to a discreetly filmed bedroom scene and implied cohabitation without benefit of marriage, the USCC classification is A-III, adults. (NC photo)

hoping to make a new start, and Macon must choose between what was once the safe harbor of a "good marriage" and the risk of the earthy but lively Muriel and her child, who fills his parental needs. Macon doesn't make snap decisions, so it takes him awhile, and you'll either savor the process or think about getting out of the parking lot early.

The story comes with a twist of wry, since most of the people have a humorously bizarre edge. The Learys especially are a quiet comic delight, a family of eccentrics to cherish and be exasperated by. The brothers (David Ogden Stiers and Ed Begley, Jr.) still live in the big, old, comfortable house of their childhood, mothered by Rose (Amy Wright), a cheerful obsessive homemaker who stores all the groceries alphabetically but can't drive around the block without getting lost.

Macon's efforts to decide his future are paralleled when his editor (Bill Pullman), a sophisticated Yuppie, improbably falls for Rose's old-fashioned innocence ("Love the surprise of her"). But not even marriage can keep Rose from going back to run

things at the Leary house. By the last section, however, Julian and Rose are gone from the film, except in the verbal reports of others.

"Tourist" overcomes its flaws, including a generally secular moral orientation, with its civilized taste and warmly positive feelings about people and the need to be involved in life.

(Tender, subtle romantic comedy-drama about cozily quirky "real" people; satisfactory for mature audiences.)

USCC classification: A-III, adults.

### Recent USCC Film Classifications

The Chocolate War	.....O
Parents	.....O
Physical Evidence	.....A-III
36 Fillette	.....O

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.

## 'Enterprise' looks at American covert operations

by Henry Herx and Judith Trojan

The fourth and final program in the "Secret Intelligence" series looks at how to control American covert operations.

Titled "The Enterprise," the documentary airs Monday, Feb. 13, 9-10 p.m., on PBS. It is worth watching even if you missed the other programs in this thoughtful and balanced series on the secret world of U.S. intelligence-gathering and espionage activities.

"The Enterprise" raises troubling questions about the present state of U.S. intelligence operations and their effectiveness and accountability.

When President Jimmy Carter came into office in 1977, he was determined to limit the CIA's range of covert actions by relying more on data gathered by technological means, especially spy satellites and communications monitoring.

He ran into trouble with this position when, despite repeated CIA assurances that the Shah of Iran's regime was completely secure, the Iranian revolution swept the shah from power. It was the worst intelligence disaster since Pearl Harbor, given the strategic importance of the Persian Gulf.

After Iranians seized hostages and occupied the U.S. Embassy in Tehran, Carter turned to a covert strike force to free the captives. The mission ended in disaster.

When President Ronald Reagan entered office, he embarked on a program increasing the country's intelligence capabilities. There were a number of intelligence setbacks, however, the most costly of which was the bombing of the U.S. Marine barracks in Beirut, Lebanon. In the embattled climate of these years, the

Pentagon created a special anti-terrorist group, the Special Operations Division, and the FBI began surveillance of American citizens who criticized U.S. policies in Central America.

In taking viewers through the recent history of U.S. clandestine operations, TV journalist Bill Kurtis raises some hard questions about the limits not only of power but of secrecy in an open society. Where there is a dispute about the facts, Kurtis presents both sides. He also acknowledges that there are certain matters, such as the Iran-Contra affair, which will remain closed to public scrutiny.

The program's conclusion, however, is to insist that no agency, no matter how patriotic its intentions, can operate outside government control. It is not only unconstitutional, but goes against the very meaning of a free society.

Though our elected officials have the responsibility to account for the activities of the nation's secret, undercover agencies, Kurtis suggests that their task may not be so simple. He ends by asking, "Who will watch the watchers?" The implication, of course, is that it is up to the public to demand accountability. The unresolved questions are "How much has to be kept secret?" and "Who decides what the secrets will be?"

### TV Programs of Note

Friday, Feb. 10, 8-8:30 p.m. (CBS) "This Is America, Charlie Brown! The Building of the Transcontinental Railroad." The fifth segment of this delightful four-hour, eight-part miniseries transports the Peanuts characters back in time to 1863 to follow the troubled construction of the railroad link that connected the Atlantic to the Pacific. Snoopy drives in the final god

spike on May 10, 1869. Educational and entertaining for the whole family.

Friday, Feb. 10, 8:30-9 p.m. (CBS) "Cathy's Valentine." The third animated special featuring the popular comic strip character who constantly falls prey to the angst faced by young, single women. Created and written by Cathy Guisewite, the program is for older adolescents and adults.

Sunday, Feb. 12, 10-11 p.m. (PBS) "A Singing Stream." A documentary portrait of North Carolina's Landis family, who combine unique musical talents, deep religious faith, and strong family traditions in two gospel singing groups, "The Golden Echoes" and "Echoes of Heaven."

Monday, Feb. 13, 8-9 p.m. (PBS) "Europe Goes Nuclear." The fourth program in the series "War and Peace in the Nuclear Age" looks at how the Soviet threat to the NATO forces led England and France to develop their own nuclear arsenals, thereby making Europe the most nuclear-saturated place on earth.

Tuesday, Feb. 14, 8-9 p.m. (PBS) "Back to Chernobyl." Visitor broadcast journalist Bill Kurtis visits Chernobyl in a "Nova" documentary exploring why the disaster happened and what it means for the future of nuclear power in the Soviet Union and elsewhere.

Tuesday, Feb. 14, 9-10 p.m. (PBS) "Children of the Night." Reporting on a band of runaway boys who live on the streets of San Francisco, this "Frontline" program looks at why these young men left their homes and the terrible damage done to them by their life on the streets.

Tuesday, Feb. 14, 10-11 p.m. (PBS) "Public Trust, Private Interests." Exploring the concept of trust between government and between officials and the people they serve

is the third of the "Ethics in America" series. Panelists include Jeane Kirkpatrick, Sen. Alan Simpson, R-Wy., Rep. Newt Gingrich, R-Ga., U.S. Attorney Rudolph Giuliani, and ABC news anchor Peter Jennings.

Wednesday, Feb. 15, 8-9 p.m. (PBS) "Elephant." Filmed in Kenya, Namibia, Thailand, Sri Lanka, and India, this "National Geographic Special" highlights these massive animals as beasts of burden, gods, sources of income, and show-biz amusements. It also looks at the effect of poaching on elephant populations in these lands.

Wednesday, Feb. 15, 9-10:30 p.m. (PBS) "Stacking." The struggle of a Montana family in 1954 to maintain their three-generation ranch and their personal battles to take charge of their lives are the subject of the "American Playhouse" drama, starring Gemma Frowns, Frederick Forster, and Christine Lahti.

Thursday, Feb. 16, 10-11 p.m. (PBS) "The Street." This episode in the "American by Design" series traces the history of transportation, from rivers to railroads to super-highways, and shows how such American institutions as Main Street, Millionaire's Row, Elm Street, and the City Beautiful Movement came into being.

Saturday, Feb. 18, 7:30-8 p.m. (PBS) "The Happy Circus." Three stories from the French day animation series, "Le Cirque Bonheur," take viewers into a world of dreams, fantasy, and childhood within the setting of a traveling circus during a presentation of the "Long Ago and Far Away" family series.

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

## QUESTION CORNER

## Try not to judge others

by Fr. John Dietzen

Q Many of my closest friends have been born and raised Catholic. Like so many people in my age bracket (25-30 years), they claim to be Catholic and yet seem to ignore many fundamentals of our faith, such as going to Mass every Sunday or striving to raise their kids as strong Catholics.

They also use birth control without the least bit of hesitation, or so it seems anyway.

How should this be handled? Jesus often warned of close association with those who do not "follow" him. Just how do you determine the degree to which someone is following him?

I don't want to abandon my friendships, and yet while trying not to be judgmental it's hard to ignore their hypocrisy.

What obligation do I have to help them understand the church and, one hopes, not turn them off? (Illinois)



## FAMILY TALK

## Out-of-control child troubles single mom

by Dr. James and Mary Kenny

Dear Dr. Kenny: I am a single parent with a big problem with my 14-year-old daughter. She hits, kicks, and bites me if she does not get her way. She caused a laceration to my eye two months ago. I told our doctor what happened, but he could do nothing.

As I sit here writing to you, she has kicked my knee three times. I was stepped on while picking up food and water from the floor that she had dumped. Her reason: I wouldn't write a check for \$209 for clothes from a catalog.

If I speak to her, she won't reason with me. If I become angry, she hits me. If I try to stop her in self-defense, she calls my touching her arm "child abuse."

I have tried to get her into counseling, but she has refused. She is strong-willed and against smoking and drugs, but I can't take any more violence. I am desperate and also about nuts. Please reply.—Illinois

Answer: It sounds as though your daughter is out of control and that you don't know how to stop her from physically abusing you. You are in a very difficult situation.

See a psychologist or social worker yourself even if your daughter won't go with you. You clearly need help in developing your own parenting skills, especially in learning ways to change such totally unacceptable behavior.

No hitting or hurting mother. The physical abuse must stop. But how?

As you have already discovered, the lecture-punish method of discipline does not work. While that may tempt some to try to increase the punishment for her unacceptable behavior, I would not advise that. I don't think it will work. Punishment is generally a rather ineffective way to control behavior even though it may gratify some of our own anger.

Perhaps you can offer some reward in the form of bonus points for days or half-days which are free of violence. The bonus points can then be "spent" to obtain some reward. You might also reward her for completing chores and keeping curfew.

What rewards? Whatever might motivate her, but keep it small. You mentioned that she valued money. Twenty-five cents per point might be a reasonable way of saying thank you.

In your sessions or classes with a mental health professional, you will learn other ways to obtain the behavior you want and must have. Look for the book "Toughlove" by York and Wachtel (Bantam 1983).

Toughlove is a self-help program for dealing with rebellious teens. You may want to write their national organization to obtain the address of a nearby Toughlove parent group. (Toughlove, Community Service Foundation, P.O. Box 1069, Doylestown, Pa. 18901)

The situation, however, may be temporarily beyond such a simple resolution. You may need a foster home for one to three months. This would give both of you a much-needed timeout.

The possibility of a foster home might also generate a "flight into virtue." The foster home is not a punishment, but the logical and perhaps only reasonable consequence of beating on her mother. Facing the very real possibility of losing her mother, she may straighten up.

I hope so.

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

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A I admire your zeal. But I have a couple of concerns I believe you might consider.

You say you do not want to be judgmental, but that's what you are when you call them hypocrites. A hypocrite is someone who deliberately does something his or her conscience says is wrong, and is pretending to a goodness that is not really there. You have absolutely no way of knowing whether or not that describes the inner souls of your friends.

You might ask yourself why you feel the need so strongly to determine the degree to which your friends are following Jesus. To have concern for our neighbor's spiritual well-being is good, one of the spiritual works of mercy. To become overly concerned to the point where we need to feel personally satisfied with their personal relationship with God is something else entirely; we quickly may get into territory that is not ours and into water way over our heads.

You ask what obligation you have to help them understand the church and its teachings. A basic moral principle is that no one is obliged to anything that is useless, certain to be ineffective.

Thus, the first question to ask yourself is: Will whatever I say do any good?

As you describe the situation it seems likely you have

made quite clear your disagreements with them and their lifestyles. Perhaps you will do more good in the long run and "help them understand" by your simple witness of a generous and charitable Catholic Christian married life.

This is particularly true since it is not likely you will be able to tell them anything about the church's teachings they do not already know.

Incidentally, you mention, and base your reactions on, mainly two particular areas of moral responsibility, Mass on Sunday and birth control. In no way do I minimize the significance each of these might have in a Catholic's spiritual life.

It is worth recalling, however, that they do not begin to exhaust the criteria by which we identify a true follower of Jesus Christ, criteria which include those he himself taught us in the Sermon on the Mount and elsewhere in the Gospels.

Q In confession recently a priest did not know the answer and suggested I write to you. May the children of two first cousins marry without a dispensation? With a dispensation? (Pennsylvania)

A present church law forbids a marriage within the fourth degree of collateral relationship. That would include first cousins. A dispensation would be required for the marriage of first cousins. The marriage of their children is completely permissible according to Catholic Church law. No dispensation is needed.

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

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## Birthright

A volunteer organization helping women having problem pregnancies with counseling and free pregnancy tests, will be holding a volunteer training session on Thursday, February 16, 1989 at 7:30 p.m.

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# Patriarch says uprising has lasting effects

by John Thavis

ROME (NC)—The 14-month-long Palestinian uprising has created "a new people" and has drawn the Catholic Church more closely into its life and suffering, the Latin-rite patriarch of Jerusalem said.

Patriarch Michel Sabbah said the church now better understands its pastoral role in the Israeli-occupied territories, where individual Catholics and church-run schools and hospitals have been caught "in the middle" of the conflict.

The patriarch, a Palestinian Arab who was born in Nazareth, spoke in an interview Feb. 3 while in Rome to consult with Pope John Paul II and other Vatican officials during his "ad limina" visit.

The uprising has had good and bad effects, Patriarch Sabbah said. On the negative side is the "growing hatred" between the Israeli occupation forces and the Palestinians, and the rising toll of dead and wounded Palestinians.

But there are positive elements, too, he said.

"There is a new mentality and a new people created by this uprising. Everything has changed, and everything will remain changed afterward," he said. For the Palestinians, there will be no going back, he added.

The patriarch described this as a "good" development in several ways.

"We are more conscious of the conflict, of the difficult realities in all the Holy Land. It has a positive effect on Christians, who are more conscious of their role in their society" and their need to take "their stand in a difficult life," he said.

## "There is a new mentality and a new people"

Another positive result can be seen among Israelis, who must "ask themselves how to deal with the Palestinians" and whether the methods adopted so far are just, he said.

There are signs that this is happening, the patriarch said. Even Israeli soldiers recently have questioned the tactics they have been ordered to use against the uprising—evidence, he said, that "there are enough men of good will on both sides to make reconciliation."

Palestinians are seeking a homeland in the West Bank and Gaza Strip, which have been occupied by Israel for more than two decades.

The church has not been a mere bystander in the conflict, the patriarch said. Its hospitals, in Jerusalem and Bethlehem, have filled up with wounded victims.

Its schools, along with others, have been closed by Israeli officials, who fear students may use them as gathering points for demonstrations.

The universities have been shut down for more than a year, with little possibility seen for reopening, the patriarch said. Elementary and secondary schools were reopened Dec. 1 but were closed again in late January. There was no reason for the latest closing, he said, except for "the logic of uprising-repression" that has taken over daily life.

Catholics have been among those detained in mass arrests, he said. Church leaders have requested permission to visit jails, but so far it has been denied, he said.

## "To talk is better than to fight"

"All these are questions which concern us in our religious pastoral service," he said. He stressed that the church, which numbers only 20,000 in the occupied territories, believes its pastoral mission involves all people in the region—including the Moslems and the Jews.

Greater unity between Christians and Moslems has been one result of the uprising, Patriarch Sabbah said. But the church also tries to promote the "moral questioning" of the conflict on the part of Israelis, he said.

The patriarch said he considered the uprising a form of non-violence, given the disproportion between tactics used by occupation forces and Palestinian demonstrators. Most of the more than 300 people killed in the conflict have been stone-throwing Palestinian demonstrators, fired upon by Israeli soldiers.

There have been very few Israeli victims, Patriarch Sabbah said, and "an uprising which has no victims is a kind of non-violence."

The patriarch met with the pope privately Feb. 2, part of his "ad limina" visit to the Vatican. Such visits are normally made every five years, but Patriarch Sabbah was only appointed to his position in Dec. 1987, just after the uprising began.

He said the pope "understands what's going on—that it's a problem of justice and survival for both peoples, Jews and Palestinians."

The patriarch said he is hopeful that "some steps will be taken" to end the conflict soon, despite the apparent lack of a breakthrough in negotiations. In the meantime, he said, the church will keep preaching that "justice is better than violence" and that "to talk is better than to fight."

# Your Mission Sacrifices for 1988

Parish Number	Parish Population	Propagation of the Faith Dues	Mission Sunday Collection	Visiting Missionary Collection	Mass Stipends	Holy Childhood	Other Gifts
INDIANAPOLIS							
1	SS. Peter and Paul	329	\$ 562.50	\$ 746.00	\$ 652.47	\$	\$
2	Assumption	240	138.25	230.50	99.85	110.00	
3	Holy Angels	438	361.00	508.00	586.45		
4	Holy Cross	720	170.00	61.00	1,044.00		
5	Holy Name	3,812	767.00	1,977.00	3,618.52	30.00	
6	Holy Rosary	279		230.45	207.10		
7	Holy Spirit	4,403	401.00	3,250.00	3,758.02	275.00	
8	Holy Trinity	713	414.25	521.00	1,111.00	377.00	
9	Immaculate Heart of Mary	2,053	1,120.00	1,248.25	4,158.64		
10	Nativity of Our Lord	1,644	1,087.12	1,670.05	2,041.06	210.00	214.00
11	Our Lady of Lourdes	1,800	1,446.00	1,404.00	2,039.10		230.65
12	Our Lord Jesus Christ, King	3,788	2,040.00	4,352.00	6,078.50	750.00	283.63
13	Sacred Heart of Jesus	870		871.00	835.00		
14	St. Andrew	986	493.00	506.57	1,168.84	288.00	10.00
15	St. Ann	1,010	248.77	456.00	231.00		29.00
16	St. Anthony	974	599.00	664.00	1,205.39	263.00	631.00
17	St. Barnabas	4,314	1,174.00	1,176.00	5,686.00	275.00	
18	St. Bernadette	1,000			534.66		133.00
19	St. Bridget	314	327.77	417.00	231.21		25.00
20	St. Catherine	729	167.00	508.18	191.00	55.00	
21	St. Christopher	4,883	1,580.00	2,253.50	4,889.50	165.00	
22	St. Clare	2,997	642.92	1,307.00	2,996.12		461.65
23	St. Gabriel	552	170.00	362.79			194.30
24	St. James, the Greater	1,022	991.04	1,274.48	2,108.69		311.00
25	St. Joan of Arc	15	455.00	667.25	2,488.95	250.00	
26	St. John	916	870.00	1,711.85	1,643.41		586.00
27	St. Joseph	4,200	703.00	1,224.00	3,813.50	1,370.00	687.94
28	St. Jude	4,414	730.00	3,686.00	6,764.00	3,320.00	
29	St. Lawrence	4,456	3,836.00	3,052.00	9,445.42		330.00
30	St. Luke	2,091	1,119.00	1,767.50	3,770.00	255.00	225.00
31	St. Mark	230	505.00	482.00	3,934.78		
32	St. Mary	3,167	810.00	1,349.35	3,392.05		933.87
33	St. Matthew	2,904	1,903.50	2,510.00	7,425.77	50.00	25.00
34	St. Michael, Archangel	2,296	1,461.79		359.00		
35	St. Monica	647	180.00	300.00	1,767.00	300.00	100.00
36	St. Patrick	1,280	782.50	1,070.00	1,070.00		315.73
37	St. Philip Neri	4,847	2,114.67	4,907.82	6,102.00		
38	St. Pius X	614	57.00	125.00	313.00		
39	St. Rita	1,220	538.00	780.00	1,463.37		
40	St. Roch	3,240	1,068.00	1,612.88	3,080.22	440.00	364.00
41	St. Simon	3,614	1,691.75	2,108.50	2,267.32		42.70
42	St. Theresa of the Infant Jesus	1,907	108.00	309.00	1,662.50		381.95
43	St. Thomas Aquinas	1,138	846.81	1,010.17	1,828.95	180.00	20.00
44	Aurora	3,401	1,194.50	1,825.00	3,754.40	880.00	436.10
45	Batesville	1,553	661.00	688.00	1,615.28		222.00
46	Bedford						5.00
BLOOMINGTON							
47	St. Charles	2,124	663.00		2,191.78		
48	St. John	1,127	458.75	786.50	1,810.36		
49	St. Paul Catholic Center	6,500		772.00	2,703.16		65.00
50	Bradford	1,237	527.00	662.39	650.72		10.00
51	Brazil	745	800.00	450.00	825.00		
52	Brookville	1,817	1,449.55	1,879.89	1,366.41		618.00
53	Brownsburg	4,415	386.80	1,195.00	4,067.32	220.00	
54	Brownstown	34		172.00	713.00		236.00
55	Cambridge City	630	351.50	623.00			
56	Cannelton	298	\$ 89.00	\$ 192.67	\$ 266.23	\$	\$
57	Cedar Grove	640	155.00	750.00	546.89	225.00	355.00
58	Charlestown	676	223.00	410.00	526.00	165.00	86.00
59	China	117	80.00	78.00	132.20		
60	Clarksville	3,010	726.50	1,519.05	3,966.00		268.00
61	Clinton	956	349.00	393.00	610.00		
COLUMBUS							
62	St. Bartholomew	1,250	354.00		1,784.94		
63	St. Columba	2,227	969.00		2,548.01		
64	Connorsville	2,725	1,115.00	916.00	2,012.29	2,070.00	144.80
65	Corydon	948	120.00	191.00	820.00		625.00
66	Danville	879	283.20	531.46	513.55		
67	Diamond	8					
68	Dover	560	433.00	441.18	258.00		
69	Douglas	183	216.93		312.43		
70	Edinburgh	494	395.50	391.98	304.33		78.30
71	Enochsburg	687	130.00	203.00	600.00		
72	Fortville	1,246	694.00	982.17	633.00		97.00
73	Franklin	125	88.00	283.60	349.30		
74	French Lick	697		169.00	289.70		
75	Frenchtown	417	201.00	108.00	191.83		
76	Fulda	626	255.92	313.20	775.39		106.57
77	Greencastle	2,310	1,024.80	1,082.31	2,579.84		837.00
78	Greenfield	3,209	1,511.55	2,172.39	4,262.89	35.00	240.23
79	Greensburg	4,852	2,673.15	2,465.42	5,411.11		571.00
80	Greenwood	233	352.00	197.00	269.32		1,106.44
81	Hamburg	203	135.00	141.00	144.30		
82	Henryville						

Parish Number	Parish Population	Propagation of the Faith Dues	Mission Sunday Collection	Visiting Missionary Collection	Mass Stipends	Holy Childhood	Other Gifts
<b>JEFFERSONVILLE</b>							
84 Sacred Heart	2,955	222.00	2,014.00	1,698.00		1,176.00	
85 St. Augustine	1,740	589.00	792.00	1,803.50	1,275.00	219.34	400.00
86 Knightstown	252	82.00	120.00	334.45			
87 Lanesville	1,226	866.00	1,301.01	3,080.64	347.00		300.00
88 Lawrenceburg	2,352	1,010.50	1,000.00	1,000.00		234.00	
89 Leopold	657	134.00	378.60	269.45			
90 Liberty	375	825.00	720.00	1,300.00		256.00	
<b>MADISON</b>							
91 St. Mary	1,063	15.00	1,401.25	1,116.42			
92 St. Michael	678	20.00					
93 St. Patrick	375	468.25	775.95	794.26			
95 Martinsville	1,429	790.00	849.00	1,900.00			
96 Milan	501	115.00	167.00	629.00			
97 Millhouse	479	1,140.00	1,058.90	424.75	1,450.00		
99 Mitchell	300	170.00	230.00	875.00			
100 Montezuma	60	145.00	75.00	94.09			
101 Mooresville	896	377.00	785.86	472.65		301.72	
102 Morris	585	428.00	700.00	400.00			
103 Napoleon	563	146.50	202.00	230.50			
104 Nashville	621	504.76	581.73	1,455.45			
105 Navilleton	973	479.00	820.25	1,666.55			695.00
<b>NEW ALBANY</b>							
106 Holy Family	2,235	1,552.00	1,570.25	1,240.50	3,004.85	633.00	
107 Our Lady of Perpetual Help	2,832	844.27	1,107.97	1,899.91			
108 St. Mary	1,605	1,590.00	1,917.00	2,000.05		68.00	
109 New Alsace	495	395.00	250.15	303.70	185.00		
110 New Castle	1,175	314.00	646.63	1,304.23			
111 New Marion	91	52.00	170.00	255.53			
112 New Middletown	189	43.00	64.00	90.63			
113 North Vernon	1,360	792.00	1,284.00	2,083.50		640.00	
114 Oak Forest	68	60.00	136.00	189.76			
115 Oldenburg	1,513	1,389.00	2,190.00	1,530.00			
116 Osgood	714	366.00	957.80	1,267.02			
117 Paoli	104	54.00	98.82	137.95			
118 Plainfield	1,431	558.50	2,162.25	2,993.33		8.16	35.00
<b>RICHMOND</b>							
119 Holy Family	1,027	885.00	1,350.00	2,297.08	225.00		
120 St. Andrew	1,407	786.00	2,863.20	1,575.67	2,562.00		
121 St. Mary	1,470	1,193.00	936.77	2,496.01			50.00
122 Rockville	328	\$ 198.00	\$ 111.00	\$ 342.91	\$ 193.44	\$ 300.00	5.00
123 Rushville	1,385	879.50	1,390.00	1,682.85	1,530.00		235.00
124 St. Anne (Jennings Co.)	207	125.00	211.00	240.50			
125 St. Croix	228	281.00	208.00	326.00			
126 St. Dennis	72	147.00	127.35	227.25	20.00		
127 St. Isidore (Perry Co.)	341	92.00	89.00	84.00			
128 St. Joseph (Crawford Co.)	204	205.00	304.00	354.00			
129 St. Joseph Hill	869	353.00	805.50	557.72			
130 St. Joseph (Jennings Co.)	395	350.00	1,541.00	720.50			
131 St. Leon	774	726.00	1,181.00	498.62	4,100.00	200.00	
132 St. Mark (Perry Co.)	303	215.00	449.00	490.00			
133 St. Mary of the Knobs	2,626	1,672.00	1,700.35	4,884.91	200.00		
134 St. Mary-of-the-Rock	288	209.00	170.00	315.00			
135 St. Mary-of-the-Woods	426	375.00	235.00	413.00	500.00		
136 St. Maurice	480	265.00	229.00	365.00			55.00
137 St. Meinrad	1,066	382.00	296.00	541.65			
138 St. Nicholas (Ripley Co.)	707	623.35	561.00	539.50	486.00	414.00	
139 St. Paul (Decatur Co.)	13						
140 St. Peter (Franklin Co.)	644	397.31	617.55	394.82			
141 St. Peter (Harrison Co.)	204	57.00	86.00	120.00			
142 St. Pius (Ripley Co.)	174		30.00	41.00			
143 St. Vincent (Shelby Co.)	686	635.00	787.80	1,283.27			
144 Salem	413	177.00	204.00	228.00			
145 Scottsburg	488	425.50	645.00	531.35			
146 Seelyville	220	215.00	265.00	330.40			
147 Sellersburg	887	310.25	470.46	973.77		54.25	
148 Seymour	982	969.00	2,263.00	2,922.93	775.00		705.00
149 Shelbyville	2,305	265.00	2,478.92	2,531.90	250.00	834.79	
150 Siberia	235	120.00	75.00	120.00			
151 Spencer	201	59.00	190.56	413.67			
152 Starlight	658	801.36	530.35	696.05		317.91	
153 Tell City	3,125	1,263.75	2,176.94	2,890.19	350.00		237.53
<b>TERRE HAUTE</b>							
154 Sacred Heart of Jesus	1,059	138.07	394.00	1,282.63	1,000.00		
155 St. Ann	240	25.00	180.00	511.58			36.22
156 St. Benedict	1,170	181.00	641.50	2,289.00			
157 St. Joseph	1,703	270.00	397.00	2,682.16			
158 St. Margaret Mary	954	315.56	773.67	687.70			
159 St. Patrick	1,295	1,055.00	2,668.01	2,409.58	125.00		
160 Troy	260	44.00	128.88	296.79			
161 Universal	148	133.00	188.00	160.00			
162 Vevay	192	183.00	145.00	803.17			
163 West Terre Haute	203	149.00	202.00	202.00	750.00		
164 Yorkville	288	299.00	844.00	512.32			
Sisters of Providence		200.00			45.00		
Sisters of St. Francis, Oldenburg		500.00					
Marquette Manor			307.00				
St. Paul's Hermitage			36.00				
Roncalli High School						200.00	
Cardinal Ritter High School				313.85			

NOTE: In addition to what is reported above, donors from the Indianapolis Archdiocese contributed the following amounts directly to the National Office for the Propagation of the Faith in New York, N.Y.:

To the General Fund of The Society for the Propagation of the Faith	\$53,789.00
To the Society of St. Peter Apostle	8,590.00
To a Special Designated Fund and Masses	325.00

# Homelessness has returned as an issue

by Liz Schevchuk

WASHINGTON (NC)—When Barbara Bush went to a shelter for the homeless Jan. 31 to make sandwiches and to read stories to the children, she called attention to a problem camped on the nation's doorway.

In his inaugural address Jan. 20, her husband did not overlook the homeless either.

"My friends," President Bush said, "we have work to do. There are the homeless, lost and roaming; there are the children who have nothing, no love, no normalcy."

Church groups, public officials and non-profit groups have claimed for years that in addition to voluntary efforts, such as those demonstrated by Mrs. Bush, solving the homelessness problem will require a rejuvenated federal role as well.

"The church is proud of its efforts to feed and shelter the poor with some dignity," Bishop James W. Malone of Youngstown, Ohio, testified to a House subcommittee in June 1988. "But society cannot pretend that soup kitchens and shelters are a humane response to poverty and homelessness."

And while "it is appropriate and necessary" for Congress to approve emergency funds for agencies serving the homeless, "this cannot, will not, and should not substitute for federal action to help provide permanent, affordable housing," he emphasized.

*"People who always get hurt the most are those least able to suffer"*

Nearly 3 million people in America are homeless, according to the National Coalition for the Homeless.

"What we're looking for (to reduce those ranks) is a national partnership" involving federal and community cooperation, said Mayor Raymond L. Flynn of Boston, a Catholic layman who headed a U.S. Conference of Mayors' task force on homelessness and hunger.

There is no excuse whatsoever why people are sleeping in the streets," Flynn told a news conference in Washington in January.

Releasing a report based on the problems of homelessness and hunger in 27 cities, Flynn added that "the people who always get hurt the most are those least able to suffer. They don't have the political clout."

The mayors' survey revealed:

■ In 1988, requests for emergency shelter increased by an average of 13 percent, and requests for shelter by homeless families increased by 18 percent.

■ An average of 23 percent of homeless families' requests could not be met.

■ Officials in nearly all the cities surveyed expect requests from homeless individuals and families for shelter to increase further in 1989.

■ One of every four homeless persons in the 27 cities is a child.

■ Every city surveyed cited lack of affordable housing for low-income people as one of the primary causes of homelessness.

■ All cities surveyed used federal government funds, and almost all used state and local funds to provide shelter for the homeless. But with the decline in federal housing assistance, none expected to meet the needs of its low-income citizens in the foreseeable future.

According to the U.S. Catholic Conference, Congress in 1980 during President Jimmy Carter's administration appropriated \$30.8 billion for housing; Carter sought \$33.5 billion. For 1987, Congress appropriated \$7.8 billion; Reagan sought \$2.3 billion.

While it has cut back on housing assistance for lower-income Americans, the federal government has provided tax benefits to middle- and upper-income Americans, such as the home mortgage interest deduction.

*"Justice is best measured by how the most vulnerable of society are treated"*

Meanwhile, homelessness as an issue has returned to Capitol Hill, where several bills dealing with it were introduced in the opening days of the 101st Congress.

One would provide supplemental funding under the Stewart B. McKinney Homeless Assistance Act, a law passed in the previous Congress to provide various forms of assistance to the homeless. Others seek to promote expansion and preservation of affordable housing and provide funds for states to provide emergency shelters for families.

"Housing is being seriously neglected as a national priority," Auxiliary Bishop Joseph M. Sullivan of Brooklyn told a congressional panel last year.

"The quality of justice is best measured by how the poor and most vulnerable of society are treated," added the bishop, chairman of the USCC Committee on Domestic Policy. "By this standard, we are failing—and failing badly—in the area of housing."

# The Active List

The Criterion welcomes announcements of parish and church related activities for The Active List. Please keep them brief listing event, sponsor, date, time, and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206.

## FEBRUARY 10

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

☆☆

St. Gabriel Parish, 6000 W. 34th St. will hold a Fish Fry from 5-7:30 p.m. \$3/person; special rates for children.

## FEBRUARY 10-11

St. Matthew Parish, Indianapolis will sponsor a Parish Retreat conducted by Beech Grove Benedictine Center staff from 7-9 p.m. Fri. and from 9:30 a.m.-3:30 p.m. Sat.

## FEBRUARY 10-12

Father John Maung will present a retreat for women and men on "Who is Our Chris-

tian Family? Who are Our Brothers and Sisters?" at Fatima Retreat House, 5353 E. 56th St. \$65 donation includes \$20 non-refundable deposit. Call 317-545-7681

☆☆

A Married Couples Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

## FEBRUARY 11

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

☆☆

The Music in Catholic Worship seminars continue from 9:30 a.m.-3 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1483 for information.

☆☆

Holy Family Council K of C, 220 Country Club Rd. will hold a Monte Carlo Night at 7 p.m. Free admission. Dinners served 5-10 p.m. Prices start \$7.50. Entertainment and dancing 8:30-11:30 p.m. For dinner reservations call 317-231-3682.

☆☆

St. Joseph K of C, 4332 N. German Church Rd. will sponsor a Las Vegas Night from 8 p.m.-2 a.m. Adults only. \$1 admission.

## FEBRUARY 12

A Pre-Canva Conference for engaged couples will be held from 12-4:55:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 registration fee; pre-registration required. Call 317-236-1596.

☆☆

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

☆☆

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

☆☆

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

☆☆

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

☆☆

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

☆☆

Archbishop Edward T. O'Meara will preside at the



Rite of Election Call to Continuing Conversion service at 4 p.m. in St. Peter and Paul Cathedral, 14th and Meridian Sts.

☆☆

St. Roch Parish, 3603 S. Meridian St. will hold its annual St. Roch Festival from 11:30 a.m.-5 p.m. in the school cafeteria. Spaghetti dinner, games, drawings. Adult diners \$3.50; children \$2.

## FEBRUARY 13

A Liturgical Ministry Formation Program on Phase I: Session V "The Eucharist" will be held from 7-9:30 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

Kevin DeFrey continues the Anniversary Scripture Series with The Gospel of Matthew at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for more information.

## FEBRUARY 14

The Loving You, Loving Me series continues from 7:30-9 p.m. at IUPUI Newman Center, 1309 W. Michigan St.

## FEBRUARY 15

The Catholic Widowed Organization (CWO) will hold a 7 p.m. support meeting; 7 p.m. regular meeting with

speaker Robert Moorman on "How to Pick a Specialist"; and young widowed meeting at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

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

☆☆

The free Lenten Downtown Series sponsored by St. John Parish begins at 12 noon with Father Jack Porter on "Guilt, Anxiety and Alienation" at L.S. Ayres downtown Club Room adjacent to the eighth floor Tray Shoppe. Bring bag lunch or buy in Shoppe.

☆☆

Secunia Parents' Group will sponsor a program in the school library at 7:30 p.m. on Teens and Church featuring speakers Bob Meany from OCE and Father Carl Miltz. Enter east doors. For information call Dan and Ginny O'Brien 317-356-2604 or 317-899-KIDS.

☆☆

St. Gabriel Parish, 6000 W. 34th St. will present a Family Lenten Program on "Lan-

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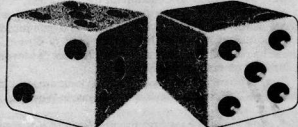
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# Youth News and Views

## Ritter graduate tackles TV for fun and profit via commercials

by Mary Ann Wyand

Remember The Kroger Company's television commercial featuring an Indianapolis Colt dashing up and down the supermarket aisles on a quick shopping trip?

Well, it wasn't really a member of the National Football League team under the official Colts helmet and No. 41 jersey. But it was someone accustomed to wearing shoulder pads.

The athlete in question is Charles Ervin, Jr., a 1988 graduate of Cardinal Ritter High School, who coincidentally wore the same number as a defensive end and special teams member of the Ritter Raiders.

Also a member of the Holy Angels Parish youth group, Charles plans to enlist in the United States Air Force in June. Until then, he works part-time in sales for The Gap at Keystone at the Crossing and does occasional television commercials through the Act I Model and Talent Agency.

Although you couldn't really see his face under the football helmet, Charles told *The Criterion* he has been amazed at the number of people who have asked, "Are you the guy in the Kroger commercial?"

His mother, Marilyn Crain, and father, Charles Ervin, Sr., recognized him, of course, and are proud of their son's accomplishments. And Cardinal Ritter High School faculty and students, who remembered his distinctive running style and knew who it was, like to tease him about his acting career.

But the Holy Angels parishioner doesn't want anyone to think his TV commercials have made him arrogant or conceited.

"My relatives are saying, 'People are talking about you, and you've got the nerve to be bashful!'" Charles admitted.

"It was really odd seeing myself on TV the first time. It was really different."

During an all-day film session at the Kroger store in Lebanon on August 16, Charles spent hours running up and down the aisles collecting groceries as the production crew offered instructions and laughed about how funny it would be to watch the finished commercial.

"Funny?" Charles responded. "It's not going to be funny!"

But the director just laughed again. "Yes it will," he replied. "We're going to speed up the film!"

Ritter football coach Rick Carrico recalls Charles as "a great kid." The commercial was "very appropriate. He's a real outgoing kid, and he's not afraid to talk."

Charles has yet to get his first speaking role, even though he has done other television commercials for Bank One, I.T.T. Technical Institute, and H. H. Gregg.

"I had to play a student in the Bank One and I.T.T. commercials, and that was really hard," he joked. "I had just graduated from high school, and I said, 'I don't know how to do this!'"

Television commercials are "so much more technical than you would imagine," he added. "In one commercial, I had to walk in, pick up a box, and walk out, but we rehearsed that a lot to get it just right."

But Charles is accustomed to lots of practice. At Ritter, he played on the varsity football team for three years and also ran track in the 100-meter dash and competed in the high jump event.

"I was pretty much an average athlete," he explained. "I held my own."

His modest description of athletic talents includes a brief mention of clearing the 6-foot bar in the high jump



TELEVISED—Cardinal Ritter High School graduate Charles Ervin, Jr. of Indianapolis earns extra money doing television commercials. He discussed his TV work at the Holy Angels rectory. (Photo by Mary Ann Wyand)

competition and "almost" making it over at the 6'2" mark during one track meet.

So how many people can do that?

Charles just laughed, then said he is looking forward to learning civil engineering in the U.S. Air Force. He begins basic training at San Antonio, Texas, in June.

"I wanted to get some work experience, earn some money, and see the world," he said.

And maybe, in his spare time, Charles can earn some extra money doing military recruitment commercials. He could be the handsome young airman looking up at the sky while the voice-over says, "Uncle Sam wants you!"

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## Brebeuf retreat looks at materialism in life

Brebeuf Preparatory School freshmen and sophomores recently participated in an all-day campus retreat on "Living in a Material World." During the retreat, students focused on developing and maintaining self-esteem and also studied the influence of peer pressure.

The Fountain Square Fools, a mime troupe from Cincinnati, Ohio, entertained the students in the school chapel. The retreat ended with an interfaith prayer service.

☆☆

Shawnee Memorial High School junior Bradley Miller of Madison participated in the Ninth District Congressional Essay Competition on "Americanism and Government" as part of an American Legion district scholarship contest. He earned a \$100 savings bond for his essay and test results.

☆☆

If snow falls, St. Monica Parish youth group members will journey to Paoli Peaks Feb. 24-26 for a weekend ski trip. Contact Mary Gedeemer, youth minister, at 317-253-2193 for reservation information.

☆☆

Registrations are still being accepted for the Terre Haute Mid-Winter Youth Rally Feb. 18-19. Contact Tom Parlin, youth minister for the Terre Haute Deanery, at 812-232-8400 for reservation information by Feb. 10.

☆☆

Artist Joanne Booth, a junior at Shawnee Memorial High School in Madison, was recognized in the Scholastic Art Competition for central and southern Indiana recently. The competition features talented artists from school art departments in 46 counties and is part of a nationwide art contest for students in grades 7 through 12. Winners were selected from more than 4,600 entries submitted for judging.

☆☆

As part of Catholic Schools Week, students at Shawnee Memorial High School in Madison participated in a Living Rosary, Spirit Day, Parents and Grandparents Day, and hosted Pope John XXIII School students.

☆☆

Outstanding soloists will be selected in three categories during the Catholic Youth Organization's annual Archdiocesan Music Contest Feb. 11 from 9 a.m. until 3:30 p.m. at Chatham High School. All judging sessions are open to the public.

Student musicians will compete in piano, instrumental, and vocal categories on Saturday, then the winners will entertain the public during a special performance at 7 p.m. Feb. 26 at the Lilly Theatre in The Children's Museum.

# Congress as well as court tackles abortion

by Liz Schevchuk

WASHINGTON (NC)—Because all eyes are on the U.S. Supreme Court, the white-domed Capitol across the street could get overlooked this year as a front in the anti-abortion fight.

But as an equal partner in the three branches of government, the U.S. Congress wields important clout in determining policy over such controversial issues as abortion.

Indeed, pro-life forces in the House of Representatives introduced various pieces of abortion restriction legislation within days of the 101st Congress' arrival in January.

Nonetheless, "all eyes are on the Supreme Court," said Douglas Johnson, legislative director of the National Right to Life Committee. "Probably, for the next six months, most energies are going to be directed toward the general public" and the Supreme Court debate, he said.

The Supreme Court in spring will hear arguments on a Missouri abortion-control law. Pro-lifers hope the new case leads to an overturning of the 1973 Roe vs. Wade abortion decision, or failing that, to at least a partial cutback in the perceived "right" to legal abortion.

At the same time, though, some old but important pro-life issues will return to the Capitol, Johnson noted.

One thing he expects is a renewed effort to pass the Equal Rights Amendment, which was first introduced in 1923, made progress decades later in the 1970s, but failed in the 1980s to win support from enough states to become a constitutional amendment.

The ERA, introduced this year in the House as Joint Resolution 1, says that "equality of rights under the law any state on account of sex shall not be denied or abridged by the United States or by

"Women have waited long enough, the ERA needs to be incorporated into our Constitution now," said Rep. Don Edwards, D-Calif., in introducing the measure.

Abortion critics, fearing the ERA could be used to justify a continued right to abortion, want the measure to include an "abortion-neutral" amendment so that the ERA cannot

be construed as guaranteeing a right to abortion, Johnson said.

After a protracted battle, such an "abortion-neutral" provision was eventually included in the Civil Rights Restoration Act, a key civil rights measure that Congress approved in 1988.

Johnson said the same issue will be back in the form of the ERA. Use of the ERA to promote abortion "is not just a hypothetical but a very real danger," since efforts already have been made at the state level to do so, he added.

Thus, Johnson said, unless the ERA is altered, "it would provide a constitutional basis for abortion even without Roe vs. Wade. That's the problem with it. That's what the fight will be about."

Efforts also are under way on Capitol Hill to amend the Constitution to directly ban abortion.

On Jan. 3, the House's first day in session, Rep. Virginia Smith, R-Neb., introduced House Joint Resolution 25, stipulating that "no unborn person shall be deprived of life by any person. Provided, however, that nothing . . . shall prohibit a law permitting only those medical procedures required to prevent the death of the mother."

Led by Rep. Bob Dornan, R-Calif., on Jan. 24, 15 House members introduced another proposal—the so-called "paramount" human life amendment favored by March for Life organizers—as House Joint Resolution 91.

Dornan's amendment declares that "the paramount right to life is vested in each human being at the moment of fertilization, without regard to age, health or condition of dependency."

Constitutional amendments aren't the only abortion-related legislation pending so far, either.

Rep. Bill Emerson, R-Mo., revived a version of the

"president's" bill or "superbill," proposed in 1987 at the behest of the Reagan White House.

Emerson's bill, like the Reagan predecessor, declares that Congress finds that "abortion takes the life of an unborn child who is a living human being," that "a right to abortion is not secured by the Constitution of the United States," and that the Supreme Court "erred" in its 1973 abortion ruling. It would prohibit use of federal funds for abortions except where the life of the mother would be endangered.

Other issues with a pro-life impact remain unresolved from the last Congress as well.

For example, Feminists for Life, an anti-abortion group, urged support for legislation to allow parents time off from jobs, without penalty, to care for newborn, sick or adopted children.

"This bill is one of our priorities, because it would help in removing one of the many unfair pressures on women for abortion," Rachel MacNair, Feminists for Life president, wrote in a Jan. 5 letter to Rep. Christopher H. Smith, R-N.J., co-chairman of the Congressional Pro-Life Caucus.

Legislation often takes a long time to pass, so the Supreme Court's verdict on the Missouri law is likely long before all the pro-life measures pending in Congress see much progress.

If the court meets pro-lifers' highest hopes and outlaws abortion, some of the proposals pending across the street might be rendered meaningless.

But if the high court reasserts its belief in Roe vs. Wade, or merely limits but does not abolish legal abortion, "all eyes" may revert to the Capitol, to legislative remedies and the ongoing fight for an anti-abortion amendment to the Constitution.

## Pope meets with Soviet rights activist

VATICAN CITY (NC)—Soviet human rights activist Andrei Sakharov had an unusually long evening meeting with Pope John Paul II on Feb. 6. The meeting with the pope was 80 minutes long and outside normal audience hours.

Normally, private papal audiences with people who are not world or government leaders are scheduled to last 15 minutes.

The pope wanted the meeting held outside the normal morning audience hours so that it could be extended beyond usual limits, said Joaquin Navarro-Valls, Vatican press spokesman.

The meeting was marked by a "very cordial atmosphere," he added.

The Vatican spokesman did not say what Pope John Paul and the Soviet dissident discussed.

Accompanying Sakharov at the papal meeting was his wife Yelena G. Bonner and a Russian-Italian translator.

It was Sakharov's first meeting with the pope and the second for his wife. She had a private session with Pope John Paul on Dec. 6, 1985, while her husband was still on internal exile in Gorki for his human rights activities. Gorki is a major city in central Russia that was off-limits to Westerners.

Sakharov is a prominent Soviet physicist who, years ago, participated in the development of the Soviet's hydrogen bomb.

## Church plays role in Latin America

(Continued from page 1)

the respect of human rights; for the defense of our Roman, Christian, apostolic, Catholic religion."

Rodriguez was sworn in as Paraguay's new president Feb. 3, and Auxiliary Bishop Eustaquio Pastor Cuquejo Ferra of Asuncion later said there was strong hope that the ousted would usher in "a new age" of democracy for the country.

In Buenos Aires, Argentina, Father Antonio Puigjane told reporters he voluntarily gave himself up to police "in order to clear myself of any responsibility in the assault" on the La Tablada army barracks.

The priest had been sought for his role as one of the leaders of the "Todes por la Patria" ("All for the Fatherland") movement. About 50 movement members staged the Jan. 23 armed assault, which left 36 soldiers, policemen and guerrillas dead and 63 wounded. Fourteen of the attackers were arrested, and eight managed to escape, police said.

At the root of the attack were growing divisions within Argentinian society over whether the military should be granted amnesty for human rights abuses committed during the "dirty war" against leftist guerrillas during the 1976-83 military regime.

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# Pope calls for laity to evangelize

(Continued from page 1)

women," provisions which "must be more commonly known." Vatican officials said this particularly applied to countries or regions slow to involve women in such structures as parish councils.

Instead of breaking new ground, the pope made clear in the exhortation that what is needed is action, not theories and plans. The challenge of the 1987 synod, he said, was to suggest "concrete ways" that the "rich 'theory' on the lay state" of the Second Vatican Council "can be translated into authentic church practice."

The pope's belief that the council continues to be a reliable guide is underlined by his numerous references throughout the exhortation. Of its 224 footnotes, more than one-third cite conciliar documents, far more than the citations of the synodal propositions themselves.

This sense that the theoretical and theological issues have been dealt with is repeated in the discussion of the role of women in the church. "Above all the acknowledgement in theory of the active and responsible presence of woman in the

church must be realized in practice," the pope urged.

If lacking in new proposals, the exhortation repeats Pope John Paul's frequent call for a general renewal of the church to meet the challenges of modern life. It is a theme sounded by the pope since the first day of his pontificate. In fact, the exhortation's most impassioned passage is a quote from that first talk: "Do not be afraid! Open, indeed, open wide the doors to Christ!"

*"It is not permissible  
for anyone  
to remain idle"*

But the exhortation also strikes a note of impatience. The state of the world "calls with a particular urgency for the action of the lay faithful," the pope said in the introduction. "If lack of commitment is always unacceptable, the present time renders it even more so. It is not permissible for anyone to remain idle."

The laity's primary mission is to and in the world, the pope repeatedly said. One of

the "temptations" of lay Catholics is "being so seriously interested in church services and tasks" that they fail to meet their "responsibilities" in the world.

Throughout the exhortation is woven the imagery of a vineyard. The vineyard is the world, racked by economic inequality, abortion and other assaults on human dignity and human life, religious indifference or hostility. But the laborers in this vineyard are few, in the papal view.

"Whole countries and nations where religion and the Christian life were formerly flourishing and capable of fostering a viable and working community of faith are now put to a hard test" and even subject to a "radical transformation as a result of a constant spreading of an indifference to religion, of secularism and atheism," the pope observed.

In those countries where "many vital traditions of piety and popular forms of Christian religion are still conserved," they are threatened by a multiplicity of process, including secularization and the spread of sects.

"A mending of the Christian fabric of society" and of "the ecclesial community

itself" is urgently needed, the pope said. The solution he proposes is a re-evangelization, and the laity is to play a key role.

Jesus' command is to "go and preach the Gospel," and the present state of the world "absolutely demands that the words of Christ receive a more ready and generous obedience," he said.

Many people shirk the task of evangelization, and one reason for this is the "unwarranted separation" between a person's private spiritual life and his or her life in the world. For this reason, the church must make a priority an ongoing formation which emphasizes the "unity of life," the pope urged.

This formation must be spiritual, doctrinal and social, girding Catholics to bear witness that Christianity has the "only fully valid response" to the world's problems and hopes.

It is in this context then that the pope addresses other issues raised by the synod: the renewal of parishes, the role of movements, the vocations of men and women. What prepares lay Catholics to evangelize the world is to be encouraged and retained.

It is a message dear to the pope, one he delivers during his many pastoral voyages and to countless groups he meets with in Rome. It is also a message he apparently believes the church's laity and pastors still have not taken to heart.



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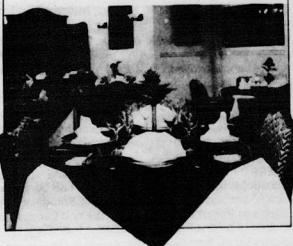
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PLU #38



PLU #12

## BOOK REVIEW

## Sanctuary movement studied

*Sanctuary*, by Ann Crittenden. Weidenfeld & Nicolson (New York, 1988). 410 pp., \$21.95.

Reviewed by Brian T. Olszewski

This could have been a novel. It has all the components of good fiction: well-constructed plot, drama, comedy, character development. At the conclusion, one is left to think.

This isn't a novel; it is a detailed, well-researched account of the sanctuary movement. It is an opportunity for the reader to meet those who established the movement, those who benefited from it and those who attempted to dismantle it in court.

Crittenden is a reporter. Thus, one can understand why

she thoroughly answered the lists of who, what, where, when, how and why questions. She answered them not in her own words, but in the words of the people who are the sanctuary story.

(She does make at least one factual error. Writing about a letter sent by Archbishop Arturo Rivera Damas of San Salvador to Cardinal Timothy Manning of Los Angeles, she refers to the latter as "auxiliary bishop of Los Angeles.")

Not everyone will have a detailed knowledge of the conditions in El Salvador and Guatemala that inspired a handful of people to transport and house refugees from those countries. Crittenden provides all the background one will need to understand what took place.

Those who have followed the saga of the sanctuary movement for the last nine years will appreciate this record

of the activities. They will understand the amount of work that went into compiling this text.

Those who have only a passing familiarity with the movement will be well-educated by reading this book. They will begin to understand why sanctuary workers took the risks they did. As a result, they will be left to think.

(Olszewski is the director of the office of communications for the Diocese of Gary.)

## 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*.

† **APSLLEY, Jordan M. Moffett**, infant, St. Gabriel, Connersville, Jan. 25. Son of Kent and Gina (Moffett); grandson of J. Conway and Beverly Moffett, and Mr. and Mrs. Robert APSLEY.

† **DICKSON, Luther Howard**, 68, St. Anthony of Padua, Clarksville, Jan. 24. Father of Bruce, Ronald and Sue Anna; brother of Sherman and Edmund; grandfather of one.

† **FISHER, Marguerite**, 100, St. Anthony of Padua, Clarksville, Jan. 19. Mother of Harriette F. Wayman; sister of Harriet C. Litzler; great-grandmother of two.

† **GROHOVSKY, Andrew**, 72, Sacred Heart, Terre Haute, Dec. 13. Father of Patricia Serban; brother of six; grandfather of one.

† **HAUSER, Walter**, 70, St. Paul, Tell City, Jan. 30. Husband of Zella Mae; father of Pam Krieg and Joane Little; brother of Edward, Albert, Raymond, Stella Kieser, Anna Frierler, Thessa Stroud, Wilma Bledsoe and Hilda Schriever.

† **HEATH, Evelyn L.**, 73, Annunciation, Brazil, Jan. 26. Mother of William T.; daughter of Lora Buttermann.

† **JOLLY, Jean (Hurst)**, 83, St. Augustine, Jeffersonville, Jan. 29. Mother of Jeremy Brandenburg; sister of Irene D. Phillips; grandmother of three; great-grandmother of four.

† **KAPPEL, Raymond**, 78, St. John the Baptist, Osgood, Jan. 29. Husband of Ethel (Freely); father of Louis, Norman, Marty, Frank, Richard, Alvin, John, Steve, Edna Yagam, Carol Bradley, Velma Armstrong, Rosemary Hooten, Regina West, Martha Peasley, Christina Hoff and Debbie; brother of Lawrence, Frances Gauck and Agnes Curtis; grandfather of 40; great-grandmother of eight.

† **KOERS, Vernon F., Sr.**, 62, St. Philip Neri, Indianapolis, Jan. 30. Father of Catherine F. Wensler, Kimberly A. Pacheco, Jessie M., Vernon F., Jr., Gregory H. and Keith P.; brother of Gilbert, Marie Baldus, Mildred Bowman and Dorothy Rogers; grandfather of 12.

† **OEHMANN, John Lee "Skeeter"**, 80, St. Anthony of Padua, Clarksville, Jan. 23. Father of John Sidney, Donald C., Mary Jane Landwehr, Louise Edgington and Carolyn A. Spears; grandfather of 19; great-grandfather of 29.

† **PATTERSON, Charles "Chucky"**, Joseph, Jr., 30, St. Thomas Aquinas, Indianapolis, Jan. 25. Son of Charles, Sr. and Zenobia (Black) Patterson Green; brother of Nancy, Delicia Ann Green, Keith Vincent, Lance Thomas, Jon DeWayne Hyde and Theodore Green III.

† **QUAY, Jack Joseph**, 61, St. Monica, Indianapolis, Jan. 29. Husband of Margaret.

† **RISCH, Mary Elizabeth (Betty)**, 72, St. Mark, Indianapolis, Jan. 27. Wife of Carl A.; mother of Victor L., Anna Marie Marsh, Charles E. and Paul W.; sister of Charlotte Harmering; grandmother of eight.

† **SHERRILL, Lori D.**, 24, Our Lady of Lourdes, Indianapolis, Jan. 27. Wife of Mark A.; mother of Jessica, Scott and Aaron; stepmother of Brandy; daughter of Ellen and Robert Strother; sister of Lawrence D. Strother; granddaughter of Jeanne Kutche.

† **SHERRILL, Cameron**, stillborn, Our Lady of Lourdes, Indianapolis, Jan. 23. Son of Mark A. and Lori D.; brother of Jessica, Scott and Aaron; stepbrother of Brandy; grandson of Ellen and Robert Strother, James Lee and Carolyn; great-grandson of Jeanne Kutche and Martha J. Bruce.

† **SMEDINGHOFF, Angela**, 93, St. Mary, Richmond, Jan. 28. Mother of Phyllis Messmer, Marilyn Sue Warner, George W. and James J.; grandmother of 10; great-grandmother of six.

† **SOTTONG, Harvey**, 78, St. Michael, Brookville, Jan. 27. Husband of Marie; father of James and Thomas; brother of Hazel Feltz, Marilyn Newforth and Selma Weber; grandfather of two.

† **THEOBALD, Joseph A.**, 78, Our Lady of Lourdes, Indianapolis, Jan. 25. Husband of Inetta (Banka); brother of Maynard, Rosetta Soukup and Rosella Hagist.

## Providence Sr. Mary Colette dies

**TERRE HAUTE**—Providence Sister Mary Colette Reincke died in Union Hospital here on Feb. 2. The Mass of Christian Burial was celebrated for her on Feb. 4.

The former Eleanor Reincke was 72. She was born in Chicago and entered the Congregation of the Sisters of Providence in 1935, professing final vows in 1942. She taught in schools in California, Illinois, Indiana, North Carolina and Texas.

Sister Mary Colette taught at St. Anthony and Holy Cross schools in Indianapolis, and at St. Patrick in Terre Haute, in the Archdiocese of Indianapolis. She obtained an LPN license in 1968 and then served as a licensed practical nurse in California and in the infirmary at St. Mary of the Woods.

One sister, Lorraine Hoban of Oak Park, Ill., survives, as well as nieces and nephews.



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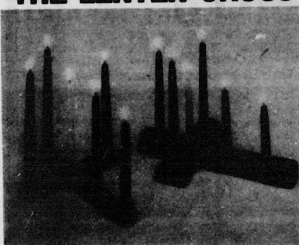
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# Pope sees promise in new lay movements

by Greg Erlandson

VATICAN CITY (NC)—When Pope John Paul II addressed the issue of new lay movements in his recently released apostolic exhortation on the 1987 World Synod of Bishops, he showed that the Vatican sees great promise in their spiritual efforts.

The pope said they could be "precious help" in bolstering faith in a secularized world.

Debate on the movements during the 1987 synod on the laity was drawn between those concerned about keeping them in line with hierarchical authority and those who saw a need for the "new wine" of the movements in the old wineskin of church structure.

While Pope John Paul made it amply clear that he believes the movements should remain faithful to the church's magisterium, or teaching authority, and its leaders, he emphasized the notion of a "new era" of lay endeavor in his exhortation, "Christifideles Laici: The Vocation and the Mission of the Lay Faithful in the Church and in the World," released Jan. 30.

The label "new movements" is applied to quite diverse phenomena: the charismatic renewal, Schonstatt, the Neocatechumenal Way, Focolare, and Communion and Liberation. Along with these international groups are countless other local, national and regional associations.

What they all share is a more loosely defined relationship with the church hierarchy than traditional lay organizations such as Catholic Action and the Knights of Columbus.

In the four synod propositions concerning new movements, delegates stressed the issue of authority.

*The pope emphasized the notion of a "new era" of lay endeavor*

New movements "ought to have room to advance, where there is need, after informing the bishop and giving due consideration to the governance of the diocese or region," said Proposition 14.

Proposition 15 outlined those authorized to judge the movements: local bishops, regional conferences and the Vatican in cases of international groups. It asked the pope for some type of formal approval of international movements, a request now being studied by the Pontifical Council for the Laity.

In Proposition 16 the synod suggested criteria for judging the movements, including:

► "Founders and associates (of movements) are bound above all to subject themselves to the authority of the legitimate local pastors and the supreme pontiff" and be "always ready to cooperate" in carrying out pastoral plans.

► "In a special way they ought to recognize and honor" dioceses and parishes.

► Public activities by movement members must be distinguished from activities by the local church community.

Proposition 17 said movements "must look with trust toward the clergy," particularly those who advise or counsel them.

While not ignoring the concerns of the local churches, in

his apostolic exhortation the pope chose to emphasize the promise of a "new era of group endeavors of the lay faithful."

The new movements can help transform society and at the same time serve as a "precious help" for individuals seeking to remain Christian in the midst of a secularized world, he said.

In line with the pope's overall themes in the exhortation of formation, re-evangelization and renewal, his list of criteria for judging the movements included:

► The "primacy given to the call of every Christian to holiness" and efforts to unify the daily lives of members and their faith.

► Proclaiming and teaching the faith "in obedience to the church's magisterium."

► Participation in the church's apostolic goals, including Christian formation and a "missionary zeal."

► A committed presence in society so that they are "fruitful outlets for participation and solidarity in bringing about conditions that are more just and loving within society."

The pope also listed unity with the local bishop as well as a "filial relationship to the pope, in total adherence to the belief that he is the perpetual and visible center of unity in the universal church."

The pope was quite specific about the "fruits" by which these criteria should be verified: renewed appreciation of prayer, contemplation and the liturgy; increased vocations to marriage, the priesthood and religious life; participation in church activities on local, national and international levels; a commitment to catechesis; a dedication to charitable, cultural and spiritual works; a spirit of detachment and evangelical poverty; and a record of conversions among the unchurched and the lapsed.

This can only come as good news to movement leaders, who in general emphasize these points.

Above all, the pope's exhortation makes it clear that the new movements are being taken seriously in the Vatican, and that they are expected to be a lasting presence in the post-conciliar church.

In light of his criticism of many Catholics for their lack of public witness, the pope seems to believe some "new wine" to discomfit "old wineskins" may be just what the church needs.

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# Pope tells Middle East leaders to avoid 'intransigent attitudes'

by Agostino Bono

VATICAN CITY (NC)—Pope John Paul II has asked Middle Eastern political leaders to "avoid intransigent attitudes" that could block peaceful solutions to the region's conflicts.

The pope especially criticized fighting in Israeli-occupied territories, saying it is destroying the human values necessary for peace.

As an example, he cited the closing of Vatican-sponsored Bethlehem University, located on the West Bank in the town where Christ was born.

The university has been closed for a year and a half "and constitutes a silent witness to a political conflict, which leads among other things to the destruction of values essential for the construction of a civilization worthy of humanity," the pope said Feb. 3.

The university was closed as part of a general Israeli policy of shutting down Arab schools because of violent demonstrations against Israeli occupation.

In a talk to Latin-rite bishops from Israel and Arab countries, the pope also asked for an end to the fighting in Lebanon, respect for the right of the region's peoples to live in peace in their own homeland and religious freedom for minorities.

The bishops included Latin-rite Patriarch Michel Sabbah of Jerusalem, the first Palestinian to head the patriarchate.

They were at the Vatican for "ad limina" visits, required of bishops every five years.

The pope told the Catholic leaders to encourage peaceful solutions to overcoming the region's "difficult socio-political circumstances."

Political and government leaders "are invited to avoid intransigent attitudes or decisions which could distance them from the prospects of finding adequate resolutions to conflicts," the pope said.

Recently, Israeli Prime Minister Yitzhak Shamir revived a proposal for Palestinian autonomy in the Israeli-occupied West Bank and Gaza. The plan would include pulling Israeli troops out of heavily populated Palestinian areas.

Shamir's proposal has been rejected by Palestinians

before, and the prime minister has in the past rejected negotiations with the Palestine Liberation Organization—recognized by most Palestinians as their representative group.

"All the peoples of the Holy Land, Lebanon and the entire region have the inalienable right to live in peace, freedom and dignity in their own homeland," the pope said.

"Political and social peace can become a reality only through an authentic and concrete respect for the rights of all, including the right to religious liberty," he added.

The pope noted that Catholics are a small minority in the region, with Islam the dominant religion.

"If, for historical reasons, a state accords special protection to a religion, it still has the obligation to guarantee personal and communal freedom to minority religions," he said.

"Unfortunately, it is not always like this," he added.

The pope encouraged Catholic-Muslim dialogue as a way to overcome these problems.

"There exists an enormous possibility for understanding and cooperation among Christians and Moslems," he said.

## Bethlehem U. could be 'source of peace'

by Tracy Early

NEW YORK (NC)—Christian Brother Anton De Roeper, head of Bethlehem University on the West Bank, said Feb. 3 in New York that a principal issue for the future of the university, shut down by the Israeli authorities for more than a year, was how to become "a source of peace and reconciliation."

The vice chancellor of the Vatican-sponsored university said he did not know what attitudes young Palestinian Arabs had toward Israel now, but they were "very angry." "We have 1,500 students when we have them," said Brother Anton, who is the school's chief administrative officer. He added that about 32 percent were Christian, the rest Moslem and all Palestinian Arab except for a few Palestinian Armenians.

Assessing student attitudes is difficult, he said, because it has been more than a year since normal classes were held. The university, run by the Christian Brothers, has been shut down numerous times by Israeli officials in its 16-year history because of student demonstrations.

Brother Anton became vice chancellor in 1987. In October of that year, a violent demonstration at Bethlehem University led to the death of a student and closing of the university by Israeli authorities, he said.

After a three-month suspension, he said, the university

opened for one day, Feb. 1, and was then closed again. In the meantime the Palestinian uprising had begun, he said, and all six of the West Bank universities were closed. Now, he said, schools at all levels, even kindergartens, are closed.

"Any attempt even at private teaching is regarded as an offense that makes you liable to prosecution or, worse, detention," he said. Detention is worse, he said, because it is imposed without any legal process.

He said Israeli Prime Minister Yitzhak Shamir called the West Bank universities "terrorist colleges." But demonstrations have become more serious since they were closed.

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