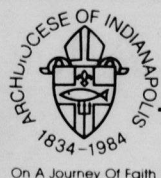


the CRITERION



On A Journey Of Faith

Passage of tax credit for computers follows long battle

A bill allowing an Indiana state tax credit for donating computers to private accredited schools was considered won, but almost lost, before the 1984 session of the Indiana General Assembly was gavelled to a halt.

M. Desmond Ryan, Indiana Catholic Conference (ICC) executive director, said the bill's near derailment followed intense lobbying by all public school lobby organizations, which consistently try to block benefits to Indiana students attending non-public schools.

Public school lobbying was successfully countered by ICC and its networkers, and by the Indiana Non-Public School Association (INPEA).

As introduced, with the support of the ICC and INPEA, the bill would have benefited students attending any of the 808 registered non-public schools in Indiana. Over ICC and INPEA objections, the bill was amended to limit benefits to the 283 non-public schools accredited by the Indiana Department of Public Instruction, the same agency which accredits public schools. But the bill still came under heavy attack from public school groups. The majority of Catholic schools—225—are accredited.

The tax credit bill ran into problems in the Senate on what was expected to be a routine concurrence vote approving an amendment added in the House. Because of conference committee action on a related bill, the vote was delayed nearly a week,

prolonging lobbying time. The final vote came at 10:30 p.m. on Feb. 27, the next to last session day and the day when Indiana was blanketed with snow. Legislators' desks were stacked with bills still to be debated.

Twenty-six votes—a constitutional majority—were needed to pass SB 180. Final vote was 26-21, a victory which ICC believes could not have been achieved without the efforts of many who contacted their own senators, urging support for the bill.

Passage of SB 180 will help non-public accredited schools remain academically competent in the emerging high technology area, where cost of providing instructional equipment is prohibitive to most schools.

Signed into law March 5, SB 180 will add private accredited elementary and secondary schools and private higher educational institutions to the current law, which benefits only public schools, kindergarten through university level, including some vocational institutions.

The law allows \$750,000 worth of credits during any one fiscal year. The credit is permitted to taxpayers for donating approved computer hardware or software to schools for instructional use. Any taxpayer is allowed a total of either \$25,000 or 18.75 percent of the book value of used equipment or 25 percent of the cost of new equipment, whichever is less, in one fiscal year.



AND THE WINNER IS—Ed Tinder, assistant executive director of the Archdiocesan CYO, extends hearty congratulations and a first place award—a \$125 scholarship to the high school of her choice—to Samantha Cheung of St. Luke parish who won first place for her "Tumor Cells" project in the eighth grade biological sciences division last Sunday at the Archdiocesan CYO Cadet Science Fair. (Related pictures on page 2. Photo by Mike Holmes)

Cathedral Arts to present three-concert series

To celebrate the 150th anniversary of the Archdiocese of Indianapolis, Cathedral Arts has announced a three-concert series featuring instrumental and vocal works.

Dates for these free concerts are March 25, April 15 and May 3. They will be held at 4 p.m. in St. Peter and Paul Cathedral, 1347 North Meridian St., Indianapolis.

Violinist Piotr Milewski will play four masterpieces of the violin in the first concert. Accompanied by Laurence Frank Gee on piano, he will play Corelli's "La Folia," Wieniawski's "Fantasie Brillante" on themes of "Faust," Ysaye's "Valse-Caprice" Op. 52 and Ravel's "Tzigane."

Milewski, a native of Poland, participated in the 1982 International Violin Competition in Indianapolis. He was also a finalist in the 1980 Queen Elizabeth International Music Competition in Brussels. He has received the Musical Society's Henryk Wieniawski Award twice, and was first-prize winner in the Jahnke National Violin Competition in Poznan, Poland in

1976. He is studying at Indiana University.

Gee is the first recipient of the Indiana University Performer's Certificate Award for excellence in piano accompanying. He has been master class accompanist for Professor Franco Gulli at the Accademia Chigiana in Siena, Italy, as well as a staff accompanist at the Interlochen National Music Camp.

The second concert will feature "Suzuki and Friends," who normally perform at the Children's Museum. Violinist Hidetaro Suzuki, Cathedral Arts musical director, will perform with Anne Reynolds on flute, Jiro Yamaguchi on cello and Amy Tharp on harpsichord in J.S. Bach's "Trio Sonata in C Minor" from "The Musical Offering."

For the performance of "Serenade in G Major for Strings," from "Eine kleine Nachtmusik" by Mozart, Suzuki and Konstantin Umansky, violins, will join Beverly Scott on viola, Yamaguchi on cello and Robert Goodlett on contrabass.

In the final work of the concert, Suzuki

will direct 15 other musicians as they perform H. Tomasi's "Fanfares Liturgiques" for brass ensemble, timpani and percussions. This work was chosen by Suzuki for performance on Palm Sunday because it concludes with the "Procession of Good Friday."

On trumpet will be Marvin Perry, Robert Wood, Paul Hilgeman and Robert Day. Horn players will be Daniel Carroll, Peter Kline, Gerald Montgomery and John Miller. James Beckel, Blake Schlachach and John Bart will play trombone and Daniel Corrigan will play tuba. Thomas Akins will play timpani and Paul Berns and Donald Morehead will play percussions.

The final concert, on Mother's Day, will pay tribute to Mary and all mothers with two renditions of "Ave Maria" and one of "Regina Coeli." Frank W. Boles will direct the choir of St. Paul's Episcopal Church in the first half of the program as they perform an original work by Boles, three "Psalm-Motets" written in 1955, and three

other masterworks. Accompanied by Jarrett Follette on organ, the choir will sing "Two Motets" by Josef Anton Bruckner and a piece with the same title by Maurice Durufle.

Wolfgang Amadeus Mozart's "Regina Coeli" will be sung to end the first part of the program. Soloists will be soprano Susan Grosvenor Haisley, alto Sydney Stinson Schafer, tenor Keith Winton and bass Howard Baetzhold.

The 16 Pro Musica Singers of St. Paul's Episcopal Church will sing three works by Giovanni Battista Pierluigi Da Palestrina, the "Ave Maria," "Veni Sponsi Christi" and "Missa Aeterna Christi Munera."

Looking Inside

Ron Brown of the Koala Centers offered some insights to Susan Micinski on alcohol and drug abuse among teen-agers. Turn to page 2.

Father John Buckel begins some thoughts on Lent with some thoughts on one's relationship to Christ. Turn to page 5.

Joseph Sankovich explains some ancient and modern burial practices on page 6.

USCC praises court decision

WASHINGTON (NC)—The U.S. Catholic Conference said March 6 that it was "gratified" by the Supreme Court's decision that a city can erect a nativity scene as part of its Christmas celebration without violating the separation of church and state.

The court's 5-4 decision March 5 "appears to affirm the reasonable view that government can accommodate the interests of its citizens in this matter without doing violence to any constitutional prin-

ciple," said a brief statement by Msgr. Daniel Hoye, general secretary of the USCC, public policy arm of the U.S. bishops.

Msgr. Hoye said that the decision reflects the "more flexible and realistic approach to church-state relations adopted by the Supreme Court in some other recent rulings—an approach in accord with the Catholic conference's own thinking in this area."

the criterion

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Indianapolis, Indiana

Adolescent alcoholics targeted by Koala Center staff

by SUSAN M. MICINSKI

Alcoholism and drug abuse affect people of all ages. Millions of young people today have serious problems with these maladies, and their families are also experiencing related ill effects. But there are places for families to turn to when seeking help for their alcoholic/drug dependent adolescent, and they are Koala Centers, leading hospitals specializing in the treatment of alcoholism and drug abuse.

Ronald E. Brown, a certified alcoholism counselor and coordinator of community relations for adolescent programs of the Koala Centers, recently discussed adolescent alcoholics, and the treatment Koala Centers can provide for them.

"There is quite a difference between the adult and adolescent alcoholic," stated Brown. "Ninety to 99 percent of all adolescent alcoholics are multiple users—also supporting street or prescription drug habits. Usually an adult alcoholic is just hooked on the alcohol."

In addition, "there is arrested development—emotionally and academically, not to mention how much sicker young people tend to get," said Brown. To illustrate the point, he cited the example of an adolescent alcoholic's liver resembling that of an adult who had abused alcohol for 10 to 20 years. As if these reasons aren't bad enough, the relapse rate of adolescents is higher than that of adults. "Sixty to 65 percent of the adults who have completed treatment are still sober after two years from the time of leaving treatment, while the rate for adolescents is 40 percent."

WHY IS this so?

"Young people have a difficult time seeing themselves as alcoholics or drug dependent; they think an alcoholic is some skid row bum which they know they are not," continued Brown. Or maybe they "still think they have some good drinking time ahead." But perhaps "lack of good support for youths" is the most impacting reason why adolescents have more relapses.

"There are no Alcoholics Anonymous (A.A.) groups for youths in Indianapolis," said Brown. "In St. Petersburg, Fla., where I lived for over 20 years, there were 14 A.A. meetings a week for adolescents."

Brown pointed the finger at schools for lagging behind in providing support systems, too. "A kid who's coming out of treatment goes back to school and is seen as a 'fink' by his peers, who more likely than not, will try to lure him back to his former habit. If they can't get him hooked again, he's 'sold out' in their eyes and want nothing more to do with him. So there's no one for him to relate to unless he gets hooked up with other recovering students."

However, Brown, who has given over 100 presentations on alcoholism last year—

75 of which were at schools—credits schools for dispelling the long held attitude that talking about issues, such as alcoholism and drug abuse, will heighten students' interest in trying alcohol or drugs. He is especially happy with the parochial schools' interest.

AFTER finishing a presentation at Immaculate Heart School, one little girl asked Brown if it was wrong for her to have a glass of wine with her family on Christmas day. He responded it was not because the act of drinking the wine was "part of a total family celebration meant to enhance the Christmas day festivities." It was not unchaperoned or drinking to get drunk.

"We want kids to get the facts about alcohol and drugs," said Brown, "no scare tactics—rather how to make decisions. And this is even more important when you consider that 92 percent of all the high school seniors in Indianapolis have experimented with alcohol, and 70 percent with other drugs."

Although schools are making an effort to tell students about alcoholism and drug abuse, they still "need to beef up their educational and preventive programs. Feelings need to be explored. For too long young people have been bombarded with 'it's not O.K. to feel anger, depression, loneliness or pain—physical or emotional.' I tell them it's not the feeling that's so bad, it's how you deal with it that counts."

"Kids are getting a message out there, but it's the wrong one." And a publication Brown had purchased from a store in Broad Ripple, "High Times," proved his point. Flipping through the slick magazine revealed numerous colorful ads showing how easy it is to send away for drugs and/or paraphernalia.

"I think it's a tragedy that in most cases parents don't know their child is alcoholic or drug dependent," declared Brown. "Most are discovered by the legal system—the courts or police—and have been using for two years before being discovered. It's usually at this point that the adolescent is referred to us."

Prior to admission to Koala's 42 day inpatient program for adolescents, an evaluative session is held to see if his/her needs can best be met there. Once admitted, the patient undergoes an evaluative phase which includes lab work, psychological, emotional and academic testing—to see where the patient is at developmentally. After this, the families go through an orientation period, because often "the whole family is sick—emotionally and spiritually—as a result of living with the alcoholic," said Brown. During the program, the family will live at the center for one week.

Bishop praises Contadoras

VATICAN CITY (NC)—Efforts by the Contadora group to promote peace in Central America have drawn praise from Bishop Oscar Rodriguez, secretary of the Honduran bishops conference, Vatican Radio reported Feb. 29. Speaking in the Honduran capital of Tegucigalpa, Bishop Rodriguez commended the work of the group of Latin American countries, and predicted that the region would not become involved in a Vietnam-like situation, the radio said. The four-nation Contadora group the same day ended a meeting in Panama after discussing the internal situations of Guatemala, El Salvador, Honduras, Nicaragua and Costa Rica. The group—with representatives from Colombia, Mexico, Panama and Venezuela—is trying to promote social development and an end to strife in the region.



AWARD WINNERS—The ingenuity of the students was evident in the projects displayed at the Archdiocesan Cadet Science Fair. Pictured above are the eighth grade biological sciences award recipients. They include: (back row left to right) Samantha Cheung, Jenny Huebner, Jim Stultz, Michelle Strawn and Colleen Jordan; (front row left to right) Chris Brelage, Jennifer Taylor and Amy Eskew. The seven eighth grade physical sciences award winners (top photo) include: (back row left to right) Kent Goffinet, Karen Elias (first place winner), Clark Byrum, and David Wright; (front row left to right) Val Osborne, Doug Clark and Denise Purdie. (Photos by Mike Holmes)

Then, "we move into what we call the treatment proper for the second week, which is five weeks long," explained Brown. "This is when the patient receives individual, group and family counseling. Basically, he or she is learning what we see every person needing to survive in this world—self discipline, good judgment and responsibility." Activity therapy and leisure time counseling are also important at this time. "The patient is taking an in-depth look at the dynamics of family," said Brown.

Once that is accomplished, it is the maintaining of abstinence that is crucial. "We follow a lot of the same principles of A.A., but I think our greatest strength is in the power of community found at our centers. We have no locked doors, and

there are no people patients are trying to run away from. All of our staff is experienced, knowledgeable and sensitive to the patients. But much of this 'power' comes about from the spirituality fostered here. It's a real healing process for people."

Once completed, the 42 day treatment is followed by 10 weeks of intensive after care, on an outpatient basis, which is topped off with a one-year follow-up.

Koala (an aboriginal word meaning "no drink") has been in operation for 8 years and is presently building a new center at the site of the former Pleasant Run Children's Home in Indianapolis.

Persons wishing to learn more about Koala Centers should call Ronald Brown at 317-844-7070.

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Peacemaking themes linked to Lenten observances

by JERRY FILTEAU
NC News Service

Peace, reconciliation and penance—both sacramental and personal—were key themes for Lent suggested by Pope John Paul II and many U.S. bishops.

In the United States, a number of dioceses sponsored programs specifically linking Lenten penance with peacemaking and with the U.S. bishops' 1983 pastoral letter on war and peace.

Operation Rice Bowl, a Lenten program for families in many dioceses that combines eating simple, plain meals with giving to the needy, took this year's theme, "Shaping a Peaceful World," from the war and peace pastoral.

Operation Rice Bowl is sponsored by Catholic Relief Services, the U.S. bishops' overseas aid agency. One-fourth of the proceeds remains in the diocese to meet social needs locally, and the rest goes to CRS to help the needy around the world.

Pope John Paul endorsed such programs in his 1984 Lenten message when he linked personal penance and conversion with direct action to achieve peace, combat injustice and meet the needs of those who are suffering. His message was released in Washington by the National Conference of Catholic Bishops Feb. 28.

The pope said that penance is needed to "stimulate within ourselves" concern for others and awareness of their needs. He urged Catholics to translate their fasting and penitential practices "into real action, which your local churches will certainly urge upon you."

MANY BISHOPS stressed that the church's demands of abstinence on Fridays in Lent and fast and abstinence on Ash Wednesday and Good Friday are a

minimum penance, to which each Catholic should add personal observances.

Archbishop John L. May of St. Louis expressed the idea behind Lent in plain language. Noting that many Americans jog or diet to get into shape physically, he commented, "Lent is a time for each one of us to get our flabby wills in shape."

He urged personal practices aimed at one's own flabby points.

"Cutting television time might be the best penance," he said. "Certainly cutting out alcohol and tobacco would be good penance and good sense."

Reconciliation—a major theme of last year's world Synod of Bishops and of the special Holy Year of Redemption that closes at the end of Lent—was also a recurring theme in Lenten pastorals by the nation's bishops.

Archbishop James A. Hickey of Washington took the occasion to stress sacramental reconciliation. In a lengthy pastoral read in churches throughout the archdiocese March 4, he declared that "all of us, sinners of all shapes and sizes, need the strength and renewal that the sacrament of penance gives."

THE ARCHBISHOP urged people to go to confession individually and asked priests to preach on the sacrament and spend extra time in the confessional.

He stressed that individual confession should be the form of receiving the sacrament. He rejected the use of general absolution aside from "rare and exceptional cases" which he said were "extremely difficult to imagine" in the Washington Archdiocese.

Just before Lent Pope John Paul also stressed the need for frequent confession. "Those moments of sincere confession are among life's most comforting and

decisive," he told a group of Italian pilgrims March 3.

As an example for people to follow in Lent, Archbishop James V. Casey of Denver cited the pope's meeting of friendship and forgiveness earlier this year with his would-be assassin, Mehmet Ali Agca, in Rome prison.

"None of us can avoid the struggle to forgive," the archbishop wrote.

Sin, with the need for reconciliation, "is as close as cold indifference to a wife or husband; as near as an angry word spoken to a brother or sister; as painful as the cry of an abused child; as silent as the death of an aborted fetus; as lonely as the flight of a battered woman," he said.

SOME BISHOPS tied together the fast and abstinence regulations of Lent with the war and peace pastoral.

"In our recent pastoral letter on war and peace, each of the bishops committed himself to fasting and prayer for the cause of peace. I urge each of you to do the same during Lent," wrote Bishop Joseph Brunini, apostolic administrator of the Diocese of Jackson, Miss.

Bishop John R. McGann of Rockville Centre, N.Y., quoted from the pastoral, "Each Friday should be a day significantly devoted to prayer, penance and almsgiving for peace."

"If you have not yet made Friday a special day," the bishop commented, "you have waited long enough."

A similar plea came from Archbishop John R. Roach of St. Paul-Minneapolis. Asking Catholics to offer their Lenten penances "for a safer and more peaceful world," he added:

"In fact, I encourage you to abstain from meat on each Friday of the year, asking God to heal the divisions and tensions in the world. The bishops of the

United States pledged to observe meatless Fridays as a part of our penance for the cause of peace and I invite you to join us."

Bishop James Malone of Youngstown, Ohio, who is also president of the National Conference of Catholic Bishops, announced in his Lenten letter that the bishops' peace pastoral "will be the focus of adult education sessions throughout our diocese during Lent."

The same focus was announced by Bishop Andrew J. McDonald of Little Rock, Ark., who had his diocesan justice and peace office provide information to pastors for parish Lenten observances.

The Baltimore archdiocesan newspaper, the Catholic Review, offered a six-week series, "Journeying Together Toward Peace," to give a thematic approach to Lent drawn from the bishops' peace pastoral.

Bishop James J. Hogan of Altoona-Johnstown, Pa., also urged a peace focus on penitential practices. The bishops' promise to do penance for peace "was not a PR (public relations) initiative nor a grandstand play," he said, but a concrete recognition of Christ's words, "Unless you do penance you will perish."

But Bishop Hogan also urged Catholics to focus on another aspect of reconciliation in their acts of penance and charity, "to reach out in prayerful and tactful invitation to inactive Catholics."

Many bishops used specific programs or events to give a special local focus to the universal Lenten themes of prayer, reconciliation, penance and charity. In the Diocese of Peoria, Ill., it was prayer for the success of the diocesan synod which is entering its final phases. In Dodge City, Kan., it was local observances for the ending of the Holy Year. In several places diocesan "renew" programs provided the main thematic approach to the season.

Age requirement of new church law escapes notice

WASHINGTON (NC)—A new church law requiring Catholics to begin fasting on Ash Wednesday and Good Friday at age 18 escaped the notice of quite a few U.S. bishops when they published Lenten fast and abstinence regulations this year.

A spot check of diocesan newspapers

indicated that the wrong age for fasting was announced in a number of U.S. dioceses.

Of the first 30 diocesan papers that reached NC News in Washington from the weekend before Ash Wednesday, 10—including four from archdioceses—carried

announcements which mistakenly said that the law of fasting on Ash Wednesday and Good Friday begins binding Catholics at age 21. (The Criterion reported the binding age as being 18.)

The confusion arose because Canon 97 of the new Code of Canon Law, which went into effect last November as the general law of the church, redefined the age of majority, or adulthood, in the church. Before that, people were considered adults under church law when they reached their 21st birthday, but now they are considered adults from their 18th birthday on.

Some 200 pages later in the new law book, Canon 1252 tells who is bound by church laws governing abstinence from meat and fasting.

Abstinence, it says, is binding on all those who have reached their 14th birthday. Fasting it adds, "binds those who have attained their majority, until the beginning of their 60th year."

The fact that 18-year-olds are considered adults under the new code simply slipped by the nation's bishops last November when they voted to reaffirm U.S. fast and abstinence rules in light of the

new code, said Father Donald Heintschel, associate general secretary of the National Conference of Catholic Bishops.

He said the NCCB secretariat sent a letter to bishops during the week before Ash Wednesday advising them that the new age cited in the code takes precedence and modifies the U.S. rules on the Lenten fast.

Some bishops apparently missed the letter, however, or did not receive it in time to change the announcements coming out in their diocesan newspapers that weekend.

Father Heintschel immediately noted that any Catholics aged 18-20 who were misinformed about the fasting law should not be troubled if they missed the Ash Wednesday fast, because they were "operating in good faith."

One principle of church law, he said, is that "one is obliged by the law as interpreted by the pastor," namely the bishop. If the bishop makes a mistake, he added, "it's up to him to make the correction."

Only three of the newspapers checked by NC News said explicitly that the starting age of 18 marked a change in the law because of the new code of law.

Blue Army group promotes perpetual adoration

by SUSAN M. MICINSKI

"We're looking for people who are interested in participating in perpetual adoration during this Lenten season," stated Bernadette Maled, president of the Blue Army of the Archdiocese of Indianapolis, a local chapter of a national prayer group headquartered in Washington, N.J. and dedicated to following and spreading the message of Fatima. The local group meets the first Saturday of the month for a Holy Hour and meeting at St. Jude, whose pastor, Father Bill Morley, is the group's spiritual director.

"What we're aiming at is 24 hour adoration, seven days a week," she continued.

Maled explained that she originally received a letter from the national center asking her to coordinate a program in the archdiocese if any pastors were interested. After getting the archbishop's approval, she started contacting various pastors.

"So far, we've had pretty good response," she commented. "The time from 6 a.m. to 9 p.m. has been covered for Monday through Sunday. Now we're attempting to cover the rest of the hours."

Maled cited several reasons for engaging in perpetual adoration. "It is a fitting close for this Holy Year and all the graces we've received during it," she explained. In addition, "it is the 1,950th

anniversary of the Redemption, and the Holy Father has called for special sacrifices and prayer for this jubilee to bring forth graces upon the world."

"We want to give this opportunity of 24 hour adoration to every parish in the archdiocese," continued Maled. "This program is something occurring throughout the archdiocese and the country as well."

The program involves the participant committing oneself to spend an hour in private prayer before the Blessed Sacrament.

Although the prayer group is unsure of the actual number of members it has, "we're sure there are a lot of people out there fulfilling the requirements of the Blue Army—saying a daily rosary, wearing the brown scapular and offering up daily duties," declared Maled. "We've never thought it was important to know how many members there are. The important thing is fulfilling the Fatima message. And we're equally sure there are enough people who will want to help us with what we're doing this Lent—which we feel is a prayer for peace."

"I'm excited about this and feel it's a really neat thing to do," concluded Maled.

Those interested in joining the ranks of the Blue Army for Lent or learning more about the group should call either Bernadette Maled (924-1700) or Madelyn Forst (257-1901).

Vatican agrees to pay creditors

ROME (NC)—The Vatican plans to pay \$250 million as part of a settlement in the Banco Ambrosiano case, said Cardinal John Krol of Philadelphia, a member of the council of cardinals advising the Vatican on financial problems. Cardinal Krol is the first church official to be quoted publicly about terms of the settlement. He was interviewed by NC News Service March 3

in Rome after attending a meeting of the financial advisory council. Cardinal Krol said that negotiations involving Italian banking authorities, Vatican officials and officials of Ambrosiano's creditor bank would likely culminate in a meeting March 8 to formalize a Vatican decision pay \$250 million in three installments to the creditor banks.

Pope affirms ban on contraception

VATICAN CITY (NC)—Pope John Paul II called priests to greater fidelity to the church's teachings on contraception March 1. The pope spoke at the Vatican to 110 Italian priests attending a seminar on natural family planning. The pope said that

he recognized that priests who were faithful to church documents banning artificial contraception "often have to pay a high price." But he told the priests that such a fate was the lot "of every witness the truth, as we well know."

Lent is appropriate time to reflect on sharing Christ's pain

by Fr. JAMES D. BARTON

Archdiocesan Director
Society for the Propagation of the Faith

Just a year ago, Pope John Paul II was on his way to some of the most troubled areas of Central America. When asked why he was going, our Holy Father replied, "One should be with those who suffer—to share the pain."

To share the pain. As we enter the Lenten season, it's natural to think of our Lord's pain—His suffering and death. I think especially of that night in the Garden of Gethsemani, when Jesus suffered, not physical pain, but mental and spiritual anguish. He saw the Passion that lay before Him, and the cup was almost too much to accept.

Jesus asked Peter, James and John to share this trial with Him. As we know, they grew weary and finally slept.

Alone in His sorrow, Jesus spoke to them. "Could you not watch even one hour with Me?"

As a young man, Fulton Sheen took these words to heart. He promised that,

throughout the years of his priesthood, he would watch one hour each day with our Lord in the Blessed Sacrament. And he pledged to offer his personal crosses in union with the suffering Christ, for the salvation of the world.

For 16 of his 60 years as a priest, Archbishop Sheen served as national director of the Society for the Propagation of the Faith. During those years, a generation came to know his compassion for the suffering poor of the developing world, for the pain-filled lives of those ministered to by the mission church.

SHARING as he did each day the Passion of Christ, Archbishop Sheen naturally shared too the suffering of those in the missions who—without knowing it—also share in that Passion.

To share the pain. It's still so necessary today. And still at the heart of what the Propagation of the Faith stands for.

Our current national director, Msgr. William McCormack, recently visited Jamaica for a first-hand look at the

church's work there. Jamaica received more than \$100,000 from the Propagation of the Faith last year, including funds for the operation of its two dioceses, support of catechists and training of future priests.

Though the name "Jamaica" might conjure up thoughts of a tropical paradise for tourists, it is more like a hell on earth for many of those who live there.

Unemployment is more than 30 percent, and nearly 100 percent in some areas. Many of the homeless and jobless live in crowded, filthy and broken-down shacks, with barely any sanitary facilities. Crippled, retarded children are thrown in with abandoned, aimless men and women from the streets, living in government-operated "infirmaries." As many as 70 percent of newborn children are said to be illegitimate. And the sound of guns is commonly heard, amid the howls of dogs and the crows of roosters that pierce the Jamaican nights.

To share the pain. The Catholic Church in Jamaica, though it represents less than 10 percent of the population, is universally respected because people know that the

church shares the suffering of Jamaica's poor. These are just some of the examples Msgr. McCormack came to know during his visit:

►The Brothers of the Poor, a newly-formed religious community, has made the church's presence known among the crowded shacks of communities like White Wing and Mona Common. Along with volunteers (many from the United States), the brothers have shared the pain of the young and old in the "infirmaries." And they've worked to improve conditions wherever they've gone.

►High school age students, like those of St. George's College (run by the Jesuits) and Alpha Academy (operated by the Sisters of Mercy) give up their afternoons to be with the suffering in Kingston's public hospitals, in the city's worst slums, and in the jails.

►Three Franciscan Missionary Sisters, from the only native religious community, have made a personal renewal of their order's original purpose, "to be with the poor." Living in the former rectory of a parish that no longer has a resident priest, they have shared the pain of young and old, Catholic and non-Catholic, through daily house visits throughout the neighborhood.

Missionaries, mostly American, help the Church in Jamaica serve the poor. Their presence is felt primarily in schools, and in parishes—most of which are staffed by American priests.

But some missionaries also serve in special ministries, like that of Father Richard Albert. A priest trained in campus ministry who found himself, unexpectedly, in a missionary's role, Father Albert has come to love his work. And to love especially the poverty he shares willingly with the people he serves.

Father Albert has worked in some of the poorest areas of Jamaica. He has helped establish a home for elderly victims of leprosy, and a clinic for the people of "Sufferer's Heights." He has walked with condemned men to their executions by hanging.

And yet he says, "I want to live much poorer in my own life... I want to opt for the poor. It's the poor who have converted me. I have learned at their feet how to understand the Gospel."

To share the pain. To bring hope. That's what Father Albert's ministry is all about, and a large measure of what the church's missions are all about—in Jamaica and all over the world.

With the help of your prayers, and your support—particularly through the Propagation of the Faith—the church carries on the healing, saving work of our Lord. Throughout Lent, as we commemorate His Passion, it is right that we think of those who share His Passion in the pain of their daily lives.

It is right that we "watch one hour" with Him, and do what we can to carry on His mission that, in many ways, had its real beginning on that night in Gethsemani.

The Society for the Propagation of the Faith, under the guidance of the pope and the bishops, is responsible for gathering support for the work of the church among the poorest in the mission world. As archdiocesan director for Indianapolis, I call on all those in this archdiocese who share the mission of Christ to take on a share of His Passion this Lent. Pray for the suffering poor of the developing world, and for the missionaries who serve them. And make a true sacrifice—give until it hurts—for the mission church.

WASHINGTON NEWSLETTER

Hart claims to have 'new ideas'

Victories focus attention on presidential candidate

by LIZ ARMSTRONG

WASHINGTON (NC)—Democratic Sen. Gary Hart's victory in the Feb. 28 New Hampshire primary focuses attention on the 47-year-old Coloradan, who is running a campaign of "new ideas."

These aren't necessarily his new ideas, he says, but a fresh look at suggestions made by others over the years.

What exactly are Hart's ideas on such issues as nuclear weapons, abortion, the death penalty, farm policy, education and other topics of interest to Americans, Catholic voters included?

A look at the senator's responses to a candidates' survey conducted by the Iowa Catholic Conference before that state's Feb. 20 precinct caucuses provides glimpses of the Hart perspective:

Nuclear arms control:
"I support a bilaterally negotiated fully verifiable freeze on production and deployment of new strategic systems," Hart told the Iowa Catholic Conference, whose survey results were distributed to Iowa's four Catholic papers.

Hart also stated he favors congressionally mandated "Strategic Talks on Prevention" which would go beyond a freeze; a "build-down" of weapons under which two older nuclear weapons would be destroyed for every new

one put into place; a ban on testing, production and deployment of anti-satellite weapons; and establishment of a crisis-control center jointly staffed by the superpowers to prevent the possibility of nuclear war occurring through accident or mishap.

"BUILD-DOWN" proposals have been criticized by some anti-nuclear activists who contend they would only substitute more effective weapons for obsolete models, even if there is a numerical reduction.

Tuition tax credits:
"I oppose the tuition tax credits proposal out of concern for both public school children and the taxpayers," he said.

Hart termed tuition tax credits "bad education policy and bad economic policy" and said that "we cannot in good conscience divert the shrinking federal dollar from the public school system."

Abortion:
Hart told Iowa Catholics that he "must refer to the Supreme Court's Roe v. Wade decision" and that "although I am personally opposed to abortion, I feel that the issue is primarily a private matter of personal choice and not one that can be effectively and sensitively handled through legislation."

The National Right to Life Committee has described his voting record on abortion as having "straight zeroes all the way across."

Human rights and Central America:
"The best means to pursue our national interests consistent with our democratic values is through economic cooperation, diplomatic and political leadership and a clearly defined program to promote the collective security of Central America," Hart told the Iowa Catholic Conference. "I have vigorously opposed the president's attempts to solve the region's political problems through military means."

Farm policy:
HART SAID he favors a 1985 farm bill which, among other provisions, will contain "safeguards to prevent huge payments to extremely wealthy, absentee 'tax' farmers" and foster "renewed commitment to soil and water conservation."

Death penalty:
"I am opposed to the use of capital punishment on moral grounds," Hart said in the Iowa survey. More recently, he voted Feb. 22 against a Senate bill to re-establish

the death penalty for certain federal offenses.

Hart has also opposed:
—Production of chemical weapons;
—Large military spending projects, like the B-1 bomber, although he favors use of smaller, less complicated weapons, better conventional forces and improved military preparedness and strategic planning;
—Campaign funds from special interest groups. Hart has said he rejects such contributions.

Hart was raised in the Church of the Nazarene and after college attended the Yale Divinity School. However, any interest he may have had in a ministerial career apparently was superseded by his immersion in law studies, a move that may have been prompted by his work for John Kennedy's campaign for president. Hart obtained a law degree from Yale in 1964. He now reportedly attends Presbyterian churches.

In New Hampshire, according to polls, Hart was backed by independents, well-educated, wealthy Democrats and others. Upcoming primaries will demonstrate how broad his support is with additional constituencies.

He is described as a shy man, and perhaps some of his appeal stems from that. According to a pre-New Hampshire profile on Hart published in The Washington Post, the candidate wanted to woo voters at a breakfast stop but had to be goaded into handing out his campaign literature—he did not think people would want their breakfasts interrupted by a politician.

the criterion

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Anniversary Annals

For the archdiocese's sesquicentennial year, we offer this short weekly feature recapturing items from Indiana newspapers of 1834. Items are printed as they appeared. They were taken from files in the Newspaper Reference Room of the Indiana State Library.

One of the principal cities of the state in 1834 was Terre Haute. The following items were taken from the Wabash Courier, newspaper of that city, which on Saturday, March 8, 1834, published volume 2, number 34.

NOTICE

The public are cautioned not to purchase of my wife, Hannah, any species of my personal property, or to trust her on any account.

Calvin Marble
Vermillion County, Feb. 24—33—w3

MARRIED

On Thursday evening, the 27th ult., by the Rev. J.R. Wheelock, the Rev. Michael Hummer, to Miss Emeline Booth, all of this place.

A Quarterly meeting of the Methodist Protestant Church will be held at Mr. J. Rogers', four miles Northeast of Terre Haute, on the 15th and 16th of the present month.

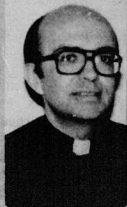
Know your enemies before you fight them

by Fr. THOMAS C. WIDNER

The movies let us see very complicated things in very uncomplicated ways. At least they say so. That's what everyone is talking about when they say they don't make movies like they used to. Or when they long for the good old days. It's very true, of course. Movies used to be quite simple. There were good guys and bad guys and you could easily tell the difference. Today, however, it's not so easy. It has been getting harder and harder to tell the good guys from the bad guys. But we still have people in all walks of life who try to convince us of the goodness or badness of this or that person and this or that group.

Everything around us is more complicated than it was. Computerization is a mystery to most of us who are older and it is only determination that enables anyone over five to master it. If it seems to come easier to the young, it is because the young are growing up with it. An older person can learn about computers but it means relearning. Young people are doing it for the first time.

The same holds true for things we enjoy. Like movies. Or music. I can understand why someone enjoys "I'm Getting Sentimental Over You" by Tommy Dorsey rather than "Beat It" by Michael Jackson. The



former is simpler by comparison with age and mood. It doesn't mean the younger generation can't appreciate the latter but it means relearning one's ideas about music.

In politics the same thing is true. Today there is a massive effort to convince us that some politicians are flatly good and some are flatly bad and ne'er the twain shall meet. Most of us want this to be so because our own lives are full of many shades of good and bad and we want things to be simple. But they aren't.

Not only that but as Christians we also know that God makes good out of bad. The book of Job is our prime example. How in the world did a just and loving God ever permit evil to nearly destroy Job? He not only did but he enabled Job to be stronger and more fully alive than before.

The movie "Silkwood" is an extremely ambiguous movie which leaves us uncertain as to who is good and who is bad. But is that the point? Are we supposed to think of things in terms of just good and bad? The real point of that film, it seems to me, had far more to do with criticizing the inability of most Americans to be critical of themselves and, therefore, their inability to function in an increasingly hostile environment.

There are those for whom the labels right wing and left wing mean good or bad. In Indiana we live in a climate in which we are often made to think that right wing is good and left wing is bad. Our current national administration would have us think the same thing. Thus, opponents of the present administration are left

wing and this is interpreted as bad. The opposite of left is right. The opposite of right is wrong. Therefore, anything that's left is wrong. Poor logic.

Moreover, everything tends to be reduced to being pro-American or anti-Communist. The disturbing thing about this is that most of us are probably totally ignorant of what pro-American means and what anti-Communist means. Most of us have never bothered to understand both the rich heritage of our country or the threatening menace of Communism. And so we make ignorant definitive statements about people and issues we haven't taken the time to fully study.

Occasionally we read about surveys in which people are stopped on the street and asked to comment with an opinion about some material which is read to them. After hearing the material, the person denounces them as being anti-American and subversive. The words are from the Declaration of Independence. The ignorance displayed in such surveys conveys the solid American belief in having a right to have an opinion based on absolutely nothing but the top of one's head.

If we are going to fight our real enemies, we have to know who they are. If we are going to build a successful life for ourselves, we have to know what we believe in. Our American lifestyle is as close to anarchy as any could be in this world. As long as we are constantly demanding the right to be ignorant, we are living the ultimate aberration of free speech and free government the world has ever known.

Christians' lives need not be devoid of good things

Important to pursue what helps foster relationship with Jesus and avoid whatever hinders it

by Fr. JOHN BUCKEL

"Christians are a bore. They don't drink, smoke, gamble, dance, or have fun. They look at the world and shake their heads in disgust." This seems to be the general perception of Christians as seen by others. Christians are in need of some good public relations.

Contrary to popular belief, you do not become a Christian by denying yourself all pleasure and renouncing the world. A Christian is first and foremost an individual who has a relationship with Jesus. Whatever helps that relationship is to be pursued, and whatever hinders it should be avoided.

How does an individual develop a relationship with Jesus, the Son of God? We can learn a great deal by reflecting on the ways in which we develop a relationship with another person.

In order for a relationship to begin, there must be something which attracts me to another person and vice versa—a pleasant personality, a smile, common interests. When I first meet another person, we exchange some basic information—our names, addresses, occupations, etc. If we are truly interested in one another and



enjoy being together, we will try to spend time together. We want to learn more and more about one another (to know is to love).

Many of our conversations begin in a rather formal way—good morning, good afternoon, how are you. It is not long before we begin discussing the events of our day. As we become closer friends, we are not afraid to ask one another for an occasional favor. Although we might go together to a social gathering and enjoy the company of others, we also treasure being by ourselves.

As we become more comfortable with one another, we begin to share our innermost feelings. We reveal our deepest thoughts and longings. When we first met, a lull in the conversation seemed awkward. Now we are at ease with the silence. Walking along the beach, enjoying a sunset, sharing a quiet embrace are special moments when we enjoy being together. No words are necessary.

It is at this state of the relationship that the words "I love you" may surface.

Our actions speak louder than our words. I can tell another person that I love him/her. Yet if my actions do not support what I say, then my words are empty. The love for another person is expressed best in commitment (for example, two people committed to one another in marriage).

This brings us to our relationship with Jesus. I can relate with Jesus in the same way that I relate with another person.

Jesus is attracted to me because I am made in the image and likeness of God. I may be attracted to Jesus for various reasons—his message of love, his teaching, his answer to life.

It is in private prayer that I can share with Jesus who I am. I tell him of my interests and activities. In the reading of the New Testament, I discover who Jesus is and what his interests and activities are. In order to really know Jesus, I should realize the importance of spending time with him alone. It is only in this way that a relationship can deepen.

In private prayer, I may often begin with a formal prayer (like the Lord's Prayer). My conversation with Jesus can continue with a discussion of the events of the day. On occasion, I may ask a favor of Jesus for myself or for another friend or relative.

My relationship with Jesus also involves others. I often pray with Jesus in the company of others at Mass or at a prayer

service. I stand before God as an individual and as a member of a Christian community. Slowly but surely, I begin to recognize Jesus in those around me.

As I become more comfortable with Jesus, I reveal to him my innermost feelings. I share with Jesus my anger and my hurt as well as my good feelings. I must be very honest with Jesus in prayer, for this is the greatest compliment I can give to another individual. I can learn of those inner feelings of Jesus in the gospels: his love (the sermon on the mount); his doubts (the agony in the garden); and his joy (the resurrection).

I can also reach a point in my relationship with Jesus when I am comfortable with silence. Jesus and I are both content with just being together.

It may be at this time that from the depths of my heart I can say to Jesus, "I love you."

If I do not spend time with Jesus in prayer, and if I am not concerned with the

welfare of others, then my love for Jesus is shallow. Faithfulness in prayer and the concern for the well-being of others is the hallmark of a Christian commitment.

Christians are a bore? Not on your life. You do not know the meaning of the word excitement until you have experienced a relationship with Jesus. Christians don't drink, dance, and have fun? Nonsense. When Jesus attended the wedding feast at Cana, he probably drank the wine changed from water. People of the Middle East are well known for their wedding feasts. Jesus was no wet blanket. He had a great time at the wedding celebration.

Jesus taught us that the two greatest commandments are to love God and to love our neighbor. Our love of God and others is nourished by our relationship with Jesus. Christian love need not be devoid of the good things in life. The best form of public relations is the realization of the saying, "They will know we are Christians by our love."

Dignity of women upheld by pope

VATICAN CITY (NC)—The practices and attitudes of society should affirm the dignity of women, said Pope John Paul II March 4 in his Sunday Angelus address.

"Christian women want to bring a creative message of hope to society which often seems to have lost confidence, a message of human solidarity, of communion in a world in which the poison of violence and egoism are at play," he said.

When women make Christ their cornerstone, "they can find the incentive for that witness of idealism, of understanding, of operative harmony, which our world needs," he said.

"My thought extends to all women," he added, "hoping that their dignity and mission may always be affirmed through practice and attitudes."

The SUNDAY READINGS

by Fr. JAMES A. BLACK

Genesis 2:7-9; 3:1-7
Romans 5:12-19
Matthew 4:1-11

FIRST SUNDAY OF LENT (A)

MARCH 11, 1984

Background: The theme of the readings for the First Sunday of Lent is that of resisting temptation.

The first reading, taken from the Old Testament book of Genesis, portrays the "temptation" scene in the Garden of Eden. The reading describes quite well the process of temptation.

First, we resist it steadfastly. But then we begin our deliberations and rationalizations; surely, what we plan to do can't really be all that bad! And finally, once the temptation has proven too strong for us, we feel ashamed of our weakness.

In the second reading, from the letter to the Romans, Paul compared Adam in the first reading with Christ in the gospel account. Adam fell to sin and death; Christ rose to new life.

The gospel account from Matthew depicts Jesus being tempted while in the desert. The temptations offered probably represented many views of messiahship at that time.

Reflection: There are still some people who don't believe that Jesus was really human. They don't believe that he ever had to overcome temptation, despite today's gospel reading.

For them, Jesus is simply God inhabiting a human body. He was always in control, he never really had to suffer, he never wondered or hesitated in his mission.

I don't know about you, but that's not a Jesus that I could follow. I wouldn't have much of a chance.

I believe in the other Jesus—the one supported by the New Testament. I believe in the Jesus who grew and suffered and learned. He was tempted, but said no. He chose to do the will of his Father.

This is the same Jesus—true man and true God—who said to "come, follow me." Because he was true man and overcame temptation, I now realize that I can overcome temptation too. At least I can if, like Jesus, I choose to do so.

Certain responsibilities go along with knowledge of our mortality

by JOSEPH B. SANKOVICH

Growing up 35 years ago was an experience of learning about responsibilities. This meant learning to make my own bed, help with dishes, take out the trash, get to school on time, complete homework, recite in class, have proper supplies and equipment, be attentive. My life revolved around a combination of home/school issues and maturity was the continued ability to accept the responsibilities associated with them.

Time has marched forward and work, marriage and raising a family have added to my responsibilities. But the ultimate responsibility revolves around death, judgment and eternal life. One day I will die. There are certain obligations that I have toward my family and myself as I confront that reality.

Our faith teaches us that what awaits after death is union with the risen Christ, reunion with our loved ones and eternal happiness. The grace of God motivates us to struggle and cope with acceptance of these teachings. Not only are we called upon to struggle with them, but also to take certain actions that flow out of accepting the responsibility for being on this earth for a short time.

What will we do with this human body? Working in a Catholic cemetery, often listening to married couples discussing burial, I hear a comment such as, "I don't care what she does with me when I'm gone; she can throw me in the trash for all I care!" Such an attitude is quite distressing to me and yet I see it simply as death denial or a non-readiness to address these issues.

AT THE OTHER end of the spectrum, I hear overwhelming generosity from those

who desire to donate organs, tissues and sometimes whole bodies to science. But there are still issues of final burial to be faced even when such generosity is accepted by the medical/scientific communities. Pre-need arrangements may include everything from "living will" decisions on medical protocol in the event of catastrophic illness, to funeral home arrangements, to church, wake and funeral decisions, to cemetery burial/entombment provisions.

What are the alternatives when it comes to the disposition of a human corpse?

Ancients of Greece and Rome burned corpses on funeral pyres and placed the remaining ashes (cremains) in urns (containers) in their family mausolea (above-ground tombs). Slaves were sometimes buried along with the families to whom they were indentured. Many times they were buried in nameless plots, mass graves outside great metropolitan areas such as Rome, Athens and Alexandria.

Egyptians embalmed (scientifically treated) corpses, especially of the pharaohs, and placed them in immense and elaborate tombs called pyramids. We need only look to India and the Taj Mahal for a further example of the same.

CHRISTIANS, however, added a new dimension to burial practice. Prompted by a conviction of the baptized being temples of the Holy Spirit, the Christian community treated the bodies of their deceased with reverence and buried them with respect in sacred space.

And so it was at this early period of Christian history that a clearly Christian burial practice could be identified. That early history included both in-ground burial in cemeteries, later claimed as their

own, along the major highways in and out of Rome, and below-ground entombment in the catacombs. In both instances there are preserved memorial name plaques identifying the individuals by name as well as by Christian profession.

The catacombs evolved into above-ground tombs or mausoleums. The process was gradual, first to the family mausoleum, still seen somewhat like small houses scattered throughout many large and older cemeteries; these were primarily accessible only to the very wealthy. These later evolved into large community mausoleums with crypts (individual burial spaces) all inside a building. These, too, remained expensive and out of the reach of many.

FINALLY, these have evolved into what are now known as garden crypts, some having both inside-facing and outside-facing crypts, the mixture allowing for a pricing structure making these a possible alternative to any family desiring above-ground rather than in-ground burial.

Parish burial grounds evolved also into what we know today as cemeteries, a Christian term meaning "a place for those who are sleeping the sleep of death." In that word "cemetery" is contained the ancient Christian profession that "in death life is changed, not ended." Thus, the practice of consecrating the parish churchyard cemetery evolved. We have almost 6,000 of these parish cemeteries, many still located alongside the church, in the United States alone.

A larger scale approach to Catholic burial became more economical for Catholic families and so there was a gradual joining together of parish cemeteries into joint parish cemeteries, and then into the diocesan cemetery system. Within many of the larger parish cemeteries as well as the diocesan cemeteries, we can now find large mausoleum complexes providing economical above-ground entombment as an alternative to in-ground burial. The traditional, especially the Catholic cemetery, comes out of a rich history of memorialization above ground, with many family monuments depicting significant religious artistry.

Today's choice of in-ground burial comes with memorialization alternatives. Many cemeteries limit and regulate permissible memorial alternatives. There are garden lots (flush markers); raised

TO THE EDITOR

Tribute paid to Terre Haute man

Last week a considerable number of citizens of Terre Haute assembled in St. Benedict's Church to pay final tribute to John Haley, Sr. The Mass of Christian burial was a celebrative liturgy and rightfully so, for our Christianity summons us to look upon death as victory, to reflect upon our faith in the Resurrection of Christ and of our own.

The local newspaper reported John Haley's death and its cause amyotrophic lateral sclerosis, better known as Gehrig's disease. Reports of John's business successes, his civic involvement and political honors were covered well. John had received last fall from the Chamber of Commerce a Terre Award for his outstanding contribution to Terre Haute's betterment and for his service to the needy.

Heralded by one admirer as a "great

guy," John was undoubtedly to all who knew him, "a great guy." Assuredly he was to Mary Alice, his wife and to their 10 children.

In the ultimate assessment of the man, one factor, not public information, rises pre-eminently. After John knew that he had lateral sclerosis, at present an incurable disease, he did not succumb to self-pity or to depression. Being human, he must have asked: "God, why me?" We do not know if he prayed this question. What we do know is that John continued to live through it with the question unanswered.

Yes, John had been an outstanding Catholic layman, but he was a greater man for being a "winner" in the face of approaching defeat. Death. For a Christian death is not a defeat, but a new beginning. Humanly speaking, this is not easy to believe, much less to live by. John Haley gave rare witness to family and friends of acceptance of death with deep Christian faith. This "success" far exceeded any of his previous achievements. For this John Haley was "a greater guy."

Sr. Luke Crawford, S.P.

Terre Haute

Sister Gilchrist remembered

GILCHRIST

time was kinder	methinks
to us	you know now
years ago	what
	we felt then
together	love
in work	does conquer all
in friendship	
in search	hope
in . . .	does spring eternal
love	
dreams abearing	and faith
giving birth	
not quite fulfilled	faith is knowing
nor lost	we are together
	today
	more than ever
	closer than ever
	i feel your touch
	d. haake

morristown, new jersey

(Haake, a former resident of Indianapolis, was an associate of Providence Sister Gilchrist Conway, who died while on mission in Bolivia.)

Information requested

The Pope John Paul II Center was established in November, 1978, as a national center for research on the life, papacy and teachings of Pope John Paul II. Since then it has acquired what is believed to be the largest and most extensive collection of memorabilia, artwork and literature on Pope John Paul II in the United States. It also includes a library of every book written by or about the Holy Father in English, and most of what has been written by or about him in Polish.

The Center is planning to develop a monograph consisting of a list of all places, organizations and anything else named after Pope John Paul II.

It would be greatly appreciated if anyone knowing of any streets, schools, libraries, buildings, statues, centers or other organizations named after Pope John Paul II would forward the names, addresses and any other information including photographs, if available, to the Pope John Paul II Center, The Orchard Lake Schools, Orchard Lake, MI 48033.

The Center will forward to anyone furnishing the above information with a book list of more than 160 books by and about Pope John Paul II in English and Polish and a complimentary copy of our 8-page Pope John Paul II Center Newsletter.

Reverend Walter J. Ziemia
Director
Pope John Paul II Center

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Meeting & Election of Officers
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Priests need to make more visits

by JACK R. MILLER JR.

In this the sesquicentennial year of the archdiocese, I think we should reexamine an important problem—the shortage of priests.

I have the utmost respect for all priests. And I can honestly say I've never met a priest that I didn't like. And I realize the sacrifices they have made to be members of the priesthood. Furthermore, I know they are often overworked.

Yet, there is one area if priests and parishioners put forth a little more effort the rewards would pay dividends for all concerned. The area I'm talking about is more social contact between priests and parishioners.

I'm not talking about socializing at the men's club dance or at Friday night bingo. I'm talking about in the homes of parish families. It doesn't have to be a long visit (I realize how busy priests are) and it doesn't have to be often.

I think that kids need more exposure to priests and the priestly life than the 45-minute Mass once a week and the occasional weddings and funerals. Once the lines of communication are open the possibilities are endless. Who knows? Maybe we can even learn from each other. It has amazed me how much I've learned from two- or three-year-old kids. They've got a way of expressing themselves that makes one listen—they're completely honest.

When I asked my seven-year-old son, Scotty, what priests do the other six days of the week, he said, "Pray to God." I'm sure they do pray to God, but there is bound to be some excess time on their hands. And there are bound to be some lonely moments.

So, maybe if we open our hearts and homes and share more of our lives together—maybe, just maybe, someday the shortage of priests will disappear.

vips...

Don Kurre, Director of the Terre Haute Deanery Religious Education Center, was recently named "Outstanding Young Man in Religion" for 1984 by the Terre Haute Jaycees. Winners were chosen from among more than 50 nominations in various categories. Kurre holds degrees

from St. Meinrad College and Indiana University. He taught religion at Brebeuf Preparatory School and was DRE at St. Lawrence Church before becoming the first lay director of the Deanery Center in 1980. He and his family are members of St. Patrick parish in Terre Haute.

Mary Beth Dayton, Christy Sonntag and Carla Stahley of St. Lawrence parish, Lawrenceburg, recently received the Marian Medal. The Medal is the highest award presented to Catholic Girl Scouts in the U.S.

Noted theologian Dr. Arthur Zannoni will address The Role of the Laity in the Church at 7 p.m. in the St. Francis of Assisi Newman Center, 1200 W. Riverside Ave., Muncie, on Tuesday, March 13. Dr. Zannoni is visiting assistant professor of theology from the University of Notre Dame at the St. Thomas Aquinas Center in West Lafayette. He will discuss the meaning and ramifications which "empowering the people of God" since Vatican II represents. No admission charge.

check it out...

Volunteers interested in working with the "Lifesigns" radio program and other audio productions of the Catholic Communications Center are asked to send resumes to: Charles J. Schisla, The Catholic Communications Center, P.O. Box 1410, Indianapolis, IN 46206. Volunteer positions include editing audio tracks, writing scripts, hosting on the air, and engineering audio/radio production.

Volunteers are needed for the Family Support Center's CALL (Child Abuse Listening Line) service which provides a crisis line for persons with parenting problems. Volunteer interview sessions will be held Mondays, March 12 and 26 at the Center, 1575 Northwestern Ave. Training will be conducted April 14, 17, 19, 24 and 26. To volunteer call 634-5060.

Catholic Social Services will sponsor a Children of Divorce Program on six consecutive Tuesday evenings from 7 to 9 p.m., beginning Tuesday, March 13 at the Catholic Center, 1400 N. Meridian St. Fee scale based on family income. Call Sr. Sheila Shine or Roseanne Killen at 236-1500 for information.

Pastors, parish teams and Bible study leaders are invited to attend a workshop sponsored by the Office of Ministry to Priests on parish study/living of scripture entitled "Breaking Open the Word." The workshop will be conducted by Matt Hayes on two occasions from 9 a.m. to 3:30 p.m.: Tuesday, March 20 at the Beech Grove Benedictine Center, and Thursday, March 22 at Our Lady of Perpetual Help in New Albany. Fee \$10 per person; preliminary reading, "Bible Sharing," \$6.50, make check payable to Ministry to Priests Program and mail to Archdiocese of Indianapolis, Room #303, 1400 N. Meridian St., P.O. Box 410, Indianapolis, IN 46206.

A free RCIA Sharing Day facilitated by Matt Hayes will be held for parish RCIA teams at St. Mark's Church, 535 E. Edgewood Ave. on Thursday, May 10 from 10 a.m. to 3 p.m. Topics include prayer and retreats, team and process, sponsors, inter-parish approach and deanery activities. To register, call Marji Venneman at OCE 236-1448, or 1-800-382-9836 before Thursday, May 3.

A Church Newsletter Communications Workshop sponsored by the Religious Public Relations Council Central Indiana Chapter will be held from 9 a.m. to 3:30 p.m. at the Indiana Interchurch Center, 1100 W. 42nd St. Bring sample publications. Deadline for \$7.50 registration, which includes lunch, is Friday, March 23. Make checks payable to

Central Indiana RPRC and send to: United Methodist Communications Office, 1100 W. 42nd St., Indianapolis, IN 46208.

Pastoral counselor Jane Hellmann will sponsor a Divorce Recovery Program at St. Ann's Church, 14th and Locust Sts., Terre Haute, on eight consecutive Mondays from 7 to 9 p.m. beginning Monday, March 19. Fee \$25. Call Jane at 232-6832 to pre-register.

A daylong Tobit Marriage Preparation Program will be given at St. Louis Church, Batesville, by Franciscan Father Martin Wolter from 9 a.m. to 6:30 p.m. on Sunday, March 25. Cost of \$10 per couple includes lunch. Contact St. Louis Church, 13 St. Louis Place, Batesville, IN 47006, 812-934-3204, before March 18.

The Family Support Center, 1575 Northwestern Ave., offers a Child Care Helping Children training session from 5:30 to 9:30 p.m. on Monday, March 19 and Wednesday, March 21. Volunteers are sought for a commitment of four hours weekly in caring for children ages birth through 17 years. Call 634-5060 for information.

Phi Delta Theta fraternity at Butler University and Special Olympics will sponsor a Swim for the Gold '84 at Hinkle Fieldhouse on Saturday, April 7. Participants in categories age 10 and above will swim for sponsors they have signed up. Others may send checks payable to Special Olympics to: Phi Delta Theta and Special Olympics Swim for the Gold '84, Area 8 Special Olympics, 9045 Westfield Blvd., Indianapolis, IN 46240.



LITURGY FOR LOVERS—Approximately 85 couples in Tell City's St. Paul parish celebrated in their first ever Liturgy for Lovers, a special Mass that was held in conjunction with World Day of Marriage last month. The Mass, celebrated by Father Harry Monroe, included a candle ceremony (pictured here), blessing of rings and renewal of wedding vows. After Mass a dinner was held with music provided by the Sweet Adelines, a parish group. (Photo courtesy Harriet Conner)



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Archbishop O'Meara's Schedule Week of March 11

SUNDAY, March 11—Mass at SS. Peter and Paul Cathedral, 11 a.m.
—Legion of Mary Acies, SS. Peter and Paul Cathedral, 2:30 p.m.
—Principal speaker for the Educational Program at Holy Cross Parish, 7:30 p.m.

MONDAY, March 12—Dinner with the priests of the Connersville Deanery, Holiday Inn, Connersville, 5:30 p.m.
—AAA '84 Connersville Deanery meeting, St. Gabriel Parish, Connersville, 7:30 p.m.

TUESDAY, March 13—Indianapolis Serra Club Clergy night, Indianapolis Athletic Club, 6:30 p.m.

WEDNESDAY, March 14—AAA '84 Indianapolis North and West Deaneries meeting, Chatard High School, 7:30 p.m.

THURSDAY, March 15—Holy Year celebration for the Batesville Deanery, Immaculate Conception Chapel, Oldenburg, Penance Service, 7:30 p.m.

FRIDAY, March 16—Annual I.A.C. St. Patrick's Day Parade, 11:45 a.m.

SATURDAY, March 17—Dialogue Session with Women and Men Religious, St. Mary-of-the-Woods, 12 noon.

THE QUESTION BOX

Which takes precedence?

by Msgr. R.T. BOSLER

Q In reading the Bible I find things that seem to contradict the teachings of the church I learned in school. When there seems to be a conflict between Scripture and dogma, which should take precedence?

A What the church teaches officially—her dogmas—are statements made from time to time to help us understand what God revealed to us in Jesus Christ.



The popes and bishops teaching together form what is known as the teaching office, or magisterium, of the church. The magisterium interprets the Scriptures according to the growing understanding of them that takes place in the whole community of the church with the help of the Holy Spirit.

The magisterium, according to Vatican Council II, "is not above the word of God

but serves it, teaching only what has been handed on, listening to it devoutly, guarding it scrupulously and explaining it faithfully by divine commission and with the help of the Holy Spirit."

Therefore, though Scripture takes precedence over dogma, any conflict between them would be "seeming"—arising from our misunderstanding of Scripture or of the official teachings of the church.

There are, indeed, conflicts. These arise because both Scripture and dogma are products of both the Holy Spirit and human beings, and are open to misunderstanding.

The revelation of God comes to us in Scripture through the words, thought patterns and literary forms of an ancient people, and they are difficult for us to understand today. Without the required knowledge of how to read them, it is quite possible to misinterpret the Scriptures and think they conflict with dogma.

The same is true of the teachings of the church. The dogmas of the church, for the most part, come to us through the words, thought patterns and literary forms of ancient people that are difficult for us to understand today.

The popes and bishops in councils who formulated dogmas were men limited by the knowledge of their own times, responding to problems and errors proper to their days, not ours, and formulating their thoughts with the aid of philosophies unfamiliar today.

Dogmas are, therefore, open to misunderstanding. Moreover, dogmas are not the full truth, the final answer, but only directives on the way to a better understanding of revelation.

In our day, archeological discoveries, the ability to read books contemporary with the biblical authors, and the enormously improved texts of the Scriptures

have made it possible to read the inspired books with greater understanding.

At the same time, the opening of the Vatican library to scholars and the discovery of many writings of the early church have made it possible for historians to clarify the teachings of the church in the past.

The tools are now at hand to eliminate little by little the conflicts and grow more rapidly in our understanding of revelation than ever before.

Perhaps this will help you appreciate the importance of Scripture scholars, the church historians and theologians who assist the popes and bishops in their teaching office and why a teaching authority that protects and updates dogma is so essential for the church.

(Msgr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at 600 N. Alabama, Indianapolis, IN 46204.)

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FAMILY TALK

Children upset mother with littering

Best to speak up and keep things in order

by Dr. JAMES and MARY KENNY

Dear Mary: You'll probably think this is trivial, but it is a real problem for me. I have three children, ages 8, 11 and 13, who must be the worst litterers in the state. I get after them to pick up their things, sometimes I even take away a privilege until they pick up. My husband is more tolerant. He says I should just relax about it. Is this problem inevitable?

Answer: Don't apologize for your question. You find disorder hard to live with. That's legitimate. You are entitled to speak up. There are several approaches you might try.

1. Explain the problem and try to enlist your children's cooperation.

Did I hear you laughing? You should have. This is probably the least effective choice you can make for the age you are dealing with.

First, your children don't see a littered house as a problem. Second, assisting another person because you understand her problem and difficulty is a fairly sophisticated, adult response. Children the ages of yours do not feel empathy for you because they are too young to have reached this stage of growth in human relationships.

2. You can get after them every time they litter. In practice this would become nagging. You will get frustrated from repeating yourself constantly, your children will tune out and the problem will remain.

3. You can give your children incentives to pick up by offering rewards for performance or punishments for failure. You already allude to this technique when you say you have sometimes taken away privileges until they pick up. Incentives are a very effective way to change behavior.

Success with this method depends on the time and attention you are willing to devote to it. You must follow through on the program you plan. You might decide that each child must pick up one room daily before dinner.

However, when one child is late getting home because of a piano lesson and the rest of the family must rush dinner to attend an early evening meeting, the plan might suffer.

Despite the difficulties, don't overlook the possibilities in this method. If you choose it, set very specific conditions and keep the plan simple enough to oversee it consistently. If you must become a full-time bookkeeper to record successes or failures, the plan will be more trouble than it is worth.

4. Structure the environment. Simple as it sounds, it is easier to put things away when there is a place for everything. Organize your house so that family members know where things go. A box for each child's papers and books, and a labeled hook for coats and hats may help a lot. The proper location for books, sports equipment, clothing, should be close to the normal traffic flow.

Few children will cross the entire house to put an item in its proper place. As much as possible, bring the place to the child, not the child to the place.

5. Finally, if getting your children to pick up is more trouble than it is worth, and litter is getting you down, do it yourself. You need not carefully restore everyone's possessions to perfect order. Designate one large "junk drawer" for odds and ends left around. Put a big box in an inconspicuous location.

At pick-up time, put all big things in the box and all little things in the junk drawer. Period. The house is picked up, and the owners know where to find their belongings.

The sheer inconvenience of hunting for their things might improve the children's behavior. Your desire for order will be satisfied. And the whole problem will get neither more nor less attention than it deserves.

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

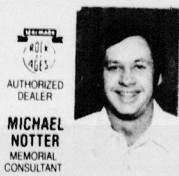
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Faith Today

The appearance of the main character

By David Gibson
NC News Service

The story I want to tell you about begins with a flourish. The reader's full attention is captured on the story's first page.

In fact, it immediately becomes apparent that all the elements of a good book are here — one that will hold a reader's interest.

The setting is in the country, near a river. A large crowd is present.

The story's writer indicates that everyone in the surrounding countryside knows about what has been happening at the river. Everyone is interested, curious.

Word has spread into the city, too. The crowd is peppered with people from there.

The first major character to appear in the story almost startles the reader. Is this the way he dresses? A few people ask.

His clothing is unusual. It is said that what he eats is unusual too. But then he has come from the desert.

The man wears the skin of an animal and a leather belt around his waist.

His name is John. He would stand out in any crowd.

Does he remind these people of the prophets of long ago? There haven't been any prophets around this river for a long time, the reader suspects. Whatever, John creates a sense of vague discomfort in the reader. The people crowd around him. He is intriguing, to say the least. But is he really that compelling? What makes him so compelling?

There are unanswered questions here: things to be known about the people who come out to hear what John has to say — their motives, their expectations; things to be known about John himself — his background, the meaning behind his words.

You have to read on. A

mystery unfolds as the pages of a book are turned. It can't be given away completely on the first page.

But the scene can be set. Questions — and a sense of anticipation can be raised. Clues can be hidden on the first page.

John is baptizing the people in the river. He calls it a baptism of repentance. And he is talking with them about their way of life and their hopes for the future.

It is well-known that these people live in a nation occupied by a foreign power. As in any such situation, the forces at work among the people are complex, not simple.

Some people want to overthrow the occupying forces. Some people fear that a disturbance of the social order will make matters worse for the people. Some people are looking for a new, powerful leader who will put an end to what almost seems like slavery to them.

This day will prove disappointing for some of the people, who have begun to pin their hopes for the future on John. Others will be surprised, still others will think "I knew it!" when the popular desert preacher says he is simply a messenger preparing the way for someone else; that even another baptism will one day supersede this one.

John's manner does not escape the crowd's notice. It is as if John thinks he is preparing them for someone of real importance: another prophet? a king?

Now the story's writer in-

troduces a second character. He is a man in the crowd that day. His name is Jesus.

John baptizes him. But that's not all.

When the baptism takes place you get the impression there is something earthshaking about the moment. Something new is being born. Something is being created! For the Spirit of God, we are told, hovers over the river's waters on this day — much as God's Spirit hovered close at hand when the world was first created.

Does the writer mean to suggest that the story to unfold here is about a special creation, some sort of new creation? Is this a clue, planted on the story's first page, about the meaning of what will follow?

Now the story can begin. The reader's taste for adventure has been whetted. And the reader knows that Jesus will figure prominently in the pages that follow. This story, one suspects, is really about Jesus.

Will some of the people who pinned their hopes to John begin now to pin their hopes to Jesus? What can he do for those in the crowd who feel oppressed and who desperately need some hope now?

The writer has created a sense that there is more to the events on his first page than meets the eye.

There is a sense, too, that something big is at stake.

(Gibson is editor of *Faith Today*.)

Lenten Series

For a brief moment, an extraordinary man from the wilderness captures the reader's attention. But it soon becomes clear that he is only a messenger. Momentous events are about to unfold.

What John didn't foresee

By Father David K. O'Rourke, OP
NC News Service

Deep in the desert wilderness east of Jerusalem runs the Jordan River. It is less than 20 miles from the city.

Yet it is in another world, nearly 4,000 feet below Jerusalem in the lowest spot on earth. The rugged slope in between is a badlands of eroded peaks and canyon walls.

It was in this hostile land, far from the comforts of the capital, that John the Baptist began his preaching. This is where Jesus began his public ministry after his baptism by John.

John obviously caught the imagination of his time. For "all Jerusalem" made the difficult trek down to the Jordan to see him.

John was a formidable figure, calling people to reform their lives. His graphic preaching of the doom to come either pushed or scared many people to repent.

Yet on one important point, the kind of Messiah to expect, John must have been surprised.

John was steeped in the language and traditions of the Old Testament. He looked for God to show himself through Jesus in ways that would fit the pattern of what he expected.

But he looked and waited in vain. Where was the vengeance and the sword? Where was the cleansing fire?

Even from prison where King Herod had locked him up, John sent followers to ask Jesus, "Are you 'he who is to come' or are we to look for another?"

Jesus was not quite what John expected the Messiah to be. Jesus spoke so much of mercy, forgiveness and healing. To the ordinary people, most of whom were poor, his voice was one of comfort.

A reading of Scripture and the history of the church lets us know that the unexpected — the surprise — is often God's way. We approach God in our own ways and those ways reflect our prejudices, our personal histories, and our limitations. Left to our own devices we would end up creating a God in our image.

But we are not left to our own devices. God comes to us and comes in God's way, not ours. This changes us.

When I was ordained a priest 20 years ago, I anticipated that my ministry would be the orderly and predictable life of a seminary professor. Yet somehow I was drawn into the lives of a group of socially and religiously marginal people, who attended Mass at our seminary chapel.

These people were poor, some of them emotionally distressed and their children often in trouble. I spent as much time in the hospital emergency room, the juvenile hall and the courtroom as I did in the classroom.

Yet it was in these unanticipated situations that I felt I began to understand my priesthood. Seeing how much my presence meant to people going through difficult times taught me how important concrete human ties are in ministry.

Ever since then, I have found the action of God more in the voices and needs of the deprived people who have sought my help than in the ministries I have chosen for myself.

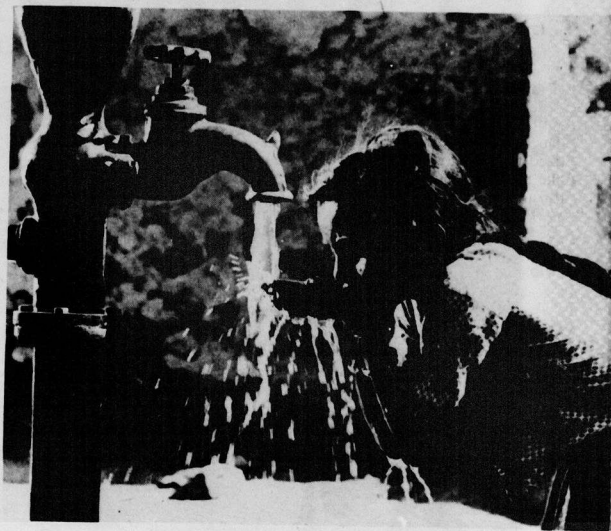
Don't get me wrong. I'm not about to abandon the use of my mind or my ability to make choices, while simply waiting for God to come knocking in some unanticipated way.

But my expectations of God are my expectations. They may not be God's.

That was John the Baptist's surprising discovery. It must have been a surprise to many of the first Christians, too, who once had thought the Messiah would be different when he came.

It certainly was a surprise to me in my ministry — but one I learned to welcome.

(Father O'Rourke is on the staff of the Family Life Office in the Diocese of Oakland, Calif.)



At water's edge

John the Baptist — last of the fiery desert

By Father John Castelot
NC News Service

John the Baptizer is one of the few characters in the Gospels about whom we have any information from secular history. The Jewish historian, Josephus, writing toward the end of the first century, corroborates what the Gospel says about him up to a certain point.

Josephus wrote: "Herod put to death this good man who was exhorting the Jews to live upright lives, in dealing justly with one another and submitting devoutly to God, and to join in baptism."

Josephus also said: "When still others joined the crowds around (John), because they were quite enthusiastic in listening to his words, Herod became frightened that such persuasiveness with the people might lead to some upris-

ing; for it seemed that they might go to any length on his advice."

Here Josephus parts company with the gospel story. Herod's fear of John's potential political power was behind his arrest and execution, Josephus indicates. The Gospel, of course, says that Herod had John beheaded at the insistence of his wife, Herodias. She was furious at John's condemnation of her marriage.

However, the two motives could both apply. Herod may well have feared John's power with the people; Herodias may well have resented his embarrassing accusations.

At any rate, it seems clear that John was an immensely popular preacher with a large, loyal following. Their loyalty did not die with his execution. The Gospels indicate, in Luke 11:1 for instance, that during John's

lifetime his followers formed a distinct group of disciples with a distinctive prayer life.

We get a picture of a tremendously influential preacher in the mold of the Old Testament prophets.

There is a famous story in the Old Testament about Elijah being taken up to heaven in a whirlwind. The story caught the popular imagination and in the course of time the belief arose that Elijah would one day return. His return would herald the establishment of God's reign.

Apparently John saw himself as preparing the way for the return of Elijah and the establishment of God's reign. The kinds of things he said to the crowds are typical of the uncompromising preaching of the fiery desert prophets of old.

Announcing God's coming kingdom would have appealed

Lessons at the border

By Suzanne Elsesser
NC News Service

I hate to say this, but the Jordan River where Jesus was baptized by John looks an awful lot like the Bronx River as it flows through the Bronx Zoo in New York City.

I first saw the Jordan River as I crossed from the country of Jordan into the Israeli-occupied West Bank. The water itself was dark, almost brown in color. It moved slowly. The river could not have been more than 20 feet wide at the Allenby Bridge where I crossed.

On first view, today's reality of the river as a border between an occupied territory and Jordan stunned me.

I sat in silence with the rest of my group as our bus was stopped at the river. A Jordanian soldier entered the bus, gave us a cheerful greeting in English and checked our passports.

He could have been a conductor on the New Haven Railroad, which commuters take from their suburban homes to jobs in New York City, except for the gun hanging from his shoulder.

From the bus window I could see a sandbag and cement bunker with more automatic weapons pointed across the river.

We crossed into the West Bank. The narrow wooden bridge with no side rails seemed like one of the many small bridges that cross the winding

streams of New England. I heard the same soft, bumping noise as the tires moved over the uneven wooden timbers.

But the Allenby Bridge has a 12-inch-wide white line painted sideways across its center point.

The border.

And on the other side? Again, a sandbag and cement bunker, inspection by soldiers and machine guns pointed across the river toward the border guards we had just left.

Several days later we returned to the Jordan River upstream to visit the place that is, reportedly, the actual site of Jesus' baptism by John the Baptist. Not until then, when I actually walked into the water myself, did I reflect on the importance of the area as recorded in all four gospels.

And whether that spot is the actual site or not is unimportant to the reality that is commemorated there: that God became man and went out to actively teach and serve the people.

I always have found the gospel accounts of Jesus and John at the Jordan appealing. I like the image of Jesus approaching John, even surprising him perhaps, asking to be baptized, then going off into the heat and dirt of the desert for 40 days, where he was tempted.

The scene puts Jesus' humanity and divinity in focus for me. He is divine, yet he seeks baptism. He is divine, yet he is tempted. And all of that before beginning his ministry among the people.

This beginning of Jesus' public involvement in the life of people speaks to our own human attempts to live as he did, to find a way to balance the paradoxes in our individual lives and in the larger world.

Now at this spot one finds a famous border. The tensions reflected in this border are such that they preoccupied the world's top leaders. It makes one think.

In common with other Christians, I struggle to find ways to cross the borders so easily established in personal life. They serve as dividing lines, pitting self-centered ways against the needs others have for love.

In common with other Christians, I also struggle with the reality of guns pointing at guns across the many "white lines" throughout the world, and with the opposing viewpoints those borders reflect. And I wonder, what does it take today to be a peacemaker?

(Ms. Elsesser is on the staff of the South Bronx Pastoral Center in New York City.)

FOOD...

...for thought

"The deepest desire of any man or woman who thinks is to make sense out of life." They sense that life is good and that it holds great potential. "But they can find in it no certain clue as to its purpose."

However, the people who met Jesus "found in their experience of him the clue we all seek. Their main impression of him was that he made sense of life."

With those thoughts, Benedictine Father Edmund Flood introduced a little book he wrote a few years back titled "Jesus and His Contemporaries" (Paulist).

Why do you think people continue to tell the story of Jesus? Why does it continue to fascinate? What makes it so compelling?

—He had a penetrating message that people could live by. That's part of the reason people continue to turn to Jesus. His message itself attracts.

—Millions upon millions of people over the course of 2,000 years have felt the impact of Jesus on their faith. There is a desire to get back to the person, to understand this person, who so greatly influenced the world's course.

Yet those reasons don't fully explain why people still want to know the story of Jesus.

—Interest in the message —

what he said — is only part of the explanation.

—Interest in the past — in what happened 2,000 years ago — also offers only a partial explanation.

For Christians, Jesus is more than a message. He is someone, a person. As such, the potential for a relationship with Jesus draws many people to his story.

Again, Jesus is not simply someone from the past. To Christians, he is very much in the present. Curiosity about past historical developments does not suffice to explain the interest in Jesus.

Perhaps no person can ever be fully known. One is always getting to know the other person, never exhausting all that the other person means.

This helps to explain the inexhaustible interest in Jesus. It helps to explain why the church literally never stops telling the story of Jesus.

For people continue to want to know what happened 2,000 years ago, what the message was — and what this helps to reveal about the meaning of Jesus today.

People continue to want to know how this person named Jesus helps them to discover the purpose in their own lives.

...for discussion

SECOND HELPINGS

"Re-Treat Your Family to Lent," by Sister Sandra DeGidio, OSM. The book contains reflections and historical background on the traditions of Lent, along with Lenten activities. The author notes that much in the 50-page booklet has been drawn from her extensive parish work. In a discussion of the place of fasting, Sister DeGidio makes the interesting suggestion that for many people, simply "to stop rushing about and jamming our lives with busyness, noisy distraction and anxiety" might be a "true form of fasting." She says such fasting "calls us to quiet our lives in order that we might live more deeply and with more meaning. It calls us...to listen and see and feel in a more human way." (St. Anthony Messenger, 1615 Republic St., Cincinnati, Ohio, 45210. 1983. \$1.95)

prophets

strongly to certain elements in John's audience. They thought it would mean the defeat of Israel's enemies and the raising of the nation to heights of prosperity and supremacy.

But many others were turned off by John's rigorous way of life and his call for a radical change of outlook (Matthew 11:18).

Early Christian tradition interpreted John's role differently. Obviously Elijah had not returned to inaugurate God's reign, but Christ had come and that reign had dawned in his person.

Accordingly Christians saw John, not as the herald of Elijah, but of Christ. In the process they made John himself an Elijah-figure.

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

1. Father David K. O'Rourke suggests that God's expectations can take us by surprise, just as they must have taken John the Baptist by surprise. What do you think he means? Can you think of an example from your own life?

2. The Gospel of Mark begins the way good books begin, suggests David Gibson. The first page of the story grabs the reader's attention and creates the impression that something important is at stake. After reading the beginning of that Gospel, do you agree with Gibson?

3. While visiting the Jordan River — a modern, tension-filled border — Suzanne Elsesser's thoughts turn to the borders (boundaries) people erect in their lives. Often these boundaries become obstacles to growth. What divides people today? What can a Christian do to break down needless boundaries between people in any area of life?

CHILDREN'S STORY HOUR

The carpenter's son preaches in Nazareth

By Janaan Manternach
NC News Service

Not long after John baptized Jesus at the Jordan, Jesus returned to Nazareth, his home. While he was there he decided to visit the synagogue.

In the synagogue, Hannah sat quietly with the other women of Nazareth. "They say Jesus will be here today," she thought to herself. "I'm eager to see him again. People are saying such strange things about him these days."

While Hannah was musing about Jesus, she heard excited voices outside. Then she saw Jesus.

"He doesn't look changed," she thought as she watched Jesus sit down. "They say he has been teaching like a rabbi in some of the other towns. But I don't remember him ever going to school, except here in the synagogue."

The service began. The rabbi led the people in prayer and song. Then he invited Jesus to read from the Bible.

Jesus stood up. The rabbi handed him the sacred scroll. Jesus selected a passage from the prophet, Isaiah. In a clear, strong voice he read:

"The spirit of the Lord is upon me. God has chosen me to bring good news to the poor. The Lord sends me to announce freedom for captives, sight for the blind, liberation for the oppressed. The time has come for the Lord to

save us."

Jesus rolled up the scroll, gave it to the rabbi's assistant and sat down to talk about those words.

The synagogue was very still. Everyone stared at Jesus, waiting to hear his teaching.

"Who is he to be teaching us?"

Hannah wondered. "I remember when he was a child. He used to play with my son, Joshua. Then he worked in Joseph's carpenter shop. Where did he learn anything more than the rest of us?"

Jesus began to speak. "What I just read has come true today."

"How can he say that?" Hannah argued within herself. "Has God anointed him to preach? He grew up just down the street from me! He is a carpenter, not a prophet!"

Hannah looked around. Everyone seemed surprised at Jesus' words.

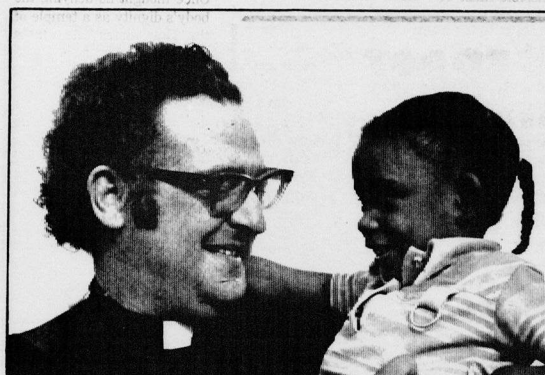
At first they seemed pleased at what Jesus said, but then he added: "You may want me to do here in my home town the same things I did elsewhere. But, I tell you, a prophet is never welcome in his home town."

Hannah thought: "I always liked him. But now I wonder who he thinks he is."

Story hour biblical quotes — this week from Luke 4:14-30 — are paraphrased.

(Ms. Manternach is the author of numerous catechetical books and articles for children.)

Jesus took the scroll and began to read. "God has chosen me to bring good news....," he told the people in the synagogue. It was the beginning of his public life.



Trust

After ordination to the priesthood in his native Ireland, Father Peter Quinn came to America to give his life of priestly service to the disadvantaged living in our poorest home mission areas.

Supported by grants from the Catholic Extension Society, Father Quinn has earned the trust of his Mississippi parishioners by devoted service to their spiritual needs. He is part of a team of home missionaries who, together with Extension, pursue the vital and urgent task of evangelization here in the United States. But the team is too small to do the job without help. It

needs new members. It needs you.

Join us and become a member of the Extension Society team. Although you won't be present in the home missions personally, your impact will be felt in this holy effort. Together we can bring the Word of Christ to those who don't have it.

Write for a free subscription to Extension magazine today and discover the difference you can make. Together, and with God's grace, we can achieve His missionary goals here in our own beloved country.

HOW ABOUT YOU?

☐ How do you think you would feel if a friend of yours, the one you play with everyday, were to grow up and become a famous leader, the way Jesus did? Would you find it hard to recognize your friend in this new position?

☐ If your friend were to come back to visit your town, how would you treat him? How would you expect him to treat you?

Children's Reading Corner

All of us want to be accepted just the way we are, and respected by others. But, sometimes we are not. This can hurt us, especially if the people who seem not to like us any longer are those we expect to be friendly and caring. The true story, "Please Don't Tease Me," by Joan Madsen with Diane Bockoras talks about how hard it is to try and understand what is happening when one is teased and not accepted. (Judson Press, Valley Forge, Pa. 19481. 1980. Paperback.)



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Abstinence can help strengthen love in marriage

by NONA AGUILAR

A 0.6 percent divorce rate was revealed in questionnaires received from 164 Catholic and non-Catholic married men and women. All were users of Natural Family Planning (NFP). Specifically, only one respondent had been previously divorced. This is particularly remarkable since, as a group, the men and women had been married a relatively long period of time; 70 percent of the respondents had been married six years or longer.

As I pointed out previously, the use of NFP with the necessary abstinence does not seem to hurt the marital relationship. But there is a larger question: does the use of NFP actually help a marriage? Can it be a factor in deepening and strengthening the love bond shared by a couple?

I believe the answer to be an unqualified "yes." And I draw on my experience of talking to hundreds of men and women who have switched from contraception to Natural Family Planning.

For example, in these interviews and conversations, one remark was made again and again by wives. In explaining why they liked natural methods so much better than contraceptives, they often said, "I no longer feel used."

One woman offered more detail: "Now I know that my husband loves me for myself and not as a sex/bed partner. I lost that sense of being loved for myself during the years when I was on the Pill."

The single reason for these remarks is the acceptance of

abstinence in the marriage when the couple switches to Natural Family Planning. And even though the abstinence period is rarely very long—about eight to 10 days is average—the fact that a husband is willing to abstain for a short time can mean a great deal to a wife. In a questionnaire, one woman expressed her feelings this way: "Strange as it may seem, the abstinence has had a positive effect on our marriage. I feel my husband has to love me deeply in order to abstain."

Another wife had a different experience. "The abstinence has been hard for my husband. He finds it difficult, but he's willing to do his share to make this method work because he doesn't want me on the Pill anymore. He never says 'I love you,' but by using Natural Family Planning with me, I know that he really loves me."

Husbands also derive benefits from using Natural Family Planning. The reason? Use of a natural method often opens up a man's experience and understanding of the physical side of marriage. A husband may forget, for example, the exquisite pleasure of tenderly holding his wife, accepting the fact that for a few days the expression of their love will be on a different level—sensitive and tender, to be sure—but not genital. In contrast, artificial birth control may make it difficult, if not impossible, for some men to develop this more sensitive side of their sexual selves since a man's impulse tends to be very strongly directed to one goal: completion of the sex act.

In answering a question concerning the drawbacks to Natural Family Planning, one husband wrote on his questionnaire: "Can't find any. At first the periods of abstinence seemed to be a drawback. But, in fact, these periods have greatly improved our sex life and our

marriage. The abstinence has made us find and enjoy a multitude of different ways to express our love while at the same time putting much more meaning, anticipation and enjoyment into the sex act itself."

None of the benefits had been available to the couple while they used contraceptives. Of course, the artificial birth control methods made it possible for the husband and wife to engage in intercourse at will. Certainly "anytime available" intercourse can be appealing, but it does not help a couple to develop other aspects of their relationship. Indeed, the constant availability of intercourse can itself become a burden. Wives often complain of feeling "used;" husbands often complain about performance pressure.

To be sure, abstinence can sometimes become a burden when a couple switches to a natural method. After all, it's difficult to say "no" to our sometimes insistent sexual selves. But something special happens to a couple that mutually agrees to share the difficulty of deferring gratification of their physical yearnings: mutual respect begins to grow; sharing and communication tend to deepen.

Where to obtain instruction: Write the Archdiocese of Indianapolis, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206, or call 317-236-1595 and ask for Mrs. Valerie Dillon.



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Responsibilities (from 6)

marker sections with slant or bevel markers; and monument lots which allow for placement of large family monuments. Even if memorialization is not considered at the time of the purchase of grave space, what is permissible must be considered for future implications. Many Catholic cemeteries, including those in the Archdiocese of Indianapolis, staff a pre-need counseling program with individuals highly trained in these matters who are

available either in the cemetery office or by arrangement in your home to explain in detail the alternatives, costs and the variety of payment plans available on a pre-need basis.

What about cremation? Once thought as denying the body's dignity as a temple of the Holy Spirit, its status within the church is today perceived more as an exception rather than the preferred method of disposition. It can be undertaken for an individual, if that was the expressed desire of the individual, and no disrespect for the church's teaching is intended. The next of kin, however, must consent to the procedure and the wishes of the deceased are not binding on survivors in this matter. While

cremation, then, is an alternative to natural decomposition, respectful final disposition involves burial with suitable memorialization or entombment with accompanying identification. Studies in bereavement and grief resolution have shown a number of difficulties surfacing later when scattering was the choice of disposition.

Advance planning and execution of decisions in these matters is a genuine act of Christian charity toward survivors, spouses, children and friends.

(Joseph B. Sankovich is a field executive with Diocesan Cemetery Consultants and on assignment to Catholic Cemeteries of the Archdiocese of Indianapolis as director of its newly-established pre-need counseling program.)

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The Active List



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

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

March 9

St. Bartholomew Church, 732 Chestnut St., Columbus, will hold a Friday Lenten Service and Soup Fellowship at 6 p.m. in the parish hall. Free will donation.

Parents, educators and others in authority are invited to a weekend Developing Capable Christians at Mount St. Francis Retreat Center. Call 812-923-8817 for reservations.

March 10

St. Pius X Guild of Knights of Columbus presents "Cards 'n' Things," a card party at 7:30 p.m. in the K of C Hall, 2100 E. 71st St. Call 251-4968 for information.

Benedictine Sister Gwen Goss will present a workshop on "Contemplative Prayer" at Beech Grove Benedictine Center from 9 a.m. to 4 p.m. Fee \$10. Call 788-7581 for information.

St. Roch's Men's Club will hold a Fish Fry at St. Roch's School, 3600 S. Meridian, from 5 to 7:30 p.m. Adults \$2.50, children under 12 \$1.75.

The Irish-American Heritage Society will sponsor a St. Patrick's Day Gala at Secunia Memorial High School from 6 p.m. to 1 a.m. Irish balladeers, dancing and bagpipers, the Paul Burton orchestra and a buffet dinner are featured. Tickets are \$13 single, \$25 couple, by calling Patrick J. Moriarty 356-6037 or Mary B. Moriarty 359-4940 evenings.

Arm Chair Racing will be held at 7:30 p.m. at K of C #3660, 511 E. Thompson Rd. No admission charge. Food available.

A Day of Recollection will be held at Kordes Enrichment Center, Ferdinand, from 10 a.m. to 4 p.m. Call 812-367-2777 for information.

March 9-11

Fr. James Farrell will conduct a Women's Weekend on the theme "A New Look at Life and Liturgy" at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for more information.

Chatard High School will sponsor a Monte Carlo at 7:30 p.m. featuring games, beer garden, food, raffles and awards. Admission free.

Our Lady of Lourdes 22nd annual Monte Carlo Night sponsored by the Men's Club will begin at 7:30 p.m. in Lyons Hall, 5333 E. Washington St. \$1 admission.

Sacred Heart Ladies Guild will sponsor a Rummage Sale from 9 a.m. to 3 p.m. in the parish hall, 1530 Union St.

March 10-11

Single Catholic women interested in ministering as Religious are invited to a Vocation Retreat at the Franciscan Community in Oldenburg. Bring a Bible, and a musical

instrument if you like. Call Sr. Mary Ann Stoffregen 812-934-2475 for information.

March 10-12

St. Ann's Church, 14th and Locust Sts. in Terre Haute, will sponsor a Weekend of Prayer conducted by Fr. Keith Hoxey and Sr. Maureen Mangen beginning with a pitch-in dinner at 6 p.m. on Sat. night.

March 11

St. Patrick Division #1 Ancient Order of Hibernians will hold a Hibernian Mass and Brunch beginning with Irish songs before Mass at 11 a.m. in St. Mary's Church, 317 N. New Jersey St. Brunch will be held at Mahaffey's Irish Pub, 306 E. Prospect St. Tickets \$8. Call 787-8224, 786-5967 or 846-8759 for reservations. Everyone welcome.

St. John's fourth annual Festival of Arts will present The Greater Indianapolis Choral Company directed by James Fronczek in a free concert at 4:30 p.m. in St. John's Church, 126 W. Georgia St. Mass follows at 5:30 p.m.

A Sign Mass for the Deaf is held every Sunday at 10:30 a.m. in St. Joan of Arc Church, 42nd and Central.

St. Barnabas Church, 8300 Rahke Road, holds a Sign Mass



for the Deaf every Sunday at 9 a.m.

March 12

Alverna Retreat Center, 8140 Spring Mill Rd., presents the first session of its Lenten program, "The Oremus Circle" (Let us

pray), from 7:30 to 9 p.m. Co-leaders are Providence Sister Connie Kramer and Franciscan Father John Ostleick focusing on the Prayer of St. Francis. Voluntary offering.

March 13

Marian College's Spring Series of Mature Living Seminars continues with Franciscan Sister Rose Mary Schroeder speaking on "The Land and Life of the Crow Indian" from 10 a.m. to 2 p.m. Bring a bag lunch; hot meals also available in cafeteria at reasonable cost.

The Ave Maria Guild will meet for a tea honoring prospective new members at 12:30 p.m. in St. Paul Hermitage, 501 N. 17th St., Beech Grove.

Fr. Michael Welch will speak on "For Your Lenten Penance: Listen!" at an Over 50 Day of Recollection from 9:30 a.m. to 3 p.m. at Fatima Retreat House, 5353 E. 56th St. Donation \$8, in- (Continued on next page)

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PROGRAMS 1983/1984

- Mar. 10 Contemplative Prayer
Gwen Goss, OSB
- Mar. 14, 21, 28 Sesquicentennial Series:
Church Today, Women, Call to Peace
To be announced
- Mar. 16-18 Holistic Retreat
Gwen Goss, OSB
- Mar. 24-25 Spirituality and the Single Life
Gwen Goss, OSB; Beth Ann Hughes
- May 12 Leading Small Groups
The BGBC Staff

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The Active List

cluding lunch. Call 545-7681 for information.

Mount St. Francis Retreat Center will hold a "Ladies Day: For Your Penance" from 9 a.m. to 3 p.m. \$8 includes lunch. Call 812-923-8817 for information.

Catholic Social Services will sponsor the first of six sessions on Children of Divorce at the Catholic Center, 1400 N. Meridian St., from 7 to 9 p.m. Fee based on income. Call 238-1500 for reservations.

March 14

St. Mark Church, U.S. 31 S. and Edgewood, invites men and women to a Luncheon and Card Party in the parish hall beginning at 11:30 a.m.

The Adult Catechetical Team of St. Joan of Arc Church, 4317 N. Central Ave., presents the first session of its Spirituality: Sacrifice and Service series at 7:30 p.m. with Benedictine Father Ivan Hughes discussing "Prayer."

Beech Grove Benedictine Center will hold the first of three Sesquicentennial Series sessions, entitled "Church Today" from 7:30 to 9:30 p.m. Fee \$4. Call 788-7581 for information.

Mount St. Francis Retreat Center offers a "Clergy Kolbe Day on Addiction" open to clergy of all faiths. Call 812-923-8817 for information.

March 15

The Support Group will meet at Kordes Enrichment Center, Ferdinand, from 7 to 8:30 p.m. Call 812-367-2777 for information.

St. Thomas Aquinas Singles will hold a Happy Hour at 5:30 p.m. at the Wellhouse in the Hyatt Regency Hotel. Call Margaret 283-7203 for information.

March 16

A Lenten Pro-Life Friday Night Series begins at Our Lady of Lourdes Church on the subject "Challenge of Peace."

St. Thomas Aquinas Singles will play Volleyball in STA gym, 4600 N. Illinois, at 8 p.m. Novices and experienced players welcome. Call Judy 253-9334 for information.

March 16-18

A weekend retreat on the theme "Intimacy and Celibacy" is offered at Kordes Enrichment

Center, Ferdinand. Call 812-367-2777 for information.

Franciscan Father Fintan Cantwell will lead a Women's Weekend Retreat called "In Touch With God: Prayer and the Christian Community" at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

A Tobit Weekend for engaged couples will be conducted by Franciscan Father Martin Wolter at Alverna Retreat Center, 8140 Spring Mill Rd. \$110 per couple fee, \$20 deposit. Call 257-7338 for information.

Benedictine Sister Gwen Goss will conduct a Holistic Retreat at Beech Grove Benedictine Center. Deposit \$25, balance \$40. Call 788-7581 for information.

Alverna prayer group sponsors series

The Oremus Circle, a Lenten prayer group at Alverna Center in Indianapolis, invites adults of all walks of life and religious persuasions to come together for prayer.

The series will be led by Providence Sister Connie Kramer and Alverna's director, Franciscan Father John Ostiedek. The Oremus

Beech Grove to host evening programs

BEECH GROVE—Evening programs at the Beech Grove Benedictine Center this month will focus on "The Church Today," "Women," and "The Call to Peace."

The programs are planned in conjunction with the archdiocesan sesquicentennial celebration. Sessions will be held on March 14, 21 and 28 at the center, 1402 Southern Ave. in Beech Grove, from 7:30 to 9:30 p.m.

Father John Schoetelkotte, pastor of St. Paul Parish in Greencastle, will conduct "The Church

Today." He will address the need for the church to function on a personal level rather than an institutional level.

Frances G. Lehmann, M.S.N., R.N., will conduct "Women." She will examine myths, truisms, conflicts and characteristics of women as a group. Her goal is to raise questions for audience participation.

Holy Cross Father Bob Nogosek of the Beech Grove Benedictine Center will

address "The Call to Peace." The evening will include an in-depth presentation of the issues behind the bishops' pastoral letter, "The Challenge of Peace." It will also include a discussion of what we can do to build and maintain peace.

The evenings are designed for individuals and groups. A fee of \$4 per session is asked. For more information or registration, call the center at 317-788-7581.

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Marian offers seminars for seniors

Marian College is again offering Mature Living Seminars, a continuing series of low-cost classes for senior citizens. The theme for this spring's series is "Journey."

Featured seminars and presenters include: "The Land and the Life of the Crow Indian" on March 13 with Sister Rose Mary Schroeder of Marian's English Department; "The World of Scripture" on March 20 with Marian's Father Francis

Bryan; and "With the Prophets" on March 27 with Sister Barbara Leonhard, chairperson of Marian's Theology Department.

Others are: "Kenya—An Africa Paradox" on April 10 with Dr. Mary Haugh, a sociology professor at Marian; "Alternative Meaning Systems" on April 10 with William Cisco, also of the Sociology Department; "The Unconscious" on April 17 with Sister Olga Wittekind,

a Marian psychology professor; and "The Immortal Self" on April 24 with William Pedtke, Marian philosophy professor.

Programs are held in room 251 of Marian Hall from 10 a.m. to 2 p.m., and participants may bring their own lunch or purchase one in the student cafeteria. There is no fee or registration, but donations are accepted. For more information call 924-3291.

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YOUTH CORNER

Deanery youth program looks at sexuality

Eighth graders participate in six-week series

by SUSAN M. MICINSKI

"A lot of kids think they know all there is to know about sex," stated Jerry Finn, New Albany deanery coordinator of youth ministry and volunteer catechist, "but what they actually know is street talk." To help clarify any misunderstanding of what it means to be sexual, St. Mary of the Knobs Religious Education Program is offering a six-week mini-session on sexuality for eighth graders.

Taught by Finn and catechists Carol Book and

Ginger Sellers, the course will cover issues of morality, respect for life, the image of God in each of us, and the reproductive system.

"Students will have a chance to anonymously ask questions at the end of each session," explained Finn. "This way there's no reason why anyone should feel they shouldn't ask a question."

The class will also stress what part personal wholeness plays in emotional, spiritual and sexual identity (being male and female). In addition, differences will be pointed out between infatuation, friendship and committed love. Responsible dating and parenthood will also be discussed.

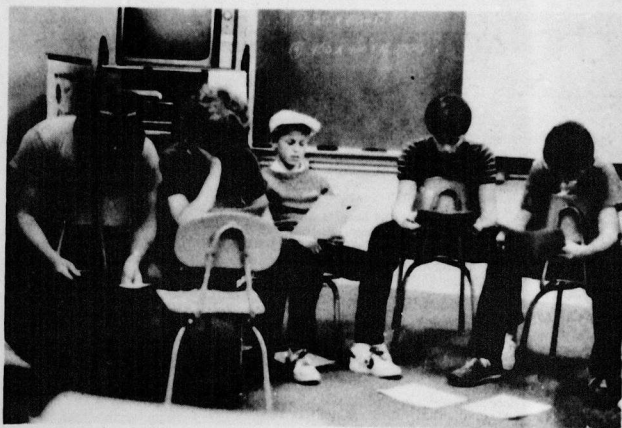
Seventh graders are currently in "Great Christian Heroes of Our Faith" which is taught by Joe Ezline, St. Mary of the Knobs coordinator of youth ministry.

Rick Etienne, Tell City Deanery coordinator of youth

ministry, has started working with the St. Paul CYO youth council on a program of evaluation and goal setting process. He will meet with the council about once a month for six months. This is being done to study the needs of the young adults of the parish and to set up a youth ministry. The next scheduled meeting is March 19.

The youth council has decided to take a survey of parish high school age youth to find out what their most important needs are. The results of the survey will help in making a schedule of events for next year.

Chatard High School recently announced scholarship award winners based on placement tests. They include: Laura Croker, Sean Burke and John Deig, all from Christ the King; Christine Brosius and Andre Parnell, St. Joan of Arc; and Karen Perkins and Paul Wolfia, St. Lawrence.



SEXUALITY STUDENTS—Educating youth about sexuality and clarifying any misunderstandings the students may have about the issues is a priority of St. Mary of the Knobs Religious Education Program in Floyds Knobs. To achieve these ends a six-week mini-session on Sexuality has been initiated for eighth graders. Here are Tony Griffin, Craig Peay, Brad Sprigler, Jeff Book and Donnie Happel. (Photo courtesy Jerry Finn)

Others are: Regina Holmes and Sean Jones, St. Matthew; Ellen Feeney and Greg Stephens, St. Pius; Andrea Buening and Steve Hurst, Immaculate Heart; Jennifer Baker and Richard Landon, St. Thomas Aquinas; Angela Jamerson and Giles Davis, St. Andrew; and Michelle Shanahan and Matt Miles, St. Luke. Phillip Barcio, Elizabeth Gogola and James Kuczkowski were winners from public schools.

These students had the top scores from their Indianapolis North Deanery

schools or public schools. A scholarship was awarded to the top boy and girl from each parish school; in some cases there was a tie. Peggy Boyce of Immaculate Heart and David Carson of St. Thomas Aquinas were the top overall boy and girl from both scholarship testing sessions.

A retreat follow-up was held for students of the Jefferson County religious education classes on Feb. 26. During a Mass, retreat team members reiterated main points from their talks. Students told how they have been sharing their gifts and faith with family, friends and fellow students since making the retreat. After Mass, students shared in a pot luck supper followed by more discussion. Participating students volunteered to be table leaders in a freshman lock-in for April.

CYO wrestling

preliminaries and finals will be held at Ritter High School. Prelims will be from 6 to 9 p.m. on March 15 and finals will be from 9 a.m. to 1 p.m. on March 17.

CYO will have a unit marching in the pre-St. Patrick's Day Parade on Friday, March 16. It will begin at 11:30 a.m. and follow last year's parade route.

A Search Weekend for high school juniors and seniors, focusing on developing spirituality through family and friends, will be held March 16-18 at the CYO Youth Center. The retreat will be conducted by team members—mainly young persons who have previously made a Search. Participants should bring a sleeping bag or sheets and blankets, pillow, toiletries, casual clothes and dress clothes for the closing Mass.

For further information about any of these events call CYO at 317-632-9311.

'Lifesigns'

Sunday, March 11, "Lifesigns," the radio show for youth, will feature "What's Important in Life" with Ritter High School students. The program is aired at 11:30 a.m. on WICR 95.7 FM.

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Instead of excuses, tell the truth

by TOM LENNON

Question: What do you say to a guy that you don't really like, but he keeps on asking you out over and over? Do you just keep making up excuses? Help!

Answer: One problem with excuses is that little by little you may find yourself resorting to outright lies and that's always undesirable.

Another problem is that as long as you use excuses, this young man is likely to think that the next time he asks you out you'll be free to go with him.

If you say, "I have other plans for that night," he may well reason that on some other night in the future you will not have other plans.

So how about bringing the nitty-gritty truth out into the open, but in a soft, unharsh way.

If you can sometime find a quiet corner in the cafeteria, or on a walk home from school, or on the telephone the next time he calls, get to the real reason why you don't want to go out with him.

But don't clobber the poor guy over the head with, "I really don't like you."

Instead, try tactfully to work some of these ideas (or similar ones) into your refusal: "We're very different, Brad. I'm convinced we wouldn't hit it off. I'm not at all interested in science and that means so much to you."

If he persists, say pleasantly and kindly but very firmly, something like this:

"I really don't want to go out with you, Brad, so I'm going to say a permanent 'no' now. I'm sorry, but that's the way it is."

It is difficult to be more specific (and therefore more helpful) about dealing with your problem, because you do not give concrete examples of why you don't like the young man.

Perhaps if you try to define in your own mind exactly why you don't like him, you will, with the help of the suggestions given above, be able to work out a satisfactory response. Give it some thought. And good luck.

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

Descriptions of film classification ratings continued

by MICHAEL GALLAGHER

NEW YORK (NC)—In a recent column, I began a description of the U.S. Catholic Conference's movie classification system.

Last time, I went into our first three classifications: A-I—general patronage; A-II—adults and adolescents; and A-III—adults. Now I want to say something about the classifications A-IV—adults, with reservations; and O—morally offensive, and how our board of consultants decides whether a film goes into one or the other.

A brief historical note is in order here. The A-IV classification came into being about 25 years ago at a time when European films were coming into this country dealing with the kind of mature themes that Hollywood, long preeminent with general audience films, had never dared to touch—films by such soon-to-be famous directors as Bergman, Fellini and Kurosawa. And even now most of the films that land in the A-IV category come from abroad.

By establishing the A-IV classification, then, the Legion of Decency, the organization that originated the classification system and which still controlled the

process at that time, was implicitly acknowledging that there could be movies that were definitely not everybody's cup of tea, particularly not for immature viewers.

Those movies nonetheless had a right to exist and, in many cases, were able to convey insights of far greater artistic, moral and religious value than the convention-burdened and commercially oriented general audience films that were Hollywood's forte.

The fundamental principle that guides our judgment is that there is nothing pertaining to the human condition that can't be presented in film, an aesthetic stance based squarely on Aristotle and Thomas Aquinas. What's important is the manner of any such presentation and the intention that guides it.

As long as we are in classical territory, let me take an example from that era. Both Greek and Roman dramatists took dark and bloody legends as the stuff with which they worked. The difference was that the Greeks kept their sex and violence offstage, being more concerned with the themes, which, more often than not, had to do with the relation of humanity to the divine will.

The Romans, on the other hand, especially in their decadent period, cared little about the divine themes that undergirded the old stories and cared very much about the opportunities for a display of sex and violence that they offered. So the Roman dramatists brought it all on stage and outdid one another in horrible effects, a bent of mind that, unhappily enough, seems all too familiar to us today.

But let's take some specific modern examples to show how we apply our principles.

There is no need to linger long over deciding where to place a movie like "Blame It On Rio," a wholly witless comedy whose centerpiece is

an affair between a married middle-aged man and the teen-age daughter of his best friend. Its abundant nudity and its utter disregard of moral considerations rate an O both in terms of theme and treatment.

"Star 80," however, presents a different case. This story of a Playboy bunny brutally murdered by her ex-husband did contain some nudity (though nothing like that in "Rio") and some graphic violence and the threat of violence. But despite certain flaws, the movie shed some clear, effectively satiric light on the celebrated Playboy empire and the hip, shallow hedonism that characterizes it.

"Star 80," even if almost despite itself, is a kind of a moral play. But, given the nudity and violence, we realized that not everybody would see it as a cautionary tale; hence the A-IV classification we settled upon, reinforced with a carefully nuanced review.

A final instance of an A-IV classification is "Gorky Park." Though in the review we noted that the movie was a rather uninspired version of the novel about murder in Moscow, it was a seriously intended movie. And so a very brief but relatively graphic bedroom scene, meant to establish the terrible need for love in a cold, loveless world, was judged to be acceptable for

mature viewers, especially since it was brief and was the only instance of this in a very long movie.

Finally, working with a different context, we judged another brief bedroom scene to be unacceptable and gave the otherwise innocuous "Unfaithfully Yours" an O classification. The reasoning here was that the scene was gratuitous in terms of light comedy.

As inadequate as this brief treatment of a very complex subject is, I hope that it does give you some idea of how the U.S. Catholic Conference evaluates films. It is a subject that I will return to frequently.

(Gallagher is on the staff of the U.S. Catholic Conference Department of Communication.)

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March 17

Ritter High School will sponsor its annual St. Patrick's Day Dinner Dance in the school cafeteria beginning with dinner at 7 p.m. Dancing to the music of Ron Hofer from 9 p.m. to 1 a.m. \$11 per person. For reservations call Sandy Litzelman 925-4190 or Mary Daehler 291-1459.

St. Pius X School Carnival will be held from 11 a.m. to 3 p.m. Country Store, games, face painting, food.

St. Thomas Aquinas parish will host a daylong Development of Anti-Racism Training (DART) Workshop sponsored by the Indiana Inter-religious Commission on Human Equality. Contact St. Thomas Aquinas or Holy Angels rectories for information.

Fr. Jeff Godecker's IUPUI series on The Spirit of Thomas Merton continues on the subject "Faith and Violence" from 9:15 to 11:15 a.m.

The Holy Family Council K of C Federal Credit Union will hold its annual meeting and St. Patrick's Day Dinner Dance beginning with registration and cocktail hour at 5 p.m.

Smorgasbord dinner, dancing, music by the Fashionaires. Tickets \$9 per person. Public invited. Call the K of C 271-3682 or the Credit Union 271-7942 for reservations.

A Dialogue Session between Archbishop O'Meara and representatives is planned at St. Mary-of-the-Woods from 12 noon to 3:30 p.m.

The Fifth Wheeler Club will meet at 6:30 p.m. at the South Side K of C, 511 E. Thompson Rd., for a St. Patrick's Day corned beef and cabbage dinner, Bill Akin Band, and free beer from 7 to 9 p.m. Cost \$8. Call Betty Martin 784-3239 or Martha O'Brien 786-2395 for reservations.

March 17-18

St. Michael Church, Bradford, will hold a Weekend of Reflection conducted by Franciscan Father Nicholas from Mt. St. Francis Retreat Center. Call Mrs. Wayne Johnson 812-366-3721 for information.

March 18

St. John's Festival of Arts 1983-84 presents guitarists Dan Henkel and Brian Johns and vocalist Ellen Henkel Woody in a free concert at St. John's Church,

126 W. Georgia St., at 4:30 p.m. Mass follows at 5:30 p.m.

A Sign Mass for the Deaf is celebrated every Sunday at 10:30 a.m. at St. Joan of Arc Church, 42nd St. and Central Ave.

A Celebration of Evening Prayer for the Holy Year hosted by Sacred Heart Parish will be held at Sacred Heart Church, 1530 Union St., at 4 p.m.

St. Barnabas Church, 8300 Rahke Road, holds a Sign Mass for the Deaf every Sunday at 9 a.m.

The Women's Club of St. Patrick's Church, 936 Prospect St., will hold a Card Party at 2

p.m. in the parish hall. Admission \$1.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m. TUESDAY: K of C Plus X Council

3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.

FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 5:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

CACD presents live entertainment in 'Sounds of Spring'

present its 17th annual "Sounds of Spring" program.

Five performances have been scheduled: March 30, 8 p.m.; March 31, 2 p.m. and 8 p.m.; and April 1, 2 p.m. and 7 p.m. All performances will be in St. Bede Theatre on the seminary campus in St. Meinrad.

Advance tickets can be obtained by writing or calling Matthew Schubert, St. Meinrad College, St. Meinrad, IN 47577, 812-357-6373. When writing, please enclose a self-addressed, stamped envelope. Tickets will also be available at the door.

CACD is a non-profit organization staffed by students at St. Meinrad Seminary. CACD has dedicated more than 18 years of service to the needy in the Lincoln Hills counties of southern Indiana. Its efforts range from tutoring children in local schools, organizing special scout troops and chopping wood for the less fortunate, to sponsoring an annual Special Olympics program for the mentally and physically handicapped. Volunteers spend several hours each week working for the eight committees that make up CACD.

"Sounds of Spring" is a fast-paced musical revue which will include song and dance numbers, Broadway show tunes, a chorus and a slow dance. Students from both St. Meinrad College and School of Theology will participate.

Proceeds from the show, including contributions and a raffle, will be used to expand the work of CACD. "Sounds of Spring" is CACD's major source of income.

Tickets are \$3.50 for adults and \$1.50 for children under 14. Group rates are available.

Lenten series offered at St. Simon

St. Simon's Adult Catechetical Team is presenting "Coming to Christ," a Lenten program each Wednesday of Lent beginning at 7 p.m. with Mass or a prayer service followed by a speaker.

Benedictine Sister Antoinette Purcell will present Part II of "Applying Religion to Everyday Life" on March 14. Others include: Father Frank Bryan, "Reading Scripture," Part I on March 22 with Part II on March 29; and Father Thomas Widner, "Getting Back to Basics," Part I on April 5 with Part II on April 12.

Babysitting will be provided for those wishing to attend. For further information call the parish at 899-4997.

OBITUARIES

† BUERGER, Naomi C., 78, St. Mary, Greensburg, February 24.

† CALLAHAN, JoAnne Stasemann, 65, St. Patrick, Terre Haute, February 24. Wife of Frank J.; mother of Jerome F., Thomas F., Michael J. and Charlene; sister of John B., Dr. Robert G. and Rev. Father William F. Stinegar; niece of Mrs. Gordon Prevost; grand-mother of six.

† CLEMENTS, Walter P., 71, St. Christopher, Indianapolis, February 22. Husband of Mary.

† COOPER, Anna, 72, St. Bridget, Indianapolis, February 24. Sister of Mary Jo Montgomery, Bessie Shockency, Margaret Young, Thomas and Charles Cooper.

† DAMIN, Frank, Jr., 58, St. Paul, Tell City, February 27. Husband of Imogene; father of Paul, and Rhea Blinzinger.

† FECK, Carl J., 41, St. Andrew, Richmond, February 19. Son of Lillian.

† FLORES, August Bernard, 69, St. Christopher, Indianapolis, February 24. Husband of Anna Agnes; father of Gary, Alan, Wayne, and Mary Beth Hall.

† HARRIS, Carolyn J. Purcell, 36, St. Anthony, Clarksville, February 28. Wife of John M.; mother of Samuel A.; daughter of Mr. and Mrs. Loy Purcell; sister of William, Robert A. and Sr. Antoinette Purcell, Jacquelyn R. Hutt and Marilyn S. Williams.

† HORNBERGER, Rose F., 70, St. Joseph, St. Leon, February 26. Mother of Robert, Jerry, Howard, Kenny, Harold, Dennis, Donald, Mary Zinser and Georgiana Hilbert; sister of Raphael, Charles and Leo Vogelsang.

† HUSER, Lawrence H., 67, St. Mary, Greensburg, February 16. Husband of Martha J.; father of Fred and Grace; brother of Urban, Arthur and Juliana.

† KLENE, Eleanor L., 70, St. Mary, Greensburg, February 17. Wife of Orville; mother of Robert Quakemeyer; stepmother of Joseph Foggeman, Nora Claywell, Mary Osborn and Helen Meyer.

† MAYFIELD, Margaret, 69, Christ the King, Indianapolis, February 16. Mother of Curt and Cathy.

† OSTER, Albert, 93, St. Mary, Rushville, February 27. Uncle of Cornelius, Gail and Robert.

† PEGGS, Louis, 68, St. James the Greater, Indianapolis, February 25. Brother of Helen Cook, Vera Ann Catt, and Charles.

† SHACKELFORD, Henrietta, 66, St. Patrick, Indianapolis, February 24. Mother of Mary Elizabeth Schott, and Larry; sister of Dorothy Kelly, Rita Devine and Elizabeth Smith.

† WALDRON, James M., Sr., 69, Christ the King, Indianapolis, February 23. Husband of Marie; father of James M., Jr., Donna O'Donnell and Kathy Turpin; brother of John, Providence Sister Jane DeChantal, Josephine Hoffman and Theresa Fealey.

† WEDGEWOOD, Ruth C., 76, St. Margaret Mary, Terre Haute, February 25. Wife of Noble; mother of Jack, and Mary Ellen Freeman; sister of John and James Alvey, Louise Conover, Mable Blouch, Marguerite Dinkel, Betty Hutchens, Bertha Bays and Jane Dunchock.

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OLDENBURG—Franciscan Sister Mary Lois Robbe, 68, died Feb. 27 and received the Mass of Christian Burial here on March 1. She was a native of Cleves, Ohio, and entered the Oldenburg Franciscan Community in 1934.

Sister Mary Lois served as an elementary teacher at St. Andrew, Richmond, St. Anthony, Morris, and St. Vincent, Vincennes, as well as in Ohio, Montana and Missouri schools. She was a nurse assistant for 21 years in the motherhouse infirmary.

Survivors of Sister Mary Lois include a brother Ralph and a sister, Lillian Pfalter of Cincinnati.

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Entrées

Filet de Porc Hawaiian
Medallions of pork tenderloin, sautéed with tropical fruits.

Filet de Boeuf Stroganoff
Beef tenderloin sautéed with mushrooms, onions and stroganoff sauce.

Poitrine de Volaille
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Roast duckling served with orange sauce.

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VIEWING WITH ARNOLD

In defense of 'Star 80'

There is a message behind the apparent sensationalism of Fosse's latest film

by JAMES W. ARNOLD

If the Dirty Harry tough cop films like "Sudden Impact" represent one kind of problem in current movies—excessive violence and a primitive justification of lawlessness—then for many people Bob Fosse's "Star 80" represents another: blatant sexuality and sensationalism.

But this time arguments can be made in defense. One would be that "Star 80," despite its deliberate probing of the underside of Show Biz, especially the exploitation of women, serves a useful social-moral purpose. A second would be that while it documents many kinds of seduction in contemporary pop culture, it tries very hard to avoid being seductive on its own.

To put it another way: "Sudden Impact" really wants the audience to enjoy violence being zapped onto the people it considers bad and beyond the pale of mercy, and it takes a philosophic stand in favor of freelance revenge and against democratic processes. "Star 80" wants viewers to be shocked and repelled by the anti-human values, hypocrisy and flesh-peddling that are routine in the entertainment industry.

"Star 80" is of course writer-director Fosse's "to some extent... fictionalization" of the tragic story of Dorothy Stratten, the Dairy Queen waitress who became a Playboy centerfold and almost a movie star before being killed in a bloody



murder-suicide by her estranged husband, Paul Snider. The fabric of the tale is sex-and-violence, but even the scenario outline suggests its potential for moral lesson-drawing.

The idea in "Star 80"

which is based on Teresa Carpenter's Pulitzer-winning articles in the Village Voice, is that Dorothy was a genuine innocent reluctantly pulled into the Hollywood jungle by Snider, and then used and manipulated by other self-serving men. The fierce, half-mad Snider was a young man who mis-spent his short life on schemes for becoming rich and famous. He had a gut instinct for what would sell, but was a lousy salesman. In finding the gorgeous, pliable Dorothy, he had a class product, for the only time in his life, that could survive his own obnoxious hustling. But he lacked the sense to realize it.

In real life or fiction, the outcome is inevitable. Everybody loves Dorothy, but despises Paul, and his paranoid fears that somebody will steal her away come true. It's a classic case of self-fulfilling prophecy. In his anger, he destroys them both.

Thus we have another morality tale about the dark side of Show Biz ambition (like "The King of Comedy") and about the cruel abuse of Beauty by masculine power (like "Frances").

Fosse's attitude toward Playboy and Hugh Hefner's odd little world of cultured macho hedonism is mildly derisive, but Hefner might not think so, because the super-superficial Playboy lifestyle is shown as it is. When Hefner (nicely impersonated by Cliff Robertson) wanders around the mansion's perennial party in his pipe and pajamas and pontificates about the

closeness of the Playboy "family," no satire is needed.

But Fosse draws blood at least once with a hard cut after the terrifying murder to Hefner with a closeup eyepiece examining a set of slides of a new Playmate candidate. "I like her," the sex god says, and a new Dorothy is born before the old one's body is cold. "An exciting opportunity," as poor Dorothy says.

Nor is the film especially nice to the Peter Bogdanovich movie director character (disguised, for some reason, as Roger Rees, the English actor from "Nicholas Nickleby"). It seems clear that he is obsessed by Dorothy, uses her, and works to break up her marriage, but that is almost a routine occurrence in Lotusland. (Bogdanovich was responsible for Stratten's only major film role, in "They All Laughed").

But the basic villain is certainly Paul, who is chillingly played by young Eric Roberts in one of the memorable performances of recent years. He is the sleazy, flashy, good-looking con man who is only half-smart and who only half-understands how to get the American Dream. He is more pitiful than evil (the shallowness of the characters, even when they are portrayed in depth, makes this a long movie), motivated by a rage against the big shots who will always

"leave him out." This Snider is an unforgettable image of a more universal corruption of the soul by greed.

As Dorothy, Mariel Hemingway conveys a hard-to-believe cheerleader innocence among the fleshpots. (Indeed, her naivety, and that of her family, is a constant source of Fossian irony).

But in terms of both beauty and talent, it's less easy to accept her impact on all these jaded, powerful men. Fosse shows that the wolves are drawn to innocence like moths to a lightbulb.

Playboy-style photos of Mariel-as-Dorothy permeate the film, as transitional devices and constant background. But the glimpses of them are as quickly cut-like impressions in the windows of a passing train—that they hardly function as sources of temptation. Much harder to digest is the brutal rape-murder-suicide, but it's as it should be, completely horrifying.

Like most Fosse films ("Lenny," "All That Jazz"), "Star 80" is intensely moral in an unconventional way. Many viewers won't feel they need this message or the down feelings it brings. But they should be grateful, not disturbed, that it has been produced.

(Frank sexuality redeemed by art and moral intent; satisfactory for adults.)

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

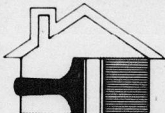
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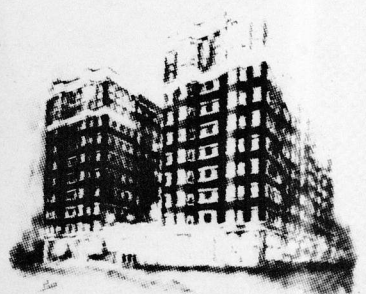
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