

The CRITERION



On A Journey Of Faith

Father Karl Rahner dies; remembered as influential theologian

INNSBRUCK, Austria (NC)—German Jesuit Father Karl Rahner, acclaimed as one of the greatest Catholic theologians of the 20th century, died March 30 in an Innsbruck hospital after suffering a heart attack. He was 80 years old.

Father Rahner was seen as one of the most influential theologians of the Second Vatican Council, the 1962-65 event which changed the face of the Catholic Church.

The late Cardinal Joseph Frings of Cologne, West Germany, was among many who called Father Rahner "the greatest theologian of the century."

In a 1978 poll, 554 North American theologians from 71 different denominations named Father Rahner, after the Rev. Paul Tillich, a German-American Lutheran theologian, and St. Thomas Aquinas, as the greatest influence on their work, more influential than St. Augustine and Martin Luther.

The author of some 1,500 published articles and books, Father Rahner was one of the most prolific and widely read theologians of the century.

A spokesman for Crossroad Publishing Company of New York, his American publisher, called his books "the backbone of the company for 25 years."

They ranged from popular writings on prayer, spirituality and Christian living to innovative systematic studies of central Christian mysteries that have troubled theologians for centuries.

Trying to describe the task of the theologian, Father Rahner once said, "You shouldn't explain, but show that you cannot explain everything. The theologian reduces everything to God and explains God as unexplainable. Christianity intensifies our experience of mystery; it makes us more aware of it; it makes the mysterious more absolute. Christianity makes demands on mankind and prepares us for the acceptance of mystery."

Discussing his own theological approach, sometimes described as anthropocentric, he said: "The Word made flesh is and remains the eternal and infinite man so that you cannot know God as he is unless you think of him at the same time as God made man. Thus, you cannot have a full theology unless you consider its anthropological aspects. If you wish to speak accurately of God, then you must speak of man. Likewise, you cannot investigate the depths of man's nature, unless you say that he is that being whom God has created and conserves in existence."

Karl Rahner was born in Freiburg im Breisgau in what is now West Germany on March 5, 1904. The son of a high school Latin teacher, he had four brothers and two sisters.

As a boy, Rahner was a bored, mischievous student, whose grades were so poor that his father once threatened to take him out of school. But as a teen-ager, he applied himself to his studies and rose to the top of his class.

In 1922, Rahner entered the novitiate of the Society of Jesus at Feldkirch, Austria. He was ordained 10 years later.

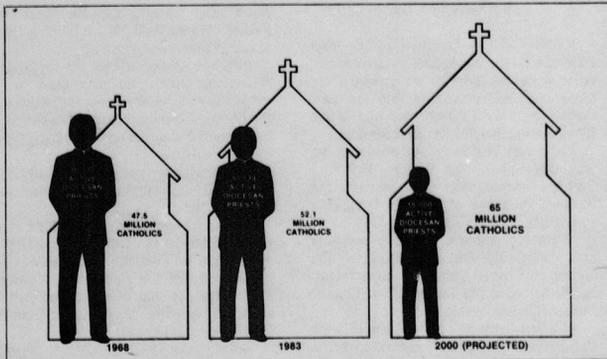
In 1934, he was sent by his superiors to do postgraduate work in philosophy at the University of Freiburg, where he studied under Martin Honecker, a rigid neo-Thomist who rejected Father Rahner's doctoral dissertation because he believed it incorrectly interpreted St. Thomas's doctrine of knowledge too much according to modern philosophy. That dissertation, published in 1939 as "Geist im Welt" and later in English as "Spirit in the World," has since been hailed as one of his great works.

"Spirit in the World" and a later companion volume, "Hearers of the Word," set the framework of Father Rahner's transcendental method, through which he tried to show systematically that the God for whom human beings search, at times unknowingly, in the depths of their heart, is that same God who comes to man and reveals himself in time and space in Jesus Christ.

Other major systematic works by Father Rahner were his "Foundations of the Christian Faith" and his 20-volume "Theological Investigations."

In 1936, Father Rahner transferred to the University of Innsbruck, Austria.

During World War II he taught and did pastoral work in the Vienna Archdiocese. After the war he taught theology near Munich. He returned to the University of Innsbruck as a teacher in 1948. Sixteen years later he became a professor at the University of Munich, and in 1967 he was



GROWING CHURCH, FEWER PRIESTS—As the number of Catholics in the United States continues to grow, the number of active diocesan priests continues to shrink as this chart shows. By the turn of the century—just 16 years away—the number of active diocesan priests is projected to be about half the number serving today. Jerry Filteau begins a three-part series on the priest shortage in the U.S. on page 4. (NC sketch by Terry Graves)

appointed to a chair at the University of Munster. He retired in 1971 for reasons of health.

A peritus, or expert adviser, at the Second Vatican Council, Father Rahner was a member of the council's theological commission and a member of the sub-commissions that worked on the draft

documents dealing with the church and revelation.

Father Rahner personally wrote the schema, or draft document, on the sources of revelation, which was put before the council as an alternative to the one proposed by the council's leading con- (See FATHER KARL RAHNER on page 2)

Four seminarians to be ordained deacons

Four seminarians will be ordained deacons for the Archdiocese of Indianapolis next Friday. They are Elmer Burwinkel, Michael Fritsch, William Stumpf and Anthony Volz.

The ordinations will take place during a Mass set for 7:30 p.m. in SS. Peter and Paul Cathedral, Indianapolis, with Archbishop Edward T. O'Meara as chief celebrant. A reception will follow in the Catholic Center. The public is invited to both the liturgy and reception.

Burwinkel, 63, is a member of St.

Patrick parish, Madison. He is studying at Sacred Heart School of Theology in Hales Corners, Wisconsin, a seminary specializing in delayed vocations. Burwinkel was married nearly 35 years before the death of his wife, Mary, and they raised seven children.

Fritsch, 29, is the son of Leon and Rita Fritsch of Annunciation parish, Brazil. He is studying theology at Mount St. Mary Seminary of the West in Cincinnati.

Stumpf, 26, is the son of Louis and Dolores Stumpf of St. Barnabas parish, Indianapolis. He is also completing his studies at Mount St. Mary Seminary.

Volz, 27, is the son of Raymond and Viola Volz of Immaculate Heart of Mary parish, Indianapolis. He is studying at St. Meinrad School of Theology in St. Meinrad.

All four are in their third year of theology studies. With ordination to the diaconate, they are entering their final year of preparation for the priesthood. They will be assigned to serve as deacons in the archdiocese for one year before a final decision is made about their ordination to the priesthood.

Archbishop cites activity of death squads

SAN SALVADOR, El Salvador (NC)—El Salvador's death squads are active again and as a result "fear is hovering over the people here," said Archbishop Arturo Rivera Damas in his Sunday homily April 1.

"Fearfully and sorrowfully we see that the death squads have resumed their macabre activity, and with greater boldness than before," he said.

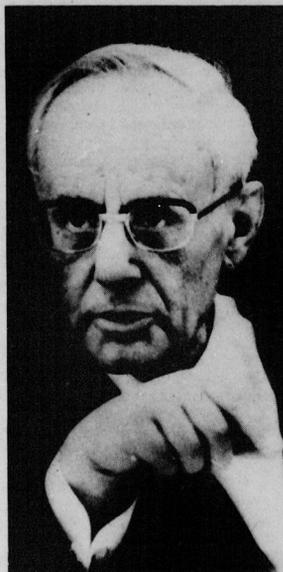
"People are disappearing again, and again we have the harrowing experience of finding, along the roads and in the ravines, the bodies of those who have been assassinated," he added.

Archbishop Rivera Damas criticized "fanatic followers" of political parties and the guerrillas for the violence.

It was the first Sunday homily given by Archbishop Rivera Damas since the March 25 presidential election.

The Mass also commemorated the fourth anniversary of the assassination of the archbishop's predecessor, Archbishop Oscar Romero.

Archbishop Rivera Damas praised Archbishop Romero for his "solidarity with the poorest and most despised of our society."



Father Karl Rahner

Looking Inside

This 28 page issue includes our Pre-Easter Shopping Guide. Patronize our advertisers.

"Priestless Sundays" is becoming a familiar term in America, according to NC staff writer Jerry Filteau in the first of three parts on the priest shortage in the U.S. It is found on page 4.

The New Life Thrift Shop has a double meaning. Read about this volunteer effort on page 6.

What is the Christian Justice Center? Turn to page 18.

St. Benedict Parish in Terre Haute is trying to do something for its youth. Turn to page 24.

the CRITERION

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Indianapolis, Indiana

Rahner's former assistant tells how Rahner paved way for Vatican II

by Fr. Kenneth J. Doyle

ROME (NC)—Jesuit Father Karl Rahner built the theological framework for some of the Second Vatican Council's key ideas such as collegiality and lay participation in the liturgy, said one of his former assistants, Father Karl Neufeld.

"In a very real sense, he prepared the way theologically for Vatican II," said Father Neufeld, 45, who teaches the theology of grace at Rome's Gregorian University.

"Primacy, the role of the episcopacy, and collegiality—the structures of the church as 'Lumen Gentium' shows them" can be traced to the theological writings of Father Rahner, he said.

"Lumen Gentium" is the Latin title for Vatican II's "Dogmatic Constitution on the Church."

Father Neufeld was Father Rahner's assistant in the early 1970s, living with the renowned theologian in Munich, West Germany, and helping a Jesuit publishing house to edit, translate and publish Father Rahner's works. He was interviewed in

Rome after learning that the 80-year-old Father Rahner died March 30 of a heart attack in Innsbruck, Austria.

"Father Rahner offered the theological reflections which liturgists used to incorporate such ideas as conceleration and the liturgical participation of lay people in the council document on the liturgy," said Father Neufeld.

Father Rahner was appointed by Pope John XXIII to the preparatory commission for the council.

Pope John had a high regard for Father Rahner although the Vatican's Holy Office, now called the Vatican Congregation for the Doctrine of the Faith, had cautioned Father Rahner that he should publish no more writings without permission from the Holy Office, said Father Neufeld.

During the 1962-65 council Father Rahner was the personal theologian for Cardinal Joseph Frings of Cologne, West Germany.

Father Neufeld said Father Rahner was a kindly man who did not harbor grudges and had even contributed an article to a theological volume honoring Cardinal

Alfredo Ottaviano, the head of the Holy Office who cautioned Father Rahner about his writings.

Father Rahner saw their differences as honest intellectual ones and not personal, said Father Neufeld.

Father Rahner and Polish Bishop Karol Wojtyla, the future Pope John Paul II, became personal friends during the council, added Father Neufeld.

"They both, for example, felt that the original drafting of 'Gaudium et Spes' by French theologians was a bit too optimistic, so they worked together to insert in it elements of the theology of the cross and the meaning of suffering for mankind," said Father Neufeld. "Later the present pope invited Father Rahner to Cracow for a personal visit."

"Gaudium et Spes" is the Latin title for Vatican II's "Pastoral Constitution on the Church in the Modern World."

Though Father Rahner's listed works often contain more than 4,000 titles of books and articles, Father Neufeld said the number should be less because such lists include various editions of his works as well as translations of them. Father Neufeld estimates the number of original books and articles authored by Father Rahner at between 1,000 and 1,500.

Father Neufeld said that Father Rahner's greatest contribution to the life of the church was in the area of personal spirituality.

"Whatever he wrote was based on his own prayer and spiritual life," he said.

Father Neufeld was chosen to go to Innsbruck as the representative of the Gregorian faculty at the funeral of Father Rahner, scheduled for April 4. He last saw Father Rahner at a seminar earlier this year in Milan, Italy.

Father Karl Rahner (from 1)

servative, Cardinal Alfredo Ottaviano, prefect of the Vatican's Holy Office, now known as the Congregation for the Doctrine of the Faith. In November 1962, during the first session of the council, Cardinal Ottaviano tried in vain to persuade Pope John XXIII to send the Jesuit back to Innsbruck.

In addition to advising the German-speaking bishops, Father Rahner held discussion sessions at the German seminary in Rome which were attended by scores of bishops from around the world.

Receiving Father Rahner in November 1963 with a group from the German publishing firm of Herder, Pope Paul VI told him, "I know your work. I am very happy with it."

Throughout his life Father Rahner moved easily back and forth from highly theoretical systematic works to popular writings on the spiritual life, prayer and devotion and on current issues facing the church.

The last book he wrote, completed only a few months before his death, is to be published in English next year under the title, "Prayers for a Lifetime." His most recent work published in English was a handbook of spirituality, "The Practice of Faith," which came out shortly before his death.

Because of his reputation as a moderate thinker who was deeply but critically loyal to the church, Catholics often looked to him for guidance on major controversies that wracked the church in the postconciliar era.

Father Rahner was one of the original appointees to the International Theological Commission established by Pope Paul in 1969 as an adjunct to the doctrinal congregation.

In an interview in 1970, he said he thought the commission would be more effective "if it devoted its time and energies to a limited number of questions which could really be mastered by a relatively small commission, but which, nevertheless, have great practical significance for the life of the church."

While he criticized a number of official

church decisions, Father Rahner also came to the defense of the papacy on several occasions.

In 1971 he defended church teaching on papal infallibility, engaging in a lengthy critique of the challenges to that doctrine by Swiss-born theologian Father Hans Kung. Father Kung's book, "Infallible? An Inquiry," was "fundamentally inconsistent" in its arguments, he said.

In March 1980, three months after the Vatican's doctrinal congregation had declared that Father Kung could no longer teach as a Catholic theologian, Father Rahner defended the Vatican's right to make such a decision.

The church has a right to determine "what can and should be advocated in the Catholic Church and what should not be taught on behalf of the church to young candidates for the priesthood," and a Catholic theologian is bound to observe those limits, Father Rahner said.

In 1981, however, Father Rahner was among 18 West German Jesuits who wrote an open letter to Pope John Paul II sharply criticizing his decision to appoint a personal delegate as temporary head of the Society of Jesus.

"It is not easy for us to recognize the 'hand of God' in this," they said.

Despite Father Rahner's achievements in systematic theology and theological method, which earned him wide recognition in the academic world long before his death, some considered his popular spiritual writings at least as significant.

Jesuit Father Karl Neufeld, a theology professor at the Pontifical Gregorian University in Rome, who was an assistant to Father Rahner in the 1970s, called Father Rahner's own deep spirituality his greatest contribution to the church.

"Whatever he wrote was based on his own prayer and spiritual life," Father Neufeld said. "He wrote always from his personal experiences and always tried to draw out the relationship between the spiritual exercises of St. Ignatius and the world of today."

Parishes continue Lenten penance services

Lenten penance services will be offered in several areas of the archdiocese on a parish cooperation basis. Parishioners are encouraged to make use of the sacrament of reconciliation during Lent at a convenient time and parish. Several confessors will be present at each of the following locations:

Bloomington Deanery

St. Paul Catholic Center, Bloomington; April 12 at 7:30 p.m.

Connersville Deanery

St. Rose, Knightstown; April 9 at 7 p.m.
Holy Family, Richmond; April 10 at 7 p.m.

St. Bridget, Liberty; April 10 at 7 p.m.
St. Mary, Rushville; April 10 at 7:30 p.m.

St. Andrew, Richmond; April 12 at 7 p.m.

St. Mary, Richmond; April 13 at 12:05 p.m.

St. Gabriel, Connersville; April 16 at 7 p.m.

St. Elizabeth, Cambridge City; April 16 at 7:30 p.m.

Holy Family, Richmond; April 18 at 1 p.m.

Indianapolis East Deanery

St. Bernadette; April 6 at 7 p.m.
St. Simon; April 9 at 8 p.m.
Little Flower; April 11 at 3:30 and 7 p.m.

Holy Spirit; April 18 at 7:30 p.m.

St. Philip Neri; April 18 at 7:30 p.m.

Indianapolis North Deanery

Christ the King; April 10 at 7:30 p.m.

St. Pius X; April 16 at 7:30 p.m.

St. Matthew; April 16 at 7:30 p.m.

Indianapolis South Deanery

St. Catherine; April 9 at 7:30 p.m.

Holy Name, Beech Grove; April 16 at 7 p.m.

New Albany Deanery

St. Mary, Lanesville; April 10 at 7:30 p.m.

St. Michael, Charlestown; April 10 at 7:30 p.m.

St. Joseph Hill, Sellersburg; April 12 at 7 p.m.

St. Mary, New Albany; April 12 at 7:30 p.m.

St. Mary of the Knobs, Floyds Knobs; April 12 at 8 p.m.

Sacred Heart and St. Augustine, Jeffersonville, to be held at St. Augustine; April 15 at 7 p.m.

Our Lady of Perpetual Help, New Albany; April 16 at 7:30 p.m.

Seymour Deanery

St. Rose of Lima, Franklin; April 8 at 4 p.m.

St. Columba, Columbus; combined penance service for St. Bartholomew and St. Columba parishes, April 11 at 7 p.m.

For further information, call the individual parishes.

Experts advise pro-lifers

CHICAGO (NC)—Although the U.S. Supreme Court eventually may reverse its 1973 ruling legalizing abortion, pro-lifers must develop legal strategies, including arguments that "can't logically be refuted," to speed the process along, law experts told pro-lifers at a conference in Chicago March 31. Sponsored by Americans United for Life Legal Defense Fund, the meeting on "Reversing Roe vs. Wade Through the Courts" drew some 500 participants. White House public liaison Robert Reilly also brought greetings from President Reagan, who reiterated his commitment to the anti-abortion cause.

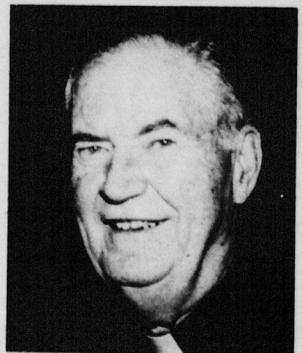
Hoosier priest dies on vacation

SANTA MONICA, Calif.—Father Louis T. Gootee, the founder of Nativity Parish in Indianapolis, died here March 27 at age 75 while on a visit to friends in Pacific Palisades. The funeral liturgy for Father Gootee was concelebrated on March 31 at Nativity Church.

Born in Washington, Ind., Father Gootee was ordained a priest in St. Meinrad Archabbey Church on May 17, 1932. He was an associate pastor at St. Mary Parish, Rushville, and Our Lady of Lourdes, Indianapolis, before serving as a Navy chaplain from 1942-1946 during World War II.

In 1946 Father Gootee was appointed founding pastor of Nativity Parish, a position he held for more than 30 years before retiring in 1978.

Father Gootee is survived by a brother, Paul, and a sister, Ann Williams.



Father Louis Gootee



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Pope issues document on Religious

by Sr. Mary Ann Walsh

VATICAN CITY (NC)—Men and women Religious are "a special treasure of the church," whom Christ loves with a "spousal character," said Pope John Paul II in his first major document on Religious since becoming pope in October 1978.

The pope highlighted the personal nature of God's call to Religious, the meaning of the vows of poverty, chastity and obedience, and the role of Religious in the church.

The 11,000-word document, called an apostolic exhortation, is dated March 25 and was made public at a March 29 Vatican press conference. The document is titled "Redemptio Domini," Latin for "the gift of Redemption."

There are 1.5 million Religious in the Catholic Church.

The document is a "spiritual meditation," said Archbishop Augustin Mayer, a Benedictine and the secretary of the Vatican Congregation for Religious and Secular Institutes, at the press conference.

"The call to the way of the evangelical counsels springs from the interior encounter with the love of Christ, which is a redeeming love," the papal document said.

"In the structure of a vocation, the encounter with this love becomes something specifically personal," it said.

This love is directed at a particular person, "and at the same time it took on a spousal character: It became of a love of choice. The love embraces the whole person, soul and body, whether man or woman," it added.

"EVANGELICAL chastity," it said, "helps us to transform in our interior life everything that has its source in the lust of the flesh; evangelical poverty, everything that finds its source in the lust of the eyes; and evangelical obedience, enables us to transform in a radical way that which in the human heart arises from the pride of life."

The three vows assist individuals in overcoming moral weaknesses and offer "the possibility of being reborn each day to a more profound good hidden in the human soul," it said. "This good is manifested under the action of grace, towards which the practice of poverty, chastity and obedience renders the human soul particularly sensitive."

The pope also spoke of the growth in the relationship between God and the individual Religious which comes through Religious life.

"This intimate and profound knowledge of Christ is actuated and grows deeper day by day through the life of personal, community and liturgical prayer proper to each of your Religious families," he said.

The pope cited the documents of the Second Vatican Council and Paul VI on Religious life and called Religious consecration a "fuller expression of baptismal consecration."

"THE CHURCH thinks of you, above all, as persons who are consecrated. Consecration determines your place in the vast community of the church, the people of God," he said.

"And at the same time this consecration introduces into the universal mission of this people a special source of spiritual and supernatural energy: a particular style of life, witness and apostolate, in fidelity to the mission of your institute and to its identity and spiritual heritage," he added.

The vows of poverty and obedience emphasize redemptive love while chastity "places greater emphasis on the spousal character of this love," the papal document said. The pope cited Christ's exhortation of freely choosing chastity for the kingdom of God (Mt. 19:12) and St. Paul's statement to the Corinthians that virginity is better than marriage (1 Cor. 7:38).

"Through the vow of chastity, consecrated persons share in the economy of the redemption through the free renunciation of the temporal joys of married and family life," the pope said. "On the other hand, precisely by their 'having made

themselves eunuchs for the sake of the kingdom of heaven,' they bring into the midst of this passing world the announcement of the future resurrection and of eternal life: life in union with God himself through the beatific vision and the love which contains in itself and completely pervades all the other loves of the human heart."

The pope added that the reference to freely chosen chastity and to virginity as having a higher place than marriage does not contain "any lack of esteem for matrimony."

"The evangelical counsel of chastity," he said, "is only an indication of that particular possibility which for the human heart, whether of a man or a woman, constitutes the spousal love of Christ himself, of Jesus the 'Lord.'"

The pope praised evangelical poverty as a means of imitating Christ.

In the Gospel call to renounce one's possessions to follow Jesus "there is hidden the testimony of the infinite richness of God which, transferred to the human soul in the mystery of Grace, creates in man himself, precisely through poverty, a source for enriching others not comparable with any other resource of material goods, a source for bestowing gifts on others in the manner of God himself," he said.

The pope said that in professing obedience, Religious work to transform "all the selfish tendencies to dominate rather than to serve" and become like Christ, who redeemed humanity through his obedience. From such an understanding of obedience comes "that religious submission which in a spirit of faith consecrated persons show to their legitimate superiors, who hold the place of God," he said.

Religious superiors "must exercise in a spirit of service the power conferred on them through the ministry of the church."

The pope asked Religious to continue working generously for the church and to "always act in union with her, in conformity with the teachings and directives of the magisterium of Peter and of the pastors in communion with him, fostering, at the personal and community level, a renewed ecclesiastical awareness."



FAMILY AFFAIR—Charles R. McDowell congratulates his wife Helen for being awarded the St. George medal for service to Catholic scouting at St. Philip Neri Parish. McDowell received the award in 1983. They are the third husband-wife team to receive the archdiocesan award following Mr. and Mrs. Stanley Seretny and Mr. and Mrs. Hurley E. Waters. The Waters' also served St. Philip Neri scouting activities. (Photo by Kevin McDowell)

Scout groups give honors to adult leaders

Archdiocesan Catholic scouts, Catholic Daughters of America (CDA), Junior Daughters of St. Peter Claver and the Camp Fire Girls recently honored adults who have displayed a commitment to their activities. For one such adult, his achievements were recognized shortly before his tragic death.

Frank C. Blum, assistant scoutmaster for Boy Scout Troop 564 of St. Barnabas parish on the Indianapolis southside, died March 8 from injuries suffered in an automobile accident. He was 49.

Blum had recently received the Bronze Pelican award for more than five years of service to Catholic scouting at St. Barnabas from Archbishop Edward T. O'Meara.

Blum's dedication to Catholic scouting was particularly noteworthy in that he was an active member of Christ United Methodist Church in Indianapolis.

A member of the Indiana Governor's Boy Scout Honor Guard, Blum was also a Navy veteran of the Korean War. He is survived by his widow, Dorothy Blum; a daughter, Laura Blum; a son, Frank G. Blum; and his mother, Regina Blum.

Other recipients of the Bronze Pelican medal include Jane Staehle of St. Philip Neri; William Williams, Terre Haute; Jack Boas, Our Lady of the Greenwood, Greenwood; and Nicholas Ullrich, St. Mary's, Aurora.

St. George medals, awarded for more than 10 years of significant contributions to Catholic scouting, went to Helen G. McDowell of St. Philip Neri, and Jerry O'Neill of St. Michael's, Greenfield.

The St. Anne medal, which is similar to the St. George medal but is for those contributing to CDA or Girl Scouts, went to Rita Walsh of St. Catherine of Siena.

The St. Elizabeth Ann Seton medal, similar to the Bronze Pelican but for CDA and GSA, was awarded to Sharon Seward, St. Mary's, Danville; Ann Porter, Nativity; Mary Ann Kenney, St. Matthew; and Alice Kilgore, Sacred Heart.

Supreme Court plans to study law allowing 'moment of silence'

WASHINGTON (NC)—The U.S. Supreme Court April 2 rejected an Alabama law allowing teacher-led prayers in public school but agreed to study a related Alabama law permitting a "moment of silence" in public schools.

The high court scuttled the teacher-led prayer law by affirming, without dissent, an 11th U.S. Circuit Court of Appeals ruling which said the prayer law violated the Constitution. In a one-sentence opinion the Supreme Court termed teacher-led school prayer "invalid" because it is "repugnant to . . . the First Amendment."

Both "moment of silence" and teacher-led prayer laws had a mixed judicial past. In 1983, U.S. District Court Judge Brevard Hand ruled that the laws were unconstitutional because the First Amendment's ban on establishment of religion grants the states leeway. The appeals court, however, disagreed and reversed Hand's decision on both issues.

Although the Supreme Court has rejected laws permitting organized school prayer, it previously has not ruled on "moment of silence" cases. Oral arguments in the case are not expected at the high court until this winter, and no decision is anticipated before spring of 1985.

Both the state of Alabama and the federal government have acknowledged that the "moment of silence" has religious attributes but have said that the religious overtones of the law are permissible.

The Reagan administration, in a friend-of-the-court brief, said that "moment of

silence statutes are libertarian in the precise spirit of the Bill of Rights: They accommodate those who believe that prayer should be an integral part of life's activities, including school, and do so in the most neutral and non-coercive spirit possible."

The administration's brief added that "to hold that the 'moment of silence' is unconstitutional is to insist that any opportunity for religious practice, even in the unspoken thoughts of schoolchildren, be extirpated from the public sphere."

Challenges to the Alabama laws were raised by Ishmael Jaffree, an agnostic whose three children are students in Mobile County public schools.

The high court decision to accept the "moment of silence" case came after the Senate in March rejected two school prayer measures, one to allow a silent prayer or meditation and the other allowing vocal prayers in public schools.

Twenty-three states have passed laws allowing "moments of silence" in public schools, but lower courts have issued conflicting opinions.

Alabama's law provided that "at the commencement of the first class of each day in all grades in all public schools, the teacher in charge of the room in which such class is held may announce that a period of silence not to exceed one minute in duration shall be observed for meditation or voluntary prayer, and during any such period no other activities shall be engaged in."



GUEST ARTIST—Hidetaro Suzuki, musical director for Cathedral Arts sponsored "Suzuki and Friends," will direct 16 other musicians in a free concert Sunday, April 15, at 4 p.m. at St. Peter and Paul Cathedral, the second program in a three-part musical celebration of the Sesqui-centennial.

Dioceses develop plans to deal with shortage of priests

by Jerry Fliteau
First of three parts

A new phrase, "priestless Sundays," is rapidly making its way into U.S. Catholic vocabulary.

"Parish cluster," "lay administrator" and "ministry team" are also taking on new relevance. Such terms could soon be as familiar to Catholics as "ember days" and "high Mass" used to be.

The reason is simple—fewer and fewer priests across the nation.

Analysts are predicting that the number of active U.S. priests will be down 50 percent by the year 2000 unless trends change. But in many dioceses the problem is here and now, not just in the abstract future.

A young priest in Indianapolis summarized the problem in many smaller dioceses. He used to worry about becoming a pastor only three years after ordination, he said, but what worries him now is how many parishes he will be pastor of at the same time.

Consider a few recent examples of the trend:

► Page-one "Priestless Sundays" headlines glared out at readers of *The Guardian*, diocesan newspaper of Little Rock, Ark., for six straight weeks this year as the bishop tried to prepare his people for

the need for two or more communities to share one priest.

► "Dozen Parishes in Archdiocese Will Lose Associate Pastors" was the headline Feb. 16 in *The Record*, archdiocesan newspaper of Louisville, Ky. This spring's losses topped last year's, when 10 other parishes in the archdiocese lost their associate pastors.

► This March, Catholics in Erie, Pa., learned they will probably have 26 fewer priests, a 12 percent drop, within the next six years.

► Milwaukee has lost 55 priests, or 10 percent of its total, from its active roster since 1981. It has one retired priest for every five in active ministry.

► The Diocese of Great Falls-Billings, Mont., on Feb. 12 announced clustering of 16 churches in the Great Falls area and formation of new "pastoral communities" out of existing parishes in Billings, to offset "a severe reduction of priest personnel" in the diocese's rural areas in recent years.

► Under a clustering plan announced in Superior, Wis., in January, 16 parishes will be required to give up regular weekend liturgies and other services normally provided by priests.

► The Diocese of New Ulm, Minn., had resident pastors in all 93 parishes a decade ago. Now 35 of those parishes are served by

a total of 17 priests. Five parishes are administered by nuns.

The stories could go on: two nuns founding and running a rural parish in the Diocese of Richmond, Va., two years ago; two sisters—by blood, not nun—named coadministrators of a priestless parish in Bristow, Okla., last year; a nun administering a parish and a mission in the Superior Diocese; a permanent deacon administering a parish in the city of Denver.

Nationally, the total number of diocesan priests has declined about 2,000 in the past 15 years—from 37,453 in 1968 to 35,356 in 1983.

But while the number of priests went down 5.3 percent in that period, the number of Catholics they served rose from 47.5 million to 52.1 million. Combined, those figures mean that there are 6 percent more Catholics per priest in 1983 than in 1968.

Nor does that tell the whole story. Until 1966, when Pope Paul VI set a retirement age of 75 for priests, they normally retired only through death or severely failing health.

In 1968, as U.S. dioceses were just beginning to set up retirement rules, there were just over 700 diocesan priests in the whole country who were listed as "inactive" because of retirement, ill health or other form of absence from ministry. By 1983 diocesan reports in the annual Official Catholic Directory listed 5,223 as inactive, the vast majority of them because of retirement.

The fact that now roughly one out of seven priests is retired means that the active diocesan priest, on the average, serves 33 percent more Catholics today than he did in 1968.

Aside from those who are physically incapacitated, most retired priests con-

tinue to provide valuable spiritual and ministerial services to Catholics. Many help out in parishes on weekends or in hospitals, convents and other institutions as part-time chaplains, confessors, spiritual advisers and counselors.

In some places the increase in retired priests is a boon. The dioceses of San Diego and San Bernardino, Calif., for example, had 345 active diocesan priests serving 345,000 Catholics in 1968. Now they have 290 serving 615,000 Catholics. But priests who have moved to the area for age or health reasons, because of the climate, help reduce the impact of the shortage, diocesan officials said.

In most dioceses, however, retirement of priests means that a bishop has a significantly smaller corps of ordained men to fill parish and diocesan posts.

It is the aging of the corps of U.S. priests that is behind the dire predictions of 50 percent fewer priests by the year 2000.

Priests leaving the ministry and drastic declines in new vocations were the main source of losses in the late 1960s and well into the '70s, but losses from active ministry through retirement and death are the major concern now.

Those ordained at the start of World War II are reaching that age now, and the next two decades will see massive losses of those who were ordained in the post-war vocations boom that lasted into the 1960s.

In the meantime, U.S. seminary enrollments that plummeted in the 1970s have largely stabilized, but at a much lower level than before—about 12,000 now compared with 47,000 two decades ago—and far below the level needed to replace priests who will die or retire in the next two decades.

And figures from the peak ordination years of the late 1950s and the 1960s are misleading by themselves, says Msgr. Colin MacDonald, director of the bishops' national Secretariat for Priestly Life and Ministry.

"We lost a tremendous amount of those people" during the 1970s when many young priests were leaving active ministry, he said.

Most of those who left had been ordained about five to 15 years, he said, significantly reducing the population of "what would have been our middle-aged clergy now."

Evidence gathered from around the country indicates a number of trends:

► The crunch is most visible today in "town and country" America. Dioceses which traditionally have had a large number of single-priest parishes now are reaching the point where they must place two or more parishes under a single priest. Largely urban dioceses, which tend to have much larger parishes staffed by several priests, are experiencing similar declines in priests. But it is harder to see the shortage when parish drops from three to two priests than when it loses its only resident priest.

► Priests pulled out of full-time teaching have filled up many of the gaps for parish posts, but that source is starting to dry up. In 1968 U.S. dioceses listed just under 12,000 priests engaged in full-time teaching. Now they list about 4,700. Bishop Maurice Dingman of Des Moines, Iowa, says he had about 15 diocesan priests teaching non-religious subjects in Catholic high schools five years ago, and now he has none.

► Almost all of the growing corps of non-ordained parish administrators and pastoral associates in parishes are women, most of them nuns.

(Next: New ways of running parishes.)

WASHINGTON NEWSLETTER

U.S. embassy move to Jerusalem is hot item

by Liz Armstrong

WASHINGTON (NC)—Right behind the religiously divisive issues of U.S.-Vatican diplomatic relations and organized prayer in public schools, another hot question steals onto the national scene: Proposed congressional legislation to move the U.S. embassy in Israel from Tel Aviv to Jerusalem.

Gathering momentum since it was discussed at a Senate Foreign Relations Committee hearing in late February, the move-the-embassy bandwagon now includes more than 200 members of Congress; Democratic presidential hopefuls Walter Mondale and Gary Hart; and members of the Jewish community. But obstacles are being scattered in the path of the movement by President Reagan and Secretary of State George Shultz, who, as opponents of the idea, are on the same side as the U.S. Catholic Conference and Arab-Americans.

The bill would "require that the United States embassy in Israel be located in the city of Jerusalem."

The proposal's main sponsor in the Senate is Daniel Patrick Moynihan, a Catholic and Democrat from New York.

The House version's leading sponsors are Reps. Tom Lantos, D-Calif., and Benjamin Gilman, R-N.Y., both Jewish.

Those who favor a change of address for the embassy (geographically, a move of about 40 miles) say it will reflect the reality of Jerusalem as the capital of Israel and show support for Israel.

"Jerusalem is the capital of Israel and we should stop pretending it's not," Lantos said.

Initially, after the 1947 partition of what had been British Palestine, Tel Aviv was the capital of Israel. However, by 1960, after the 1948 war with Arab states, Israel had begun regarding the western portion of Jerusalem which it controlled as its capital. East Jerusalem remained in Jordanian control until the 1967 war and the international community continued to focus its attention on Tel Aviv as Israel's diplomatic headquarters. Then, in 1980, Israel underscored the importance it places on Jerusalem by declaring the undivided city its "eternal capital."

The U.S. Catholic Conference believes that moving the U.S. embassy to Jerusalem would erode already shaky chances for peace in the Middle East.

Testifying before the Senate Foreign Relations Committee, Father J. Bryan Hehir, secretary-designate of the USCC's Department of Social Development and World Peace, linked the USCC's views to the Vatican's position.

Moving the embassy would be "unwise" and would "endanger rather than enhance the pursuit of a peaceful solution" to Middle East conflict, Father Hehir said.

The Holy See has urged unification of Jerusalem but opposes any unilateral moves and believes debate over the city should involve other concerned nations because of Jerusalem's unique position as a site holy to Christians and Muslims as well as Jews.

Father Hehir also took note of the "delicate issues" of the Jerusalem question because of "strong and significant bonds" between America's Catholics and Jews.

Much Jewish sentiment favors relocation of the embassy.

The Conference of Presidents of Major American Jewish Organizations has termed the location of the embassy in Tel Aviv an "irrational situation" which "must now end."

That group described as "gratifying" Mondale's support for moving the embassy and praised a recent statement by Hart that he will vote for the Moynihan bill if it reaches the Senate floor.

The White House and State Department are unhappy about ideas to move the embassy. Reagan has indicated he may veto the bill if it passes.

One reason the administration cites is fear of a bloody reprisal by Middle East terrorist groups against American civilians and diplomatic personnel if the embassy is moved. Even moderate Arab nations and other states with significant Moslem populations reportedly have warned U.S. officials of their inability to protect Americans from such attacks.

Other reasons given by the administration are that the action would allow Congress to usurp presidential power to set foreign and diplomatic policy, that relations with the Arab world would suffer and that peace would be threatened.

Meanwhile, the National Association of Arab Americans has accused Mondale and Hart of "trying to prove their enmity for the Arab people" by using the embassy issue to win favor with Jewish voters.

Feelings have been strong on both sides of the move-the-embassy issue, demonstrating why the "eternal capital" has been one of a number of what seem to be eternal questions in the Middle East dilemma.



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, April 5, 1834, published volume 2, number 38.

Christianity—If Christianity were compelled to flee from the mansions of the great, the academies of philosophers, the halls of legislation, or the throng of busy men, we should find her last retreat with woman at the fireside; her last altar would be the female heart; her last audience would be the children gathered around the knees of the mother; the last sacrifice, the secret prayer, escaping in silence from her lips; and heard, perhaps, only at the throne of God.

LIVING THE QUESTIONS

Parish enthusiasm must know no boundary

by Fr. Thomas C. Widner

Very early in Paul's first letter to the Corinthians, he writes that Christ sent him to preach a gospel which makes no sense at all to many people but which offers a reason for living to many others. Paul recognized that Christianity is not something that just happens; it is not natural in the way eating food and going to work are natural. I recently heard someone say Christians must make a re-announcement about themselves before God, before themselves, and before the rest of the world. The announcement, simple and clear, is that Jesus is number one in my life.



A reader called about last week's Children's Story Hour feature which paraphrased Mark 7:24-29. In the story Jesus refused (at first) the request of a foreign woman to cure her sick daughter. He said, "Let the children (i.e., the Jews) first be fed, for it is not right to take the children's bread and throw it to the dogs (i.e., all non-Jews)." It's the idea—charity begins at home—you've got to take care of your own first. It's familiar enough but the caller was stuck on the last part. Wasn't it bigotry, she asked, for Jesus to refer to the foreign woman as a dog?

Indeed, it was. But Jesus was only mirroring the

Jewish people of his day who lived in total estrangement from their neighbors. Because the Jewish people regarded themselves as chosen, they unfortunately regarded most of their neighbors as unfit human beings. This is the same as believing one human being can hold power over another as a slave. It is the belief that one group of human beings are superior to another.

The caller gained an insight, I thought, into the Christian message. Her concern was Jesus' apparent bigoted reaction. But in the story Jesus uses such a reaction to prove the very point the caller asserted—faith comes to anyone who is open to God's gift. Jesus does not play favorites. Those who are chosen are lost if they think they know better than God who is to be saved.

There is an inter-faith community of French monks at a place called Taize which is very popular with young people who descend on its grounds in the spring by the thousands much like young people in this country descend on the beaches of Florida. The monastery there is a spiritual center for the young. Three of its monks gave retreats in this country recently and in an interview they commented that American Christians are more likely to model churches on social clubs and businesses than to rely on Biblical injunctions.

"The first thing you see when you go into a church is an office with computers, typewriters clacking and a secretary who asks if you have an appointment," they said. "How is this a sign of the love of God?"

The comment, taken out of context, does, I think, indict the American way of doing religion. Like the caller who realized Jesus' words could be interpreted as bigotry, the monks have recognized that religion doesn't always live up to its lofty ideals. I think both reveal something about the problems of contemporary parish life.

Parish life is a challenge. Parishes are centers in which many Catholics struggle to make Jesus number one in their own lives. But many Catholics regard parishes as the ultimate centers of faith life and the danger there is to regard one's own parish as the only place where faith exists in the Church.

As a result parish life often becomes a life of closed communities. Many parishes do well at incorporating some people into effective communities but they can do little more than that. Few parishes enable their people to look beyond their boundaries to preaching the gospel to the unchurched and the non-believer.

Parish life often comes across as being an end in itself. But how much of it really challenges Christians to put Christ number one in their lives? How much parish activity conveys an enthusiasm for proclaiming the gospel not just to more parishioners but to the world around the parish? Parishes provide a comfortable place for Catholics to get together and have a good time. We are great at perpetuating charity at home. But at what point does charity open the door and move out?

God speaks to us constantly in the world around us

by Fr. John Buckel

Has God spoken to you in a burning bush? Have you heard voices from heaven telling you what to do with your life? Have you experienced visions of God in all of his splendor? Has God made the future known to you in your dreams? Has an angel from heaven entered your home with a request? If you can answer yes to any of these questions, you may need to see a psychiatrist.



How does God speak to us? We have no trouble in speaking to God, but we do have difficulty in listening to him. God "speaks" to us constantly about himself and his relationship with us. We fail to hear God because his voice is often drowned out by hectic living, selfish concerns, and noises of the world.

God speaks to us in the heavens. As we lift our eyes to the sky on a clear evening, our gaze wanders from star to star and constellation to constellation. We are in touch with the vastness of space, and what we see is only a fragment of the boundless universe. As real as a voice from the heavens, in the vastness of the universe, God proclaims, "I am great and I have brought this great universe into being."

God speaks to us in nature. In the thunder and the lightning, in the tornado and the snowstorm, God shouts, "My power is tremendous and too great to behold." When we feel the breeze on a summer night and hear the wind in the pine trees, if we are quiet, we can hear the soft voice of God say, "I am gentle and meek."

IN THE HEIGHTS of the Alps and the Rockies, in the waters of the Amazon and the Mississippi, in the hills and valleys of

southern Indiana, and in the rose and the daffodil, God sings, "I am beautiful and I create beautiful things."

As the geese fly south for the winter, as the robin builds his nest, as the bee gathers her pollen, and as the mole digs his tunnel, God teaches us: "I am clever and I make unthinking creatures perform remarkable deeds."

God speaks to us in human beings. People usually think that one must go out into the countryside in order to see nature. We forget that human beings are also "natural" and reflect God more so than anything else in creation. In the creation of the first man and woman and their descendants, God tells us, "I am generous and I want others to share in my happiness."

God speaks to us in our most basic needs. It is a part of our nature to love and to be loved. We are made in the image and likeness of God, and in this basic need, God says, "I am loving and I have created you out of love and for love."

God speaks to us in new life. When a baby is born, God says, "I am life itself and you share in my life. I am a creator and I allow husband and wife to take part in my creating power."

GOD SPEAKS to us through our parents. While we are growing up, our parents protect us and provide for our every need. In this, God says, "In reality, it is I who protect you and provide for you through your parents."

God speaks to us through our friends. Our friends are close to us. They are companions and helpers in this life. Our friends often show kindness and express their love for us. Through friendship, God says, "I am close to you and I am your constant companion and helper. Your friends represent my presence, and I express my love for you through them. Though it is their voices that say, 'I love

you,' they are my words. Now I want you to express my love to them."

God speaks to us in our conscience. We all have a "little voice" that congratulates us when we are good and scolds us when we sin. God whispers to us in our conscience, "I am good and I want you to share in my goodness by taking the most loving course of action."

God speaks to us in a smile. Whenever another person smiles, God tells us, "I am joyful and I am the source of all joy. I invite you to share in my joy."

God speaks to us in art. Be it music or dance, poetry or prose, painting or sculpture, God's voice is distinct: "I am an artist and I am the inspiration of all artistic endeavors."

God's voice is loudest in the Bible,

especially the New Testament. Jesus is the "voice" of the Father, who speaks of his love and compassion. In the words of St. John, Jesus is the Word (voice of God) made flesh.

In order to listen to God, we must first realize that he is speaking to us in a thousand and one different ways. We must pray to be receptive to his voice. It is in prayer that a proper frame of mind is acquired for listening to this divine voice.

Perhaps we do not experience God in a burning bush or hear voices from heaven. Perhaps we have not seen visions, have not had divine dreams, and have not conversed with an angel. Nevertheless, we are able to listen to God in ways that are no less real. We truly communicate with God: we speak to him and he speaks to us.

THE SUNDAY READINGS

FIFTH SUNDAY OF LENT (A) APRIL 8, 1984

by Fr. JAMES A. BLACK

Ezekiel 37:12-14
Romans 8:8-11
John 11:1-45

Background: The theme of the readings for the Fifth Sunday of Lent is that of overcoming sin and death. In these particular readings, the terms "sin" and "death" could almost be used interchangeably.

In the first reading, the Lord gave his people hope when they were in the midst of despair. While suffering through Babylonian exile, God told his people that they would "rise from their graves" and be brought back to the land of Israel. They would have new life.

In the second reading, Paul reminded the Romans that they were no longer in the flesh; rather, they were in the spirit. Christ dwelt in them, giving them the promise of eternal life.

The gospel passage from John is the account in which Jesus raised Lazarus from the dead. In the account, Jesus promised Martha that anyone who believed in him would have eternal life. But Jesus also gave a new earthly life to Lazarus when he summoned him forth from the tomb.

Reflection: I've always wondered about one particular statement in the gospel passage for today. It occurs just after Lazarus came out of the tomb.

The statement tells us that Lazarus' rising from the dead caused "many of the Jews" to believe in him (Jesus).

I wonder why they didn't all believe? Maybe they didn't see the relationship between what Jesus said and what he did. Maybe they didn't care. Or maybe they just didn't give it too much thought. They might have even been afraid.

Every time we sin, we "die" a little bit; we bury ourselves a little deeper in the tomb of selfishness. We're a little less "connected" to God and to one another. Our relationships have been weakened.

Through the Sacrament of Reconciliation, the Lord gives us new life; he keeps calling us forth from the tomb and into the daylight of his forgiveness and love.

Maybe your life isn't all you want it to be right now. Perhaps you feel separated from the Lord. Maybe you even feel overwhelmed or "buried." Fortunately, the Lord still works his miracles today.

I'll bet that your parish is having a Penance Service soon, or that the Sacrament of Reconciliation is scheduled regularly. So go. The joy of Lazarus can be yours for the asking.

Doyle is first layman to hold post with NCCB-USCC

WASHINGTON (NC)—For the first time, a layman has been named an associate general secretary at the National Conference of Catholic Bishops and U.S. Catholic Conference. Francis X. Doyle, an NCCB-USCC staff member for 13 years, most recently as director of finance and administration at the bishops' conferences, was named associate general secretary,

effective April 1. Also named associate general secretary was Father Robert N. Lynch of Miami, who previously worked for the NCCB as national coordinator of Pope John Paul II's 1979 visit to the United States. His appointment is effective July 1. The two appointments were announced by the NCCB March 22.

Pregnancy centers get financial help from thrift shop

by Susan M. Micinski

"We started fund raising through garage sales and found that we received enough donations to start a thrift shop," said Clara Green, founder of the New Life Thrift Shop and Mother and Unborn Baby Care Pregnancy Problem Centers, a non-sectarian pregnancy support group that serves single and married women with offices located throughout the city providing free pregnancy testing, counseling and alternatives to abortion—such as adoption or keeping the child.

The program's goal is to help the pregnant woman work through her feelings about herself and her baby so she can continue her pregnancy.

Both organizations, as described by Green, are "pro-life" and "have a majority of volunteers who are Catholic."

Established in December of 1982 and a project of the Pregnancy Problem Centers, the thrift shop probably serves at least 100 people per week, according to an estimate given by Green. All materials sold at the shop, whose name indicates the cause for which its proceeds go and the new life items will lead once united with new owners, are donations from the community. They include items such as good used clothing—for men, women, children and infants, ceramics, linens, jewelry, homemade handicrafts, furniture and bric-a-brac.

The shop operates thanks to the efforts of a staff of 15 to 20 volunteers who wait on customers, help sort and price goods and physically move merchandise. "Our volunteers are all different ages—ranging from 21 to 81, and come from all walks of life," explained Green. "We have even had some younger ones, considered junior members, but they always had to work with an adult member." But regardless of age or background, "we certainly need a lot more volunteers."

OF COURSE, operating with volunteers can have its drawbacks. "It's difficult at

times, relying solely on volunteers," said Margaret Berner, a thrift shop volunteer. "Sometimes a person will say she will work such and such hours, and then doesn't show up at all." But this seems to be more the exception than the rule.

Fortunately, the thrift shop "pays for its own rent," commented Green. "But it is dependent on sales and donations. Sometimes it makes enough to help pay for services which are all offered with strict confidentiality—including foster home care, prenatal and postnatal guidance and arranging for legal aid if needed—available at the Pregnancy Problem Centers."

"We aren't making much money," observed Berner, as she checked the receipts for one day's take-in. "But we do have a nice neighborhood clientele built up. I think we really help poor people a lot. We are serving others."

"We do seem to be of help," offered Green. "We want to reach out as much as we can."

"THE THRIFT shop serves a twofold purpose," interjected Sheila Arnold, another volunteer and student speaker for the Pregnancy Problem Centers. "It helps the community as well as the Pregnancy Problem Centers." In addition, the prices here are "very reasonable," she exclaimed. And no one could dispute that statement. Where else could one buy slacks and tops for 50 cents or blazers or sport coats for \$1.50?

"Last Christmas we had a lot of people coming in to get things for their children," continued Arnold, who is looking into the possibility of starting another thrift shop on her own. "I'd have to say that so far we've been very successful and beneficial to the community, and to me, that's what we're here for—to help people, especially mothers and babies."

Arnold, who is non-Catholic and not a member of any organized religion, "felt there was something I was supposed to do, and I know this is it—helping with the New



THRIFT SHOP WORKERS—The New Life Thrift Shop, an auxiliary of the Pregnancy Problem Centers, offers many fine items reasonably priced within anyone's reach. Pictured here are (from left to right) Sheila Arnold, thrift shop volunteer and student speaker; Margaret Marshall, another volunteer and recent recipient of the Indianapolis Star's Jefferson Award, showing off a baby sweater; and shop founder, Clara Green. (Photo by Susan M. Micinski)

Life Thrift Shop and the Pregnancy Problem Centers."

Last year, too, the thrift shop had a lot of goods for Easter. "We had stuffed Easter rabbits and other animals, plus plenty of spring clothing, but it's not that way this year," said Green. "We would more than welcome any seasonal goods that someone would like to donate at this time."

A member of St. Monica's parish, Green attributes her interest and concern for the pro-life area to a speech given by fellow parishioner Steve Martin a few years ago. "His speech really moved me," explained Green. "It also moved my teenage daughters to write reports for school about it. They obtained information about Alternatives to Abortion, a national pro-life organization for which I am currently the regional representative. It was from that group that I got the idea of starting up the Pregnancy Problem Centers and the New Life Thrift Shop."

Occasionally, "we'll find out about a pregnancy problem from someone coming

to the thrift shop," said Arnold, who has firsthand experience with the subject—having a 15-year-old daughter, Daniele, who utilized the free pregnancy testing services of a Pregnancy Problem Center where she discovered her pregnancy and recently gave birth to a baby girl. "We even get referrals from other community agencies for baby clothing and furniture or maternity wear. Also, the thrift shop is the distribution point for needy mothers working through a Pregnancy Problem Center to pick up cribs, layettes, clothing or formula."

"We are just glad to be able to help those in need," concluded Green. "We also want people unaware of what we can offer to become familiar with us."

Persons wishing further information about the New Life Thrift Shop, located at 5216 N. College St., or the Mother and Unborn Baby Care Pregnancy Problem Centers, with its main office at 2704 E. 62nd St., should call 251-5369.

TO THE EDITOR

Appreciates gift from Cathedral Arts

This is in response to the letter regarding the series of three concerts arranged and underwritten by Cathedral Arts as part of the sesquicentennial anniversary of our Indianapolis archdiocese.

As a professional musician and a member of the archdiocese, I was pleased to read of this excellent concert series.

One does not observe a 150th anniversary routinely and it is, to my thinking, appropriate to share this observance with the community as a whole. Therefore, I was complimented by this gracious gift from Cathedral Arts. This organization that has provided numerous opportunities for music lovers to hear some of the finest artists in concert is to be commended for its ecumenism, or

whatever term one wishes to use in showing our appreciation for their tribute.

True, there are many performers among us of all degrees of ability. This is not questioned. Over 500 archdiocesan singers have responded to the invitation to form our own Sesquicentennial Choir to be a part of the liturgical celebration on June 3, and many more will have the opportunity to enhance the sesquicentennial observances in their own parishes. All who wish to lend their talents in praise during this special year will certainly find ways to worship through music.

Would it not be shortsighted to think that only we may give tribute?

Geraldine D. Miller

Indianapolis

Thank you, CYO cadet coaches

The CYO Cadet Basketball and Wrestling seasons are over for this year. We know you hear complaints during the year when people are unhappy about referees' calls, coaches' behavior and such etc., so we thought you might like to hear from us again.

We have been involved with the CYO programs for years and years and more years. But these past four years we've been extremely fortunate to have had Ed Vargus (Basketball) and Jeff Noel and Dave Cullom and Randy Noel (Wrestling) as coaches for our boys. If we as parents could have hand-picked the men we wanted to influence and be examples for our sons, we

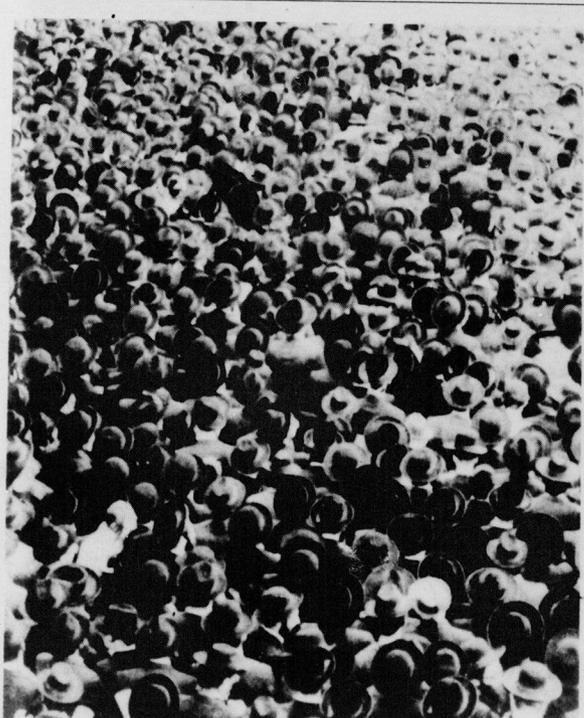
could have found none better. These men taught our boys the fundamentals of their individual sports and good sportsmanship in victory as well as defeat. Our boys learned discipline along with friendship with teammates and opponents alike.

We want to say thank you for being there during these formative years of our young sons' lives.

We appreciate the time and many hours these men gave to their teams and the support from their wives and families.

Justine Koerberlein
and Doris Purichia

Indianapolis



JEWES DEMONSTRATE—Thousands of Hassidic Jews block traffic in the center of Jerusalem as part of a massive protest against legal abortions and desecration of the Sabbath. The demonstration brought business to a standstill. (NC photo from UPI)

CORNUCOPIA

Are you tired of the same four walls?

by Alice Dalley

Oh say, can you see
By this spring's brilliant light
My domestic shortcomings
Winter hid from my sight?
Though I welcome the spring
There is one thing

that falls,
Bright sunshine
revealing
Cracked and dingy
old walls.



Heading the list as dingiest was the kitchen. Where once her walls shone crisp as a new green apple they now held all the allure of limp lettuce. Might some magic exist that restores and corrects? Wallpaper! Like love it hides many defects.

As a search committee of one I found samples of kitchen paper to be skimpy and ho-hum. Why doesn't someone tell the manufacturers that not every woman wants Sunbonnet Sues marching around her kitchen walls? Nor dill and rosemary. Nor knives and forks. Where was all that smart paper glimpsed in *Kitchens Beautiful*?

The catalogs had scads of glittery samples; fine if you were designing TV stages. Monotones with dabs of black, just the ticket where small fry abounded. And there was page after page of enchanting nursery paper. Honestly now. How many babies do you know personally who have their very own nursery?

After crossing decorator lines by settling for a flowery "bathroom" paper I got a clerk who began firing questions. "How much do you need? What size is the room?" "About half the size of this."

"How many openings? Doors? Windows?"

When we got all that settled he rattled off, "Better get four, no maybe five double rolls then you'll have more than enough."

Let's see. At X dollars per double roll that will be double X dollars."

What was all this double talk about double rolls? "Listen. The catalog quoted single roll prices. Why not cut that fifth double roll back to a single roll?"

"Wallpaper comes in double rolls only. Now then, you'll probably need sponges, paste, a trimmer, large scissors—"

"Let's back up a minute. I thought this paper was prepaste."

"The first two kinds you asked about were. This is not. One more thing. Are your walls painted?"

"Sure."
"Then you'll need sizing."

"I just told you the sizing is about half of this room."

He smiled pityingly. "A different kind of sizing, ma'am. Painted walls need sizing or the paper won't adhere to—"

I cut in. "Forget the sizing. Let's have the paper and paste."

Biding my time I waited for a day when the family was palmed off on friends, relatives, shopping malls or whatever because any attempt at major kitchen restoration is futile when other humans are around. They always want to eat.

After carting everything moveable from the room, mixing the smelly paste, setting up a ladder and two card tables to cut paper on, it was blastoff time.

In a stroke of efficiency I cut three or four strips at one time. Number one went up without too much trouble except that it leaned left so I took it back down and tried again. It leaned right but I got it straightened. All went well until we came to the baseboard. The only razor blade I could find for trimming there was dull and made jagged edges.

Strip Two went better and found me humming "Somebody's Knocking at Your Door." Talk about ESP; somebody was knockin'—the newspaperman.

"Can you pay three weeks in advance? I'm going on vacation."

I mumbled, "Come on in while I find my purse. It's cold with that door open."

Spotting the chaos he asked, "Papering? Mind if I take a look?"

I waited for paeans of praise as he studied it thoughtfully. "It's not matching. You have half a flower here and the other half at least eighteen inches higher."

I yelled. "Nobody said anything about matching!"

"Better get that second strip down while it's still damp and cut one to match."

After numerous trips up and down the ladder with a yardstick, trying to gauge where bisected flowers should be made one, I got the hang of it. But so much paper wasted! Not to mention the other strips I had so blithely cut.

"Never you mind," I thought grimly, "Every wastebasket, every pencil caddy in this house, even the garbage can if I need be, is going to get the flower treatment."

Something was forever blowing bubbles into the hung paper. It proved to be blobs of paste which had to be squished out.

Then I came to a window. Memo to newlyweds: If you lean to redecorating try to find a house with no windows and preferably just one door; windows and doors are to wallpapering what some in-laws are to marriage. Trouble.

The strip above the window went into place when the kitchen phone rang. While I talked the strip came swooshing down and covered my head.

The day was wearing on and my endurance was wearing out but finally I stood in the middle of the room and gazed in admiration at my handiwork. Beautiful! Now I have only three more walls to go.

vips...

Gregory L. Schisla, son of Charles J. and Lynette Jordan Schisla, was inducted recently as a charter member of the Golden Key National Honor Society at I.U.'s Bloomington campus. A graduate of Chatard High School, Schisla presently is a Junior in the I.U. School of Business.

Golden Key Society membership is based upon scholastic achievement.

grandchildren and four great-grandchildren.



The 50th Wedding Anniversary of Mr. and Mrs. Arthur J. Feltsman will be celebrated with a Mass and renewal of vows at Sacred Heart Church on Saturday, April 7 at 2 p.m., followed by a reception hosted by their children at Msgr. Downey K of C. Arthur Feltsman and the former Roberta Reed were married April 11, 1934 in Assumption Church. They are the parents of five children, including Robert J., Francis A., Carole M. Toscano, Sandra K. Koehl, and Anthony R. They also have 24



Mr. and Mrs. Harold Callon will celebrate their 50th Wedding Anniversary with a Mass of Thanksgiving at St. Catherine of Siena Church on Saturday, April 14 at 1:30 p.m. followed by a reception in Busald Hall. Harold Callon and the former Gertrude Staab were married April 12, 1934 at Sacred Heart Church. They are the parents of four children, Robert, Michael, Marilyn Daley and Patricia Campbell; 17 grandchildren; and one great-grandson.

(Continued on page 10)

Archbishop O'Meara's Schedule Week of April 8

SUNDAY, April 8—Confirmation for the parishes of St. Augustine, Leopold, St. Isidore, St. Isidore, and St. Mark, Perry County, to be held at St. Augustine Parish, Mass at 2 p.m. followed with a reception.

—Confirmation for the parishes of St. Paul, Tell City, St. Pius, Troy, St. Michael, Cannellton, St. Boniface, Fulda, to be held at St. Paul Parish, Mass at 7 p.m. followed with a reception.

MONDAY, April 9—AAA '84 Workshop for the New Albany Deanery, Providence High School, Clarksville, 5:30 p.m.

TUESDAY, April 10—Confirmation, Holy Spirit Parish, Indianapolis, Mass at 7:30 p.m. followed with a reception.

THURSDAY, April 12—Confirmation for the parishes of St. Charles, Bloomington, St. Paul Catholic Center, Bloomington, St. John, Bloomington, St. Jude, Spencer, to be held at St. Charles, Bloomington, Mass at 7:30 p.m. followed with a reception.

FRIDAY, April 13—Diaconate ordination ceremonies for the seminarians of the Archdiocese, SS. Peter and Paul Cathedral, Mass at 7:30 p.m.

SATURDAY, April 14—Indiana Catholic Conference Advisory Council meeting, Catholic Center, 10 a.m.

—Confirmation, St. Mary Parish, North Vernon, Mass at 7:30 p.m. with reception following.

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THE QUESTION BOX

Is there one true church?

by Msgr. Raymond T. Bosler

Q I am a Protestant reader. I understand you Catholics no longer believe yours is the one true church, and yet I read about your efforts to work for church unity. I am confused. Exactly where do you stand?

A Since Vatican Council II, Catholics have enlarged and enriched their understanding of the church, but they hold on to the one-true-church position.



The council, whose decisions were published in 1965, described the church of Christ as God's instrument for promoting the unity of the human race.

The church, according to the council, "is a kind of sacrament or sign of intimate union with God and of the unity of mankind. She is also an instrument for the achievement of such union and unity."

Every member of the human race is considered related to this one church. In the words of the council: "All men and women are called to this catholic unity, which prefigures and promotes universal peace. And in different ways to it belong or are related: the Catholic faithful, others who believe in Christ and finally all mankind, called by God's grace to salvation."

However, the church of Christ, the council held, "subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him."

"Subsists in" was chosen deliberately instead of "is" to accept the fact that other Christian communities and churches help

make up the one church and that even non-Christian religions contribute to the development of the one true church of Christ.

The council frankly admitted that "some, even very many of the most significant elements and endowments which together go to build up and give life to the church itself, can exist outside the visible boundaries of the Catholic Church."

And what is more, the council taught there is much for Catholics to learn from other Christian churches. These were the words: "Anything wrought by the grace of the Spirit in the hearts of our separated brethren can contribute to our own edification."

What this is saying, it seems to me, is that the Catholic Church, though claiming

to best embody God's plan for a church that will unite the world, nevertheless admits that the spirit has been working through other religious bodies and that before the church of Christ reaches its perfection, it will be necessary to combine the good elements developed by each group.

In striving for church unity, therefore, Catholics are not expecting other Christians to return to Roman Catholicism but to join in a more complete church.

Catholics can and must learn from Protestants and the Orthodox—and vice versa. All Christians can and—in a special way learn not only from Jews, but also from Moslems, Oriental religions and even atheists—and vice versa.

From all groups, including atheists, the Catholic Church can learn how to improve church structures and discipline that now work against unity, and which would thus include purifying the concept of the papacy itself.

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

FAMILY TALK

Unwed mother is model for choosing life

by Dr. James and Mary Kenny

Dear Mary: I am in need of help and I don't know where to turn. I am an unmarried woman, mid-20s, and I am three months pregnant.

The immediate problem is that I teach in a Catholic high school. The principal just found out I am pregnant, and the administration has indicated that they expect me to resign.

I am not yet sure what I am going to do, except that I know I am going to have this baby. Marriage to the father is out.

I cannot resign my job. I am self-supporting, and I need the money.

My family is shocked and distressed, but my parents will stand behind me. They

do not support me financially, however, and they have not done so for years.

Answer: You certainly need support and compassion as you face your difficult problem.

Many of us, when we judge another's behavior, confuse compassion and approval. Suppose you were driving your car carelessly and, as a result of your own negligence, you ran into a tree and were injured. Would the ambulance driver say "I don't know why I should help you. You brought this problem on yourself"? Would your friends say "We cannot give you help or sympathy because we disapprove of careless drivers"?

In the case of your unintended pregnancy, we can sympathize with your problem and support you in handling it without necessarily giving approval to premarital sex.

Unfortunately, the most common "solution" in the United States today to the problem you face is abortion. I see a contradiction between disapproving of abortion and at the same time withdrawing all support from the young woman like you who rejects abortion and chooses the "harder" path in our society today, that is, carrying her child to term.

We need not applaud pregnancy outside of marriage. The situation is difficult enough for all concerned. At the same time, we must recognize the courage it takes to reject the "easy" and "acceptable" solution that our society condones, abortion.

What about the scandal for your teenage students? I doubt that the high school girls will find unwed pregnancy attractive because of your example. More likely they will learn of its real difficulties.

They might also view you as a model of someone coping with a real-life problem which some of those young women will also face at some time in life. You have chosen life for your child at high cost to yourself.

By your behavior you can demonstrate that living out a pregnancy as an unmarried woman is difficult but not impossible, that your life is inconvenienced but not irrevocably disrupted, that the new life which comes from your choice is worth all the pain.

You will probably not lecture your classes on the subject. But if you are present in the school and candid in talking to your students, you might be a most effective model for choosing life, even when such a choice is very difficult.

(Reader questions on family living or 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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B'nai B'rith urges probe into allegations

ROME (NC)—The Anti-Defamation League of B'nai B'rith has urged that a joint Catholic-Jewish commission be set up to investigate allegations that the Vatican aided Nazi war criminals during and after World War II, an ADL official said. The ADL is suggesting that a joint commission examine accusations "dispassionately and objectively in order to ascertain the facts and satisfy the world as to what the realities in fact were," said Rabbi Ronald Sobel, chairman of the ADL Intergroup Relations Committee. ADL officials from the United States, including Rabbi Sobel, were interviewed in Rome after attending a March 22 audience with Pope John Paul II.

Korea hopes pope's trip will lead to unity

ROME (NC)—South Korea's ambassador to Italy has expressed hope that the coming visit of Pope John Paul II to the Pacific will help toward the reunification of North and South Korea. "Religion is fundamental for peace. In North Korea, before the division into two countries, Christians were much more numerous than in the South. Our hope is that the visit of the pope can create an atmosphere favorable to reunification," said Ambassador Youn Tai-Chi March 29 at a meeting with journalists. The pope is scheduled to visit South Korea May 3-7.

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April, 1984 TV Mass Schedule:

Date	Celebrant	Congregation
April 1	Fr. Harold Kneuen	St. Simon Parish, Indianapolis
April 8	Fr. Paul Landwerlen	St. Gabriel Parish, Indianapolis
April 15	Fr. Clem Davis	St. Monica Parish, Indianapolis
April 22	Archbishop Edward T. O'Meara	Catholic Center Staff
April 29	Fr. David Coons	Holy Spirit Parish, Indianapolis

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Nicaraguan visit planned by six Hoosiers

by Jim Jachimiak

Six Hoosiers—including a Sister of Providence from the archdiocese—will begin a two-week visit to Nicaragua on Sunday as an expression of their concern for the Nicaraguan people.

They will be joined by six people from Michigan and six from Minnesota. The visit is sponsored by Witness for Peace, a national organization which has arranged a series of similar visits over the past year. The group is scheduled to return from Nicaragua on April 23.

Among those attending from Indiana will be Providence Sister Kathleen Desautels, director of alumni affairs and instructor of theology at St. Mary of the

Woods College. Others in the Indiana delegation include Tom Hunsdorfer, Indianapolis; Phil Amerson, Evansville; Michael Brown, Fort Wayne; John Outlaw, Evansville; and Sandy Ruby, Crawford-ville.

"The overall goals," Hunsdorfer said, "are to express support for the people of Nicaragua, to gather information, and in particular to be with the rural peasants and farmers who live near the Honduran-Nicaraguan border."

Hunsdorfer said that violence by U.S.-backed counterrevolutionaries is prevalent in the border area. But, he added, when groups such as Witness for Peace have sent delegations to the area, "the contra attacks have abated." By maintaining a presence

there, Witness for Peace hopes to reduce counterrevolutionary activities.

Therefore, the group will spend a week in Jalapa, a small city near the border between Honduras and Nicaragua. The trip will begin with a two-day orientation session in Miami and will also include several days in Managua, the Nicaraguan capital.

"We are going in peace," Hunsdorfer said. "All of the people who are going are committed to non-violence."

According to Hunsdorfer, "The Sandinista government, while it is not perfect, is supported by a large majority of the Nicaraguan people." In addition, "The current policy of our government toward the government of Nicaragua is wrong, and the attempt to overthrow another government is illegal in sense."

One result of the Witness for Peace program, he hopes, will be the beginning of a dialogue in this country about Nicaragua. "Those of us who are going would welcome invitations to speak after we return."

Hunsdorfer also hopes for dialogue on

another level. "We would welcome contact with Senators (Richard) Lugar and (Dan) Quayle," he said. "One of my concerns about our policy is that, when there is some disagreement, so many of the channels of communication are closed. Our officials don't go to Nicaragua. Instead we talk to people who oppose Nicaragua."

Religious told to keep commitment

SAN FRANCISCO (NC)—Religious orders, working with a smaller number of members, should not "stray from their commitment to justice and peace," said Presentation Sister Margaret Cafferty. Sister Cafferty and Archbishop John R. Quinn of San Francisco spoke to 400 women Religious in March during an evening of reflection at St. Mary's Cathedral in San Francisco. The archbishop was appointed by Pope John Paul II last year to head a study of U.S. Religious.

Posters destroyed by students

Group prepared to repeat action

CORPUS CHRISTI, Texas (NC)—Jewish students, irate over anti-Vatican posters, worked feverishly March 21 to destroy the "offensive messages" plastered throughout Corpus Christi.

Most of the posters had been glued to windows of abandoned buildings, but some were attached to light posts and garbage cans.

"Whoever is doing this is not only hurting the Christian community but the whole city as well," said 15-year-old Laura Hopkins, one of the students removing the posters.

"It reminds me of the Nazis and the holocaust," said another student.

The anti-Vatican posters have appeared in cities throughout the United States beginning Feb. 11 in Des Moines, Iowa, and continuing throughout the Midwest, South and East.

Their messages begin with the word "Warning," and say that the Vatican owns major U.S. magazines, newspapers and television networks.

The posters accuse the Vatican of controlling the media in order to "exalt and exonerate themselves (sic) from crimes they have done and are currently doing."

"These offensive messages are offensive to the entire city, not just the

Catholic Church," said Harold Alberts, a Corpus Christi lawyer who helped organize the movement to destroy the posters.

Alberts, himself a Jew, said the students had removed all of the posters by March 23.

"One day is too long for these signs to be in our city," he said.

Bishop Rene H. Gracia of Corpus Christi issued a statement saying he was personally and deeply offended by the posters and denouncing their content.

Apparently whoever is involved in this is using transients to put them up during the cover of night," said Bob Gilmartin, communications director for the Corpus Christi Diocese.

Police arrested a man in Brownsville, Texas, March 19 who was attaching posters denouncing organized religion on buildings where the anti-Vatican posters had been stuck.

The man was charged with defacing private property, but after questioning him, authorities said he was not involved in circulating the anti-Catholic posters.

The Jewish teen-agers said they were prepared to destroy the posters if they were replaced.

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the Saints

MOTHER OF SORROWS



AT THE CROSS HER STATION KEEPING, STOOD THE MOURNFUL MOTHER WEeping, CLOSE TO JESUS TO THE LAST. (FROM THE "STANAT MATER DOLOROSA.") FROM THE VERY BEGINNING OF CHRISTIANITY DEVOTION TO THE SORROWS OF MARY HAS BEEN PRACTICED IN THE CHURCH, AS EVIDENCED BY THE WRITINGS OF THE FATHERS, BY PRAYERS, PICTURES AND HYMNS. THERE IS EVEN A RELIGIOUS ORDER DEDICATED TO THE PROPRIATION OF MARY'S SORROWS - THE SERVANTS OF MARY (SERVITES). AT THE FOOT OF THE CROSS, GOD GAVE HIS OWN MOTHER TO BE THE MOTHER OF ALL. WHEN HE SAID, "BEHOLD THY MOTHER." (Joh 19:27) IN THE VIA MARISS THE CHURCH RECALLS SEVEN OF OUR LADY'S POLORS. BUT HER LIFE WAS A CONTINUOUS SERIES OF TRIBULATIONS. HER GREATEST TRIALS CAME DURING THE WEEK OF THE PRISON AND DEATH OF JESUS. EVERY GLANCE AT HER SUFFERING SON FORCED THE SWORD DEEPER INTO MARY'S SOUL. YET NO LRY ESCAPED HER LIPS. WITH HEROIC FORTITUDE SHE SUPPRESSED HER VIOLENT GRIEF, AND WHOLLY CONFORMED TO GOD'S WILL. GENEROUSLY OFFERED THE SACRIFICE OF HER SON FOR THE SINS OF ALL. THE CHURCH THUS CONFERS ON MARY, THE TITLE, MOTHER OF MERCY AND MOTHER OF SORROWS. HER FEAST IS THE FRIDAY BEFORE GOOD FRIDAY.

Cornucopia (from 7)

IUPUI sophomore **Dave Corder**, a graduate of Roncalli High School, and freshman **Scott Fath**, a Cathedral High School graduate, recently earned letters as members of the IUPUI men's basketball team. The Metros finished a record high 16-15 season and played two rounds in the NAIA District 21 playoffs.

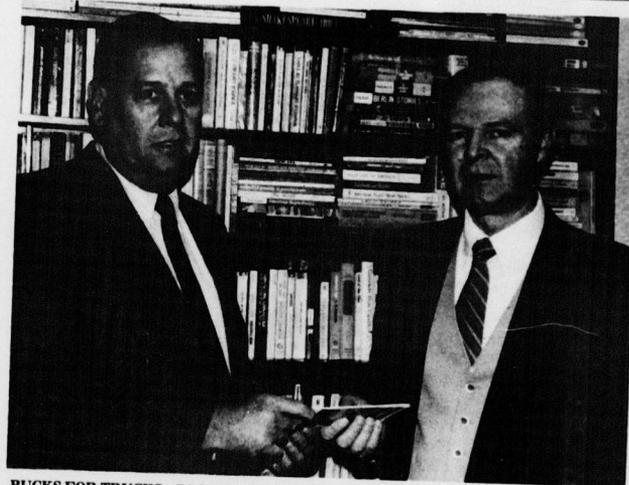
Richard B. Welbourn, Professor of Surgical Endocrinology at the Royal Postgraduate Medical School and Hammersmith Hospital in London, England, will be guest lecturer at the Fourth Annual Joseph C. Fineran, M.D. Visiting Professor Lectureship sponsored by St. Vincent Hospital and Health Care Center. The lectures will be held in St. Vincent auditorium on Friday, April 13 from 8:30 a.m. to 5 p.m. and on Saturday, April 14 from 8:30 a.m. to 12 noon in Myers Auditorium at Wishard Memorial Hospital. For information or reservations for the dinner to be served at Woodstock Country Club at 6:30 p.m. on Friday, April 13, call 871-2169.



They are: **John S. Hatfield**, Brebeuf Preparatory School; **Nelleke L. Knarr**, Secena Memorial High School; and **Humphrey H. Mar**, Brebeuf Preparatory School.



St. Lawrence School seventh-grade student **Hugh McGowan**, son of Hugh and Jean Maire McGowan, recently won first place in the zone finals of the State Optimist Oratorical contest. Representing the Lawrence Noon Optimist Club, Hugh will compete in the semi-finals on April 14.



BUCKS FOR TRUCKS—Richard I. Blankenbaker (left), chairman of the board of trustees of the Indianapolis Foundation, is shown presenting a \$20,000 check to Donald Herman, president of the Indianapolis Council of the St. Vincent DePaul Society. The funds will be used to partially pay the cost of three new trucks, and additional funds will be sought from local businesses. The trucks will be used to pick up donations of used furniture and appliances. These items are distributed without charge to needy families throughout the greater Indianapolis area. (Photo by Jim Jachimik)

Marian College Juniors **Elizabeth Gilmore** and **Julie Wilhoit** were honored recently by the National Association of Intercollegiate Athletics (NAIA), District 21 of Indiana, with Honorable Mention awards. Both are members of the Marian College women's varsity basketball team, which finished the season with a record of 17 and 8, the best in its history.

Three Indianapolis high school seniors are among the winners of corporate-sponsored, four-year National Merit Scholarships for undergraduate study.

check it out...

The Parent Information Resource Center (PIRC), located at 1301 E. 38th St., offers an information clearing house for parents of persons with special needs. Offered are phone referral and information on programs, services, rights, parent groups, etc. Lending library available. Call 926-4142 for information.

Indianapolis Foundation trustees

recently awarded grants totaling more than \$200,000 for community betterment activities. Among recipients were: the Society of St. Vincent de Paul, \$20,000 to upgrade its truck fleet; St. Paul Hermitage, \$20,000 for fire and safety installations; and St. Augustine Home, \$50,000 for heating and air conditioning improvements.

The Mexican American Cultural Center of San Antonio, Texas will offer from June 4-July 27 one and two-week specialized study courses designed to help religious and lay persons minister more effectively among Hispanics. For information contact: Janie Dean, Pastoral Leadership Institute, MACC, P.O. Box 28185, San Antonio, TX 78228, 1-800-531-6222 (toll free).

Athenaeum Ballroom on Saturday, April 28 at 8 p.m. Dancing to the music of the Larry Bingham Orchestra will follow the concert which features bass-baritone Denis R. Kelly. Admission is \$3. Dinner is available prior to the concert in the Athenaeum Turners Rathskeller by calling 635-6336 for reservations.

Child Care Assistants are needed by the Family Support Center, 1575 Northwestern Ave. to provide temporary care for children of families in crisis. Children's helper training will be held Monday, April 16 and Wednesday, April 18 from 8:30 a.m. to 12:30 p.m. at the Center. Call 634-5050 to volunteer.

Noble Centers will hold receptions to honor all its volunteers during "Love a Volunteer" Volunteer Recognition Week in Indianapolis. Receptions at Noble 1, 2400 N. Tibbs Ave., will be held Monday, April 9 from 9 to 11 a.m. and from 1 to 2:30 p.m. At the Noble Adult Center, 7701 E. 21st St., a reception will be held Thursday, April 12 from 9 to 11 a.m. Past, present and potential volunteers are invited to attend.

The five Mother and Unborn Baby Care Pregnancy Problem Centers will sponsor an information night at their Southside Center, 537 Turtle Creek, S. Dr. in the Brookwood Professional Building on Thursday, April 26 at 7:30 p.m. For further information call Linda at 271-2093.

The St. Vincent Hospital Guild Founders Day Luncheon will be held Thursday, April 12 at Highland Country Club, beginning with a social hour at 11 a.m. Miss Teresa Fanning will be honored for 51 years of service to the guild. Fashions by Claypool Dress Shops will be shown.

The Voice of Good News, Inc., an organization dedicated to the excellence of all ministerial functions especially in the Catholic Church, will present Dave Boyer and Jim Sullivan in concert on Thursday, April 12 at 7:30 p.m. in the Beech Grove Benedictine Center, 1402 Southern Ave. Tickets are \$3 at the door or in advance by calling 848-1488. The Voice also sponsors one-day parish workshops on "The Art of Ministry," call Jim Sullivan at the same phone for information.

The 54th Annual Meeting and Awards Program of Goodwill Industries of Central Indiana, Inc. will be held from 8 to 9 a.m. at Goodwill's main facility, 1635 W. Michigan St. Make reservations by calling 264-1213.

The American Council of Catholic Women (ACCW) will offer an Orientation on the Respite Program for persons caring for elderly people on Thursday, April 12 at St. Maur Seminary, 4545 Northwestern Ave., beginning with registration at 9:30 a.m. The day's cost is \$3.50, which includes lunch. Call 236-1596 for information.

The Maennerchor 130th Anniversary Concert-Dance will be presented in the

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CHURCH IN THE WORLD

New bishop named for Kansas

WASHINGTON (NC)—Pope John Paul II has named Auxiliary Bishop George K. Fitzsimons of Kansas City-St. Joseph, Mo., to be bishop of Salina, Kan.

Bishop Fitzsimons, 55, succeeds Archbishop Daniel Kucera, who was named archbishop of Dubuque, Iowa, last December.

The appointment was announced April 3 in Washington by Archbishop Pio Laghi, apostolic nuncio to the United States.

Bishop Fitzsimons was born Sept. 4, 1928, in Kansas City, Mo. He studied at Rockhurst College in Kansas City, where he starred in basketball, and at Immaculate Conception Seminary in Conception, Mo.

From 1950 to 1954 he served as a pilot in the U.S. Navy before entering the seminary.

He was ordained to the priesthood

March 18, 1961, by Bishop John Cody, later cardinal of Chicago who then was a coadjutor bishop in Kansas City-St. Joseph. Bishop Fitzsimons later served as chancellor and vicar general of the Kansas City-St. Joseph Diocese before being named auxiliary bishop in July 1975.

During the 1976 Republican National Convention, held in Kansas City, Bishop Fitzsimons offered the closing benediction. He prayed that "justice, peace and charity" be the basis of the presidential campaign and that Americans would "reverence and respect life as a gift from God to be respected and cherished by all the people."

The Diocese of Salina was established as the Diocese of Concordia in 1887. It has a Catholic population of 61,000 in a total population of about 350,000.

Noonan awarded Laetare Medal

NOTRE DAME, Ind. (NC)—John T. Noonan, author and legal scholar, has been awarded the University of Notre Dame's 1984 Laetare Medal, it was announced March 31 by Holy Cross Father Theodore M. Hesburgh, Notre Dame president. The medal, the oldest award given to American Catholics, will be presented to Noonan at the university's graduation exercises May

20. In announcing the award Father Hesburgh praised Noonan, 57, a former member of Notre Dame's law school faculty, for addressing contemporary social issues from a perspective of traditional Christian ethics. Noonan now is a member of the law faculty at the University of California at Berkeley.

New Mercy sister president elected

CINCINNATI (NC)—Mercy Sister Helen Amos of Baltimore, has been elected to succeed Sister Theresa Kane as president of the 4,300-member Sisters of Mercy of the Union. Sister Kane was a controversial figure during Pope John Paul II's 1979 U.S. visit when, as head of the Leadership Conference of Women Religious, she greeted him at the National

Shrine of the Immaculate Conception in Washington and asked that women be included in "all ministries of our church." Sister Amos was elected head of the order's administrative team by delegates to the national assembly in Cincinnati March 25. A native of Mobile, Ala., Sister Amos is administrator of the order's Baltimore province.

Mother Teresa denies news report

NEW DELHI, India (NC)—Nobel Peace Prize winner Mother Teresa has denied a news report which quoted her as saying women could make better priests than men. The 73-year-old founder of the Missionary Sisters of Charity was quoted

by the United News of India as saying in a March 31 interview that women were more compassionate and better equipped to be priests. When contacted by telephone, Mother Teresa told Associated Press April 2 that she did not make the statement.

Polish leader joins bishops' efforts

WARSAW, Poland (NC)—Polish labor leader Lech Walesa joined the nation's 80 bishops April 1 in calling for "no compromise" in the struggle against the removal of crucifixes from classrooms and other public buildings. Meanwhile, Poland's school authorities moved to put more pressure on students and parents in Mietno, the center of the dispute which

began March 7, by refusing to allow the students to transfer to other schools. Walesa, founder and leader of the now-outlawed Solidarity trade union, said in a statement issued in Gdansk that by taking crucifixes from state classrooms instead of state factories, Poland's Communist authorities had chosen to attack the weak.

Italian priests receive word from Soviet

MOSCOW (NC)—Two Franciscan priests from Assisi, Italy, who visited U.S. President Reagan on a peace mission in February failed in their attempt to see Soviet Communist Party chief Konstantin Chernenko March 30, but received a written statement from Chernenko offering to work for peace. Chernenko's statement

said Catholics and communists should work together for peace despite their philosophical differences. Franciscan Fathers Michele Giura and Gianmaria Polidoro arrived in Moscow hoping to meet personally with Chernenko. Instead they met at the Kremlin with Vasily Kuznetsov, vice president of the Supreme Soviet.

Archbishop Marcinkus defends loan

VATICAN CITY (NC)—The president of the Vatican bank, U.S. Archbishop Paul Marcinkus, has defended as normal banking practice a loan tied to the value of the Swiss franc for which the bank is under investigation by an Italian court.

The loan was made in 1972 to an Italian holding company, Italmobiliare, and repaid in 1979.

An Italian prosecutor, Luigi Fenizia, has told journalists that he sent Archbishop Marcinkus a judicial communique, an advisory putting someone on notice that an investigation is being launched to see whether the person may have acted illegally. The judicial communique is not an accusation.

Anti-Catholic literature found

Anti-Catholic literature was found stuffed in missalettes and song-books in several Idaho and Oregon parishes in late March. The professionally printed leaflets, which contained no indication of the individual or group sponsoring them, said Catholics place their hopes for salvation in the rosary, novenas, sacraments and other

rites rather than in Christ. Some of the pamphlets were found after one or two people asked at the church rectories if they could enter the churches to pray. There was no indication that the pamphlets were connected to a recent wave of anti-Catholic posters which have appeared in numerous U.S. cities.

Urges acceptance of handicapped

VATICAN CITY (NC)—Handicapped people should be fully accepted by society, said Pope John Paul II during the March 31 Holy Year celebration for the handicapped at the Vatican. The celebration is an attempt "to prick, in a new and lasting way, the conscience of the community,

especially Christians, regarding their attitude toward the handicapped," the pope added. The pope made his comments during a Mass which he celebrated for 7,000 handicapped people, many in wheelchairs and on crutches, in the Paul VI audience hall.

Chicago cardinal should be defended

MILWAUKEE (NC)—Pro-lifers should defend, not criticize, Cardinal Joseph Bernardin's linkage of opposition to abortion, nuclear war and capital punishment as a "seamless garment," according to Michael Schwartz, director of public affairs for the Milwaukee-based Catholic League for Religious and Civil Rights.

Some pro-lifers have criticized the Chicago cardinal, who heads the National Conference of Catholic Bishops' Committee for Pro-Life Activities, for what they say is his downplaying of the abortion issue by linking it to other "life" questions.

Schwartz, in a commentary distributed to Catholic newspapers by the league, said that "attacks on the character or commitment of Cardinal Bernardin are detrimental to the pro-life movement, to the church and to that charity which ought to govern all of our relations."

Instead, said Schwartz, the cardinal "deserves from everyone in the pro-life movement—perhaps especially from those who may disagree with some of his practical judgments—our encouragement and our prayers for the wise and effective fulfillment of his duties."

Cardinal Bernardin in several forums in recent months has called on the church to promote a "consistent ethic of life" that

cuts across a variety of issues including abortion, the death penalty and the arms race.

Schwartz said critics have misunderstood the cardinal's message. He urged "responsible people in the pro-life movement to call a halt to the divisive and unfair accusations that are being hurled against him."

Schwartz said that the cardinal has not only invited pro-lifers to apply their convictions to questions of warfare and defense but has asked the peace movement to join right-to-lifers in fighting abortion. "Far from damaging the pro-life cause, he has sincerely attempted to serve that cause," Schwartz said.

The Catholic League official wrote that "it has been suggested, rather forcefully in some quarters, that Cardinal Bernardin is using his position" as pro-life committee chairman "to sell out the right-to-life movement, mute Catholic opposition to abortion, defeat Ronald Reagan and weaken national defense."

"I sympathize with the concerns raised by my pro-life brethren," Schwartz added. But he also noted that "if Cardinal Bernardin is trying to downplay his own opposition to abortion, that certainly does not show in his actions."

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DELIVERY BY JUNE 28 1984

Pope names Pio Laghi to new post as U.S. ambassador

by Jerry Filteau

WASHINGTON (NC)—Pope John Paul II on March 26 made Archbishop Pio Laghi the first papal ambassador, or pronomo, to the United States in 117 years.

A suave, self-effacing 32-year veteran of the papal diplomatic service, Archbishop Laghi has been in the United States since 1980 as apostolic delegate, or papal liaison with the U.S. Catholic Church.

His appointment as pronomo, making him full diplomatic representative to the U.S. government, came three weeks after the U.S. Senate confirmed William A. Wilson as the first modern-day U.S. ambassador to the Holy See.

The appointment was announced simultaneously in Washington and at the Vatican.

A spokesman at the Vatican nunciature in Washington said a date would be scheduled for Archbishop Laghi to present his diplomatic credentials to President Reagan.

The U.S.-Vatican agreement to exchange diplomatic representatives after a hiatus of more than a century was formally announced Jan. 10.

U.S. diplomatic ties with what were then the Papal States had existed from 1847 to 1867, but then Congress passed a law banning any funding of a U.S. embassy to the Papal States. Last November Congress repealed the 1867 legislation.

Because of the U.S. position as the political, economic and military superpower of the West, Archbishop Laghi's new post is potentially one of the most significant and powerful in the papal diplomatic corps, which mediates church positions on peace, justice and human

rights with more than 100 governments around the world.

He will also continue in his post as the Holy See's permanent observer to the Washington-based Organization of American States.

Archbishop Laghi, 61, was born in Castiglione, a small town between Florence and Ravenna in north-central Italy. Ordained a priest in 1946, he joined the papal diplomatic corps in 1952.

After brief service in the papal nunciature in Nicaragua, in 1954 he began a seven-year stint in the United States as a staff aide at the apostolic delegation in Washington. He served there under two apostolic delegates who subsequently became cardinals, Archbishop Amleto Cicognani, who was later papal secretary of state, and Archbishop Egidio Vagnozzi.

Archbishop Laghi was named a monsignor in 1958, and in 1961 he moved to India as auditor at the papal nunciature there under Archbishop (later Cardinal) James Robert Knox.

In 1964 he was called back to Rome to serve again under Cardinal Cicognani, as auditor and then counselor in the Vatican's Congregation for the Extraordinary Affairs of the Church and in the Secretariat of State's Extraordinary Affairs Section.

The duties of those two agencies, concerning the Holy See's relations with governments, are now combined in a single Vatican office, the Council for the Public Affairs of the Church.

In 1969 he was named an archbishop and head of the apostolic delegation in Jerusalem and Palestine, a sensitive post in which he had to deal unofficially with both the Israeli and Jordanian governments for five years on delicate issues of Christian rights and the status of Christian

holy places in Jerusalem and other parts of the Holy Land. He was also president of the national unions of superiors of Religious orders in Jordan and in Israel.

As papal nuncio to Argentina from 1974 to 1980, Archbishop Laghi was a key figure in moving Argentina and Chile to seek papal mediation when a territorial dispute over the Beagle Channel brought those two countries to the brink of war in 1978.

He also received death threats from the far right because of his efforts to get the Argentine military government to respect human rights in its "dirty war" against leftist insurgents.

Although he maintained a low public profile on Argentine church-state tensions, he worked hard through diplomatic channels to try to get the government to curb its death and torture squads, and he pressured the bishops of Argentina to play a stronger public role of opposition to the human rights violations.

During his tenure there he oversaw the creation of six new dioceses and the appointment of 32 bishops, mostly younger priests who were made auxiliaries. Those bishops, who made up a third of the bishops' conference, were a major factor in swinging the Argentine hierarchy into a more resolute opposition to excesses of the military government.

Argentine bishops have said that he



Archbishop Pio Laghi

played a key role in the third general assembly of the bishops of Latin America in Puebla, Mexico, in 1979. That conference solidified the "preferential option for the poor" of the church in Latin America and linked it more intimately with the church's mission to preach the Gospel.

In February 1980, when Colombian guerrillas occupied the embassy of the Dominican Republic in Bogota and seized a number of diplomats as hostages, Archbishop Laghi was sent in to mediate. He helped negotiate a peaceful end to the occupation in March.

Gallup cites rising interest in religion in U.S.

by Tracy Early

NEW YORK (NC)—The rising interest in religion in America challenges churches to address social issues and provide practical guidance, pollster George Gallup said.

Speaking at the annual Religion in American Life dinner in New York March 28, Gallup said a majority of Americans report that religion is more important to them today than it was five years ago. Americans also have a growing conviction that religion rather than science can answer the problems of the world, he said.

The New York-based RIAL is an inter-religious agency that uses public service advertising and other means to encourage people to worship and to put their faith to work in everyday life.

One key challenge to the churches presented by the greater openness of Americans to religion, Gallup said, is dealing with hunger and deprivation.

Gallup, a Protestant layman who has been outspoken in his support for religion, said one American in five reports experiencing times when they did not have enough money for food, and that the figure for blacks was almost one in two.

Gallup said another challenge for the churches was giving people practical guidance on how to bring the Bible into their lives, developing their understanding

of prayer and engaging them in worship activities of various types.

Among attitude changes in the past five years, Gallup said, has been an increasing religious ferment on American college campuses. "It is no longer considered sophisticated to be secular," he said.

Gallup said Americans were searching for "spiritual moorings" because of the need for hope "in these unsettled times."

He pointed to the loneliness that moves Americans to join support groups and what he said was a disenchantment with an "anything goes" philosophy of life.

Founded in 1949, RIAL has sponsored advertising campaigns using "attend the church of your choice" and similar slogans. Since 1979, it has sponsored the project of posting "worship directories" in hotels and other places to inform visitors about the location and service times of local houses of worship.

A film shown at the dinner recounted some of the history of RIAL, and introduced the organization's 1984 theme, "Worship Together—Grow Together."

The film included a segment in which Cardinal Joseph Bernardin of Chicago commended RIAL and said it "deserves our best efforts."

At the dinner, special awards were given to Pamela Ilott, CBS vice president for cultural and religious programs, and J. Willard Marriott, president of the Marriott chain of hotels.

ACCW initiates program for care of elderly

Respite, a program providing assistance for families caring for the elderly at home, will be launched locally at an April 12 orientation meeting.

The program will be coordinated locally by the Archdiocesan Council of Catholic Women (ACCW), assisted by the archdiocesan Family Life Office. Respite is a nationwide program developed by the National Conference of Catholic Women (NCCW).

The April 12 Respite orientation will be held from 9:30 a.m. to 2:30 p.m. at St. Maur Priory, 4545 Northwestern Ave. in Indianapolis.

Sessions include "Normal Changes in the Aging Person," with Judy Powell of the Senior Companion Program; and "Recognizing Signs of Trouble" and "Helping Techniques for Activities of Daily Living," with Linda Gallagher, a

registered nurse, and the staff of the St. Vincent Stress Center.

Respite volunteers are members of any NCCW affiliate—parish, deanery or diocese. They are trained by health professionals in the skills needed to provide companionship and care for an elderly person in the home. The volunteer serves as a companion to the elderly person and may come to the home on a regular basis. The volunteer is trained in such skills as providing assistance in walking or eating, positioning in a bed or chair, moving from bed to chair, and administering a bedpan or urinal. The volunteer can also recognize and respond to emergency situations.

Respite volunteers are not expected to administer medication, cook or do housework.

For further information, call Ann Thompson, ACCW community affairs chairman, at 317-251-7920.

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• April 1984 •

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Broken dreams... Broken people

The litany of human suffering

By Katharine Bird
NC News Service

For several years while her children grew up, the woman offered loving support and encouragement to her husband as he fought and finally won his battle against alcohol.

A period of uneventful, though content, family living followed. But then the woman's husband fell ill, with a debilitating, long-term illness. The woman helped her husband through the several years before he died. With the support of sympathetic friends and her church's minister, she usually maintained a cheerful front as she carried out her responsibilities as helpmate, nurse and mother.

After her husband's death, the woman rebuilt her life. She rejoiced in her career as a preschool principal. She found happiness in her three children, watching them establish their own careers, marry and start their own families.

As the woman approached 65, she retired. Free of responsibility now, she wanted more leisure for hobbies and traveling. But two months later disaster struck.

Her daughter, not yet 40 and the mother of two teen-agers, was stricken with cancer. Seemingly cured the first time around, a second and more distressing cancer appeared a few months later.

Once again, the woman rallied. She packed up her belongings and went to live with her daughter and son-in-law, offering to help as long as she was needed. But now the lightness was gone from her voice and tears hid just behind her eyes.

For me, the woman in this true story is a modern Job. Like Job, she copes with suffering without giving up, in spite of the seeming lack of justice in the events.

As Pope John Paul II notes in his recent apostolic letter on suffering, "The Book of Job poses in an extremely acute way the question of the 'why' of suffering; it also shows that suffering strikes the innocent."

In his perceptive letter, the pope addresses two separate groups: those who suffer and those who encounter others who suffer.

Lenten Series

The "why" of pain and anguish remains one of the great human mysteries. But while it isn't easy to understand, suffering does find some purpose. It can transform the sufferer, evoke compassion, and unleash the power of love.

The pope acknowledges that suffering is a great and often impenetrable mystery. An "intangible mystery" often cloaks the person who suffers, he states.

Seeing someone suffer "evokes compassion" and respect. But it also can intimidate us, adds the pope, who is no stranger to personal suffering. Following a 1981 attempt on his life, the pope spent more than a hundred days in the hospital. Human beings alone know they are suf-

fering and wonder why, the pope argues. And he believes people suffer "in a humanly speaking, still deeper way" if they can't find a satisfactory answer.

Perhaps reflecting his own experience, the pope offers some suggestions on how to approach suffering. He stresses that it is not a matter of remaining passive in the face of suffering. But, he adds, coping with suffering is complicated by the fact that people react to it in different ways.

The task always begins within the individual, the pope continues, and "it often takes time, even a long time," to work through to some sort of answer.

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Sometimes, as St. Francis of Assisi and St. Ignatius of Loyola discovered, suffering leads to transformation. Individuals see themselves as completely new persons; they discover a new dimension in their lives.

One obstacle individuals may need to overcome is the terrible feeling of uselessness "that is sometimes very strongly rooted in human suffering," the pope said.

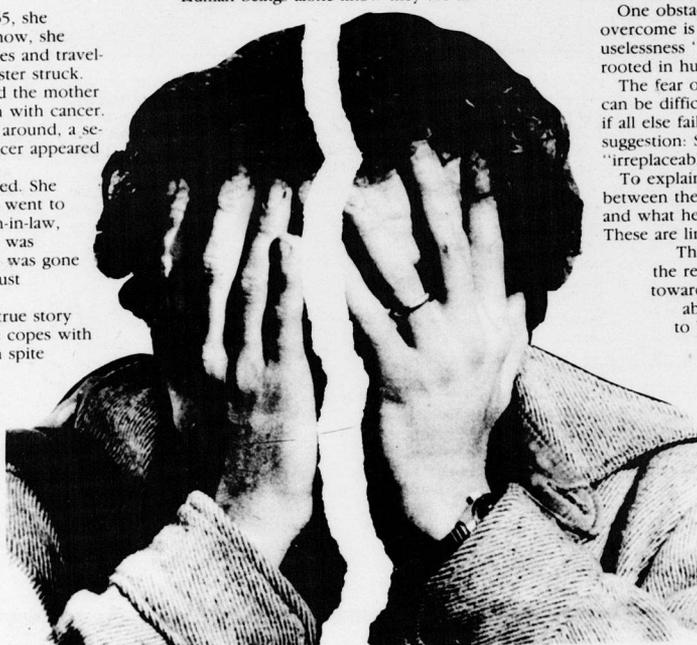
The fear of being "a burden to others" can be difficult to shake, he indicates. But, if all else fails, the philosopher-pope has a suggestion: Sufferers should remember the "irreplaceable service" they may provide.

To explain, the pope draws a connection between the Parable of the Good Samaritan and what he calls the "gospel of suffering." These are linked, he says.

The Good Samaritan reveals "what the relationship of each of us must be toward our suffering neighbor." Availability, the pope writes, is the key to being a good neighbor. It means putting one's whole heart into bringing whatever help is needed to another person who suffers.

And the Good Samaritan benefits, the pope thinks. Love is unleashed in the Good Samaritan by the suffering of the person who is aided. In this way, "the world of human suffering unceasingly calls for...another world: the world of human love."

(Ms. Bird is associate editor of Faith Today.)



...it's how you play the game

By Monica Clark
NC News Service

All Jerry could do was concentrate on taking his next breath. Even that took such energy he didn't know whether he could push on again. His wife, Ann, leaning over the hospital bed's metal sidebar, squeezed his hand encouragingly and again told him of her love.

He could not return the squeeze. What little strength remained during this ninth round of chemotherapy had to be focused on surviving to the next moment. He was an exhausted fighter in a battle against the villainous cancer raging within him.

When he emerged victoriously cancer-free several months later, I asked him how he had endured. He told me that during his illness one image kept recurring to sustain him: The image of Jesus as his coach.

At first I was startled. Jesus as a trainer shouting plays from the sidelines?

But as Jerry and I talked further, I understood what he meant.

"To be a good coach," he reminded me, "it helps to have played in all kinds of circumstances. You need the experience of being bruised, bloody and broken. You need to know how to be a winner even when the score says you've lost."

He pointed out that Jesus went through emotional anguish, physical pain, public humiliation. "Because he knew how to transform suffering, he is our best teacher," Jerry said.

I had to agree. I pictured Jesus alone in Gethsemane, terrified of what lay ahead. His closest friends, those who should have been offering all the support love can give, were asleep. He cried in his agony. "No, not me!"

Jesus was in his prime, only three years into his life's work. His friends still needed his direction. His mother didn't deserve the horror of her only son's death. Most important, he had done nothing wrong.

Jerry said he had similar thoughts as he struggled to understand why at 37 he was a cancer victim. He said he had tried to live a Christian life: He attended Mass regularly, prayed daily and participated in parish and diocesan activities. He volunteered his time and talent.



He tried to be ethical in his business dealings and was a loving husband and a devoted father to his five children, ages 7 to 16.

So why would God let him suffer so much?

Jerry said he thought about Jesus' experience on Good Friday. That helped him realize suffering isn't punishment for personal wrongdoing, but is a mysterious human phenomenon which Christians understand and ponder as somehow related to the divine.

Jerry also realized that accepting suffering doesn't guarantee pain will cease. In fact, after Jesus submitted to his Father in Gethsemane, greater suffering occurred: A disciple betrayed him, soldiers mocked him, a judge condemned him, he was crucified.

"That's part of the mystery I don't fully understand," Jerry said. "But knowing Jesus had already traveled to the depths of

desolation and pain made him my co-sufferer and that gave me great comfort."

Jerry went on to tell me how during chemotherapy he could sense Jesus' presence beside him, coaching him along with encouragement and love. "I knew that like a good coach he wasn't going to come in and run the game for me," he said. "I had to do that, but I could look to him for strategies and ways to play."

During the painful treatments, Jerry pictured Jesus compassionately saying, "I know what you are going through. I've been there. I've been victorious, you can be too."

For Jerry, cancer brought him face to face with the mystery of God's love in ways he had never anticipated. He met a Jesus he had not known before.

(Ms. Clark writes for the *Catholic Voice* in Oakland, Calif.)

The worst p

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

On Sunday, Nov. 13, I woke up unusually early in the morning, feeling wide awake but very ill at ease. I checked the clock. It wasn't quite 5:30. But I decided to go out and get the paper, which had just been delivered.

Suddenly I found myself doubled over as a chest-wrenching pain brought me to the edge of death. In those moments, as the artery nourishing the back wall of my heart choked off, my own control over my life was slipping imperceptibly from my tightly clenched fists.

Ironically, five days earlier I had undergone a complete medical exam, the first in 10 years. "You have the strong pulse of a runner," the doctor said, "and the stamina of a young man."

A few months earlier, just after my 50th birthday, I had gone backpacking in Oregon's Cascade Mountains. I was both surprised and pleased to discover how well I handled the mountain trails.

But independence and health all seemed very far away as I lay wired and doped in the hospital's coronary care unit.

The suffering for me during

The necessity

By Father John Castelot
NC News Service

Here is a forthright statement of the cost of being a Christian:

"If anyone wishes to come after me, he must deny his very self, take up his cross, and follow in my steps" (Mark 8:34).

If it is impossible to understand Jesus apart from the cross, it is also impossible to be a Christian without accepting and enduring crosses. Suffering, far from being a sign of God's displeasure, is a sign of his acceptance.

That is part of the mystery of suffering.

The fact remains: no pain, no gain. And when one stops to think of it, this is true of life in general, not just the Christian life. The first followers of Jesus learned this the hard way.

Mary, the first disciple — and the model disciple — was familiar with suffering. Not that her life, or anyone else's, was an unrelieved succession of disasters.

She experienced joy and many moments of happiness. But she also knew and accepted suffering.

An aged man named Simeon is met in Luke's Gospel. Simeon warns Mary with these words:

art is I'm powerless

those days was not really the pain. It was the powerlessness. For me suffering means having the control of my life in someone else's hands.

The suffering of Christ and his passion also have more to do with control, and its loss, than with physical pain — or so it seems to me.

For many of us it takes something like a heart attack, with its powerlessness, to become aware of just how much control we possess, how much control we find natural in our lives. It is so easy to overlook the powerlessness — and the suffering that goes with it — that is the lot of so many people in the world.

This theme, I think, is what underlies so much of the church's social teaching today: How to give to all people the control over life that is their due as human beings.

Church social teaching challenges us to come to terms with what the suffering of others means.

Control and powerlessness are also the principal spiritual issues that make or break our families and our other valuable relationships. Twenty years of counseling married couples taught me that the struggle for control can be the

major problem for many a troubled family. It proves to be the key issue that has to be clarified when a couple plans a marriage.

The image of Christ on the cross is a picture that reflects a sinful human race having its way with God. It also is a picture of Christ submitting to this lack of control, this powerlessness.

St. Paul said that Christ became like us in all things except sin. He put up with the worst that humanity has to dish out. He was bent and broken in a humiliating and degrading way. Two thousand years later it is still very disconcerting to think that there was something so sacred and divine about his suffering that we can hardly understand it.

We have it in our means, most of us, to impose suffering. But in reducing human relationships to a tug of wills, and determining that "I" will prevail, we become power traders.

Jesus never did that. In fact, he did just the opposite.

What he did that was so different is the story we witness in the last days of Lent.

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

y of bearing the burden

"You yourself will be pierced with a sword" (2:49).

The nature of that sword becomes clear very soon. It is seen when Mary and Joseph find the boy Jesus in the temple after an anxious search of three days. Jesus responds to Mary's reproachful question with one of his own: "Why did you search for me? Did you not know that I must be in my Father's house?" (Luke 2:49).

Anyone who has ever lost a child, even for a few minutes, can appreciate the anxiety which must have pierced Mary.

But on a larger scale, Jesus' response to Mary let it be known in no uncertain terms that he had interests which transcended family affairs. This must have hurt Mary: to realize that his work, whatever it was, would mean at least physical separation.

What made it even more difficult was that neither she nor Joseph was able to understand what he was talking about. Understanding would have helped at least a little.

And so it was to be all through her life. In the account of the wedding feast at Cana Mary remarks to Jesus that the wine

has run out. His reply again implies dissociation of his work from hers — at least for the time of his public ministry: "Woman, how does this concern of yours involve me? My hour has not yet come" (John 2:4).

The death of Jesus must have twisted Mary's heart agonizingly. Just the knowledge that her son was dying in such disgrace and excruciating pain must have been almost unbearable.

The other disciples also had to learn the lesson of the cross, though they were reluctant to do so. The Gospel of Mark stresses the resistance of the disciples to Jesus' persistent teaching on the cost of discipleship.

After each prediction of the passion by Jesus, they simply ignored the implications his suffering had for them. But each time Jesus insisted that they must follow his steps — all the way (Mark 8:31-38; 9:30-37; 10:32-45).

Like so many disciples after them, they were all too eager to bask in glory. But they were most unwilling to pay the price — the price Jesus himself paid.

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

FOOD...

...for thought

People react to suffering in different ways. But almost always they enter into suffering with a protest, writes Pope John Paul II.

The pope speaks about the Christian meaning of human suffering in a 1984 apostolic letter. Many of his reflections will strike a chord with his readers.

Anyone who suffers wants to know why, the pope observes. Often the question "Why?" is directed to God and to Christ. But then the questioner "cannot help noticing that the one to whom he puts the question is himself suffering and wishes to answer him from the cross, from the heart of his own suffering."

It is part of the mystery of suffering that this question "Why?" is difficult to answer.

Pope John Paul recognizes that many people think of suffering as a form of punishment. But he cautions readers:

"While it is true that suffering has a meaning as punishment, when it is connected with a fault, it is not true that all suffering is a consequence of a fault and has the nature of punishment."

The importance of questioning suffering's meaning is clear when one realizes that suffering often raises conflicts in peoples' relations with God, that its frustrations even lead people to deny

God's existence.

The pope advises those who wonder why suffering occurs that the answer to their question isn't given in the abstract. "Christ does not explain in the abstract the reasons for suffering, but before all else he says: 'Follow me! Come! Take part through your suffering in this work of saving the world, a salvation achieved through my suffering!'"

Human suffering "has reached its culmination in the passion of Christ. And at the same time it has entered into a completely new dimension and a new order: It has been linked to love," says Pope John Paul. "With the passion of Christ all human suffering has found itself in a new situation."

Suffering possesses both supernatural and human meaning. It is supernatural, for "it is rooted in the divine mystery of the redemption of the world."

But it is human too. For in suffering, "the person discovers himself, his own humanity, his own dignity, his own mission."

Suffering, says the pope, is one of those points in which a person "is in a certain sense 'destined' to go beyond himself, and he is called to this in a mysterious way."

...for discussion

1. People know when they are suffering and they want to know why they suffer, Pope John Paul II writes. He adds, if they do not find a satisfactory answer to their question, they suffer still more. Do you agree? And, what makes suffering difficult to fully understand?

2. In his apostolic letter on suffering, Pope John Paul II writes: "Down through the centuries and generations it has been seen that in suffering there is concealed a particular power that draws a person interiorly close to Christ....When this body is gravely ill, totally incapacitated, and the person is almost incapable of living and acting, all the more do interior maturity and spiritual greatness become evident, constituting a touching lesson to those who are healthy and normal." What do you think the pope means by this? Have you ever known a person who approached suffering in such a way that it became "a touching lesson" to you?

SECOND HELPINGS

"The Christian Meaning of Human Suffering," by Pope John Paul II. In this 1984 letter, the pope explores the big questions people ask about suffering: Why do bad things happen to good people? Why does suffering occur? The letter addresses both the individual who suffers and the Christian response to others who suffer. "Human suffering evokes compassion; it also evokes respect and in its own way it intimidates," the pope writes. Down through the ages, he adds, "it has been seen that in suffering there is concealed a particular power that draws a person...close to Christ." The full text appeared in the Feb. 23, 1984, edition of *Origins*, NC Documentary Service, 1312 Mass. Ave. N.W., Washington, D.C. 20005. Single issue, \$3. Multiple copy rates on request.

CHILDREN'S STORY HOUR

Lessons learned on Calvary

By Janaan Manternach
NC News Service

He was proud to wear the uniform of an army officer. He had worked his way up through the ranks. Now he was a centurion in the Roman army — a non-commissioned officer commanding a hundred soldiers. And he was commander of the execution squad.

He went to the army headquarters at the governor's mansion. The trial of Jesus was just ending. The defendant was being sentenced. "Crucify him," the governor, Pontius Pilate, ordered.

"He doesn't look like a violent man," the centurion thought as he ordered his soldiers to carry out the sentence. They roughly led Jesus away to a hall inside.

They beat Jesus with whips. Then they put a crown of thorns on his head and a purple cloak over his shoulders. They spit in his face and bowed before him in mockery.

"What a remarkable man," the centurion thought as he watched. "I couldn't take that kind of treatment. I wish I could stop this kind of torture. But the governor ordered that the prisoner be scourged. I can't believe that Jesus doesn't try to hit or kick his torturers."

The centurion felt sorry for Jesus and at the same time was amazed by him. On the way through the streets he ordered a strong farmer named Simon to help Jesus carry the heavy cross.

He was amazed at how kind Jesus was to everyone along the way. At the place of execution he offered Jesus some drugged wine to ease the pain, but Jesus would not drink it.

The centurion cringed as his

soldiers drove the nails through Jesus' hands and feet and they raised the cross. He watched Jesus' body wrench in pain as the cross dropped down into the hole that held it.

Just then the leaders and people in the crowd started jeering at Jesus. "Save yourself!" they mocked. "Come down from the cross!" "He saved others but he can't save himself!"

"He's not at all like the criminals we've executed in the past," the centurion thought. "What has he done to make people so angry with him?"

A strange darkness fell over the whole area even though it was afternoon. People gradually drifted back home.

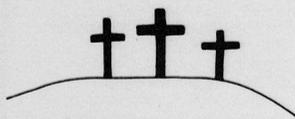
The centurion stayed to wait for the death of the condemned man. He thought deeply during those three slow hours. "I wonder what Jesus is really like. I've never seen anyone cope with pain and hate the way he has. He hasn't said a harsh word against any of those who are hurting him."

Around 3 o'clock Jesus cried out, "My God, my God, why have you forsaken me?" Someone soaked a sponge in sour wine, placed it on a spear and tried to make Jesus drink it. A few minutes later, Jesus died.

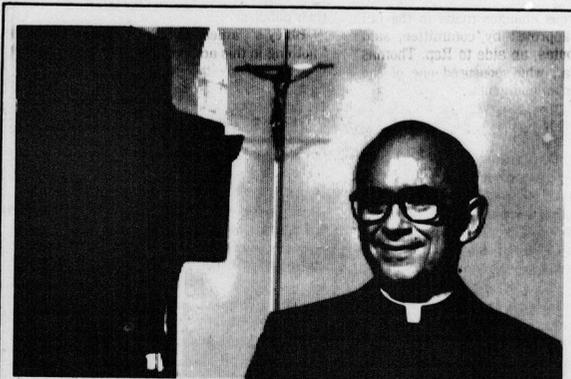
"Clearly this man is innocent," the centurion thought, contradicting the judgment of his superior, the governor. "He was the Son of God."

Story Hour biblical quotes — this week from — Mark 15:33-39 — are paraphrased.

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



The soldier watched Jesus suffering on the cross. This man is different, he thought. He doesn't hate us for what we are doing.



Teaching

Emphasizing the power of forgiveness, Chicago's Joseph Cardinal Bernardin will preach a four-day Holy Week mission on WGN-TV, April 15, 16, 17 and 18 at 8:00 p.m. CST. This important teaching series will be received throughout the nation and in most home mission areas via WGN-TV's super station network of broadcast and cable TV facilities.

Funded in part by a grant from the Catholic Church Extension Society, the series will develop this theme: We are the forgiven. As forgiven, how do we act? As forgiven, how do we pray? As forgiven, how do we dream?

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people in home mission areas is the work of an Extension Society team. But the team is small and needs help. It needs you.

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HOW ABOUT YOU?

- Have you ever known someone who was laughed at and ridiculed? How did they respond? How did it make you feel?
- Did you ever start out not liking someone and then change your mind once you got to know them? What happened to make you change?

Children's Reading Corner

"Pelican" is a story by Brian Wildsmith. Children and adults might read it together. Afterward they might remember people who are wonderfully different from what they seem. Consider the fact that there is always more in people than meets the eye and that what is hidden is often mysterious and special.

Pelican is different. No one can figure out what sort of bird he is. Gradually the kind of bird he is becomes apparent by what he does. In the end Pelican flies away leaving a boy named Paul and his father still wondering about him. (Pantheon Books, 201 E. 50th St., New York, N.Y. 10022. 1982. Hardback, \$8.95)

Husband included in Natural Family Planning

by Nona Aguilar

"I felt that anything that had to do with birth control was something to be decided by my wife and her gynecologist," a husband told me. "I expected only one thing: to be told if there was anything important for me to know. Of course, nothing important ever came up."

Is this attitude that family planning is the wife's exclusive responsibility rare? Hardly! Worse, it's an attitude that could become even more prevalent. And why not? Since the most effective contraceptives are female-oriented, many men have become com-



pletely dissociated from matters of birth control and family planning.

There is a complementary problem: many women are unthinkingly assuming complete responsibility for birth control. Some believe this to be a worthwhile goal. In fact, it isn't. Consider what one wife said when she became pregnant even though she was taking the mini-pill every day: "Once we got over our bolt-out-of-the-blue astonishment, my husband and I were actually rather pleased that I was pregnant. Still, I remember that when we first got the report, I was left with a feeling that I had failed at something that was my job."

Another wife told me about a different experience. "On our last vacation, I ran out of contraceptive jelly for my diaphragm. My husband became extremely annoyed and said to me, 'You should have been better prepared.'" The woman went on to

describe how angry she was that she was expected to take care of "everything."

But think for a moment about these two cases. The first wife should never have felt for even a moment that she had "failed." The second wife's anger was understandable: she was chafing under a burden of responsibility for the couple's intimate relationship.

Both wives shared a common difficulty—how to shift the 100 percent burden of responsibility off their own shoulders so that it could be shared jointly. In this respect, technology has been a foe: since the battery of contraceptive technology is directed to women, many wives unconsciously assume the entire mantle of responsibility for the couple's family planning.

This is an unfair burden.

It is also a burden that Natural Family Planning (NFP) methods tend to remove.

The husband quoted at the beginning of this article had his consciousness raised when the couple switched to Natural Family Planning. "I was surprised that husbands were required to attend classes," he said. "In the beginning, I couldn't see why in the world men had to be there."

This husband now teaches NFP with his

wife. And guess what: he insists that husbands come to class.

"Many husbands have acquired the attitude that I used to have that birth control should be the woman's responsibility," he reports. "The fact that we're both so involved and aware of our fertility has brought my wife and I so much closer. But before we could get to this point, I had to get over the idea that family planning should be the wife's job."

How do wives feel when their husbands' attitudes change? "When Paul and I started using NFP together, I suddenly realized that a big weight had been lifted off my back," one wife said. "The amazing thing was that I had been carrying this weight for years without knowing it."

Another wife expressed her feelings differently: "It's neat to feel that my husband is involved in birth control with me and it's not just me popping a pill or whatever."

Impartial observers have noted that the marriages of couples using NFP tend to become very strong.

For more information about Natural Family Planning, contact Mrs. Valerie Dillon at the Archdiocesan Family Life Office, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206.

NCCB official urges defeat of abortion coverage

by Liz Armstrong

WASHINGTON (NC)—Father Edward Bryce, director of the National Conference of Catholic Bishops' Office for Pro-Life Activities, has urged Congress to oppose mandatory abortion coverage in insurance policies.

An insurance bill, the Fair Insurance Practices Act, which included two anti-abortion amendments, was passed by the House Energy and Commerce Committee March 28.

However, the bill's fate on the House floor was uncertain because of concern over numerous changes made in the bill before its approval by committee, said John Palafoutas, an aide to Rep. Thomas Biley, R-Va., who sponsored one of the anti-abortion amendments.

Father Bryce, in a letter to members of Congress shortly before the committee vote, said that the anti-abortion language in the bill was necessary to avoid "the disastrous effect of requiring abortion coverage in every health and disability policy offered by insurance providers in the United States."

He urged that the legislation protect both insurance agencies and insured in-

dividuals, Catholic and non-Catholic, "who do not wish to cooperate with or subsidize the abortion industry."

Without the anti-abortion language, the bill would constitute "an unconscionable infringement on First Amendment rights," Father Bryce said.

The anti-abortion amendments approved in committee were sponsored by Rep. Biley and by Reps. Tom Corcoran, R-Ill., and Thomas Tauke, R-Iowa.

The Biley amendment said insurance agencies do not need to provide abortion coverage and set higher rates for insured individuals who want abortion coverage in their policies.

Biley's amendment specified that "nothing in this act, or any other law shall be construed to require" insurance agencies to offer abortion coverage, except for abortions to save the life of the mother.

The coverage is to be included "only at the request of the insured and an additional amount shall be charged to pay for the costs of such coverage," the amendment states.

The Corcoran-Tauke amendment to the bill stated that "nothing in this act shall be construed to require an insurer to offer insurance covering abortions."

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Christian Justice Center serves as way to resolve disputes

by Kevin C. McDowell

Taking a dispute to court will not only be costly, but it may be contrary to Christian principles.

Steve Carlock, executive director of the Christian Justice Center of Greater Indianapolis (CJC) and an attorney, said that there is biblical support for the premise that legal disputes are contrary to Christian ideals.

He said that in I Corinthians 6:1-7, St. Paul admonished Christians for taking their disputes before godless judges for resolution. He urged them to settle such disputes among themselves, adding that those who resort to a legal forum have already lost.

Carlock also cited Matthew 18:15-17 (where a four-step process is outlined for the resolution of disagreements) and Matthew 5:38-42 (about turning the other cheek).

CJC is affiliated with the Christian Legal Society, an evangelical organization of Christian attorneys, judges and law students. It is non-denominational.

CJC is to serve as a vehicle for the resolution of disputes between Christians. Carlock said CJC serves as an independent third party. Initially, the parties should attempt to work out their differences face-to-face. If that fails, CJC can act as mediator or arbiter in the dispute.

Carlock said that a panel that hears a dispute generally is composed of an at-

torney, a clergyman (preferably from the church the parties belong to) and an expert in the area of dispute (i.e., real estate, contracts, domestic relations, etc.). Ideally, the dispute is heard at a church.

"It is an informal proceeding," Carlock said. "Each side presents its evidence. The panel will first act as a mediator and try to get everyone to arrive mutually at a decision. If that fails, the panel will then act as arbiter and will render a decision."

In Indiana, if two parties agree to a third party as arbiter the decision is legally binding, Carlock said. The decision can be overturned only upon a showing that the panel acted capriciously.

The first CJC was opened five years ago in Albuquerque, N.M. There are currently 27 such programs across the United States. Of these, 20 are less than 18 months old.

The Indianapolis CJC was incorporated on Aug. 4, 1982, but opened Jan. 17, 1983. Since then, Carlock estimates, CJC has handled "forty-plus" disputes, with 40 percent revolving around domestic disagreements as to child custody, visitation rights, support and marriage itself. The other 60 percent involved a "real mixed bag: real estate, labor disputes, attorney fees disputes, contracts and landlord-tenant relationships."

THE FEE for such service is "\$100 a case for every 12 hours of conciliation, preferably paid beforehand, half by each party."

The 29-year-old executive director said there are practical considerations as well as religious ones for parties choosing CJC.

"People often feel alienated by the court system. They are afraid. They are intimidated. Here, they feel more comfortable."

Under the CJC Christian Conciliation Service, "they're more involved in the process. They develop an ownership in the decisions reached; they're more interested in the decisions reached. This makes a



Steve Carlock

decision more readily enforced and more likely to be carried out."

Carlock said that he has philosophical and personal differences with the current legal system. He is phasing out his own general practice so he can devote full attention to the not-for-profit CJC.

"I have had concerns with the way the law is being practiced. I find the advocacy theory offensive. We're always in a win-lose type of stance—winning all for your client at the expense of the opposite party. This is not resolving differences; it is just creating more hostility. There has to be a better way.

"The clients need to work out their problems, not be antagonistic towards each other. They need to end up as friends and shake hands.

"The court process and the way certain attorneys handle themselves tend to create more hostility than remedy for the problems. We need to heal those hostilities."

Carlock, a member of the American Baptist Church, said that he does not regret becoming a lawyer or practicing law.

"The type of thinking a lawyer needs and develops is just as important to this process. They know how to gather the best evidence to reach the best result. No, I'm not sorry at all that I became a lawyer. I just find this alternative to be a better one."

Sisters receive \$1 million gift from Karchers

Providence Sister Anne Doherty, general superior at St. Mary-of-the-Woods, recently announced that the congregation's development fund received a \$1 million pledge from the Carl N. and Margaret M. Karcher Foundation of Anaheim, Calif. Karcher, chief executive officer of Karcher Enterprises, Anaheim, is a member of the National Development Council of the Sisters of Providence.

The funds will be used for the new 50-bed health care facility for sisters needing comprehensive nursing care, part of the ongoing \$5 million building and renovation project of the sisters. Occupied since November 1983, the building, known as Karcher Hall in honor of its benefactor, was officially named by Archbishop Edward T. O'Meara on April 5 during the spring meeting of the National Development Council, a national group of church

and civic leaders organized to assist the sisters reach their development goal and further their mission.

"It is especially appropriate that the name of this building symbolizes our relationship with families whose children and young adults have been taught by our sisters," said Sister Doherty. Several Karcher daughters attended a California high school staffed by the Providence Sisters.

Began in August 1981, the sisters' development program, whose director is Providence Sister Jane Bodine, is in the final year of its first phase. Phase II will focus on developing the Congregation Education Endowment for updating and retraining sisters for continuing Church service. Phase III is aimed at increasing retirement funds for adequate care of infirm or retired sisters in the future.

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Prof answers questions on pastoral letter

St. Joseph College professor Dr. John Nichols challenged 75 participants at a question and answer session on the U.S. bishops' recent pastoral letter on war and peace at Holy Cross Church recently. He asked them to consider the stand this document—"The Challenge of Peace: God's Promise and Our Response"—takes.

"The heart of the pastoral regards the use of nuclear weapons in four different situations," explained Nichols. "The bishops condemned indiscriminate nuclear attack on population centers as morally indefensible. They also state they cannot see how initiation of a nuclear war or engaging in a limited nuclear war could be justifiable." And lastly, "they view a policy of deterrence as morally acceptable only under the strict condition that it be viewed only as a step toward disarmament."

Nichols, who was closely associated with the late Bishop George Fulcher of Lafayette and one of the writers of the pastoral letter, cited recent documents by Popes John XXIII and Paul VI as support for the bishops' positions. "In Pacem in Terris, Pope John XXIII outlined the values of dignity of the human person as an image of God and the solidarity of the human family," Nicholas said. "In 1967, Pope Paul VI in the encyclical, On the Development of Peoples, stated that 'economic aid to developing peoples is a just Christian response to the world situation.' The arms race, according to Pope Paul, raises tensions and soaks up economic resources."

While discussing St. Augustine's City of God, Dr. Nichols contrasted the "theology of continuity of human efforts in this life with an eternal life," in opposition to

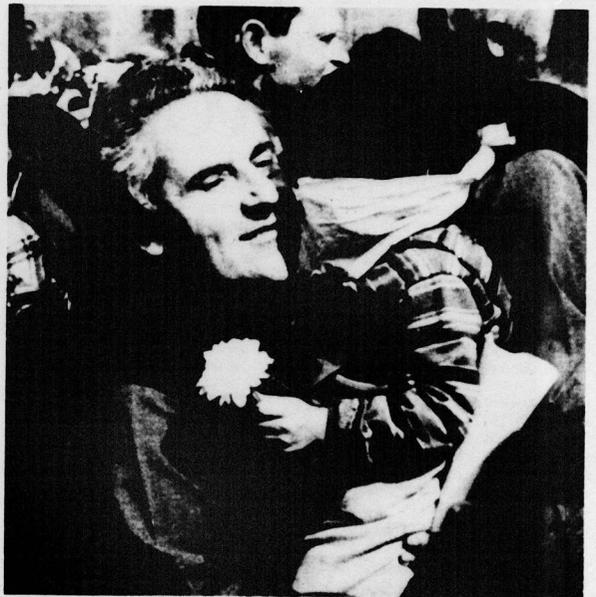
Augustine's view of the "discontinuity" of this life with the next.

In the Pastoral Constitution on the Church, "the Church and the bishops have," claimed Nichols, "the true freedom to speak on political issues" and as Christians they cannot shirk their responsibility to work for the good of the present world order. To support this, Nichols quoted I John 3:16-18. "If a man who was rich enough in this world's goods saw one of his brothers was in need, but closed his heart to him, how could the love of God be living in him? My children, our love is not to be just words or mere talk, but something real and active."

Continuing in this scriptural vein, Nichols explained that "shalom" was the Old Testament name for peace which is "acquired by faithfulness to the Covenant and comes from God to all creation." The primary scriptural reference for peacemaking as a Christian activity is the Sermon on the Mount, whose values Nichols compared to present public policy especially in arms negotiating.

Nichols believes the recent resurgence of conscientious objection within Catholic thought and the pastoral letter are on equal footing with the just war theory. But in the final analysis, he said the bishops used both positions to call Catholics to question the moral right of any nation to engage in or prepare for nuclear war.

"What is needed at the present moment," Nichols stated, "is not new ideas or ways to make peace, but the political will to move in a different direction." He said Catholics have "a moral obligation to exert public pressure to encourage peacemaking values, to speak up and make our views heard."



REFUGEES ARRIVE—Father John Hammond, prior of the Western Priory in Weston, Vt., holds one of five young children of a Guatemalan refugee family as they arrive at the priory to be received into sanctuary. After traveling from Chicago the family was welcomed by the 12 resident monks and hundreds of well-wishers. (NC photo by Bruce Conklin)

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Governor criticized for remarks on terminally ill

DENVER (NC)—Colorado Gov. Richard Lamm's remark that the terminally ill elderly have "a duty to die" was based on a myth about the extent to which technology is used to prolong the life of the terminally ill, said Mary Belle McKeown, director of the Denver Archdiocesan Office of Aging. But James Mauck, executive director of Denver Catholic Community Services, the social services agency of the

archdiocese, said that the governor's position on the use of extraordinary means to prolong life "is not very far from the Catholic position." Nationwide controversy followed Lamm's March 27 speech to the Colorado Health Lawyers Association, in which he said that the terminally ill elderly have "a duty to die and get out of the way. Let the other society, our kids, build a reasonable life."

Scientists, theologians urged to cooperate

SANTA ROSA, Calif. (NC)—Scientists and theologians should cooperate in safeguarding the primacy of ethics, especially in light of modern warfare and biological experimentation, said Archbishop Paul Poupard, pro-president of the

Vatican Secretariat for Non-Believers. Archbishop Poupard addressed a symposium on the church, science and technology in Santa Rosa March 15-16. It was attended by scholars from northern California Catholic universities.



FILLING THE GAP—Sister Kristin Roth is pictured with Bishop Michael McAuliffe of Jefferson City, Mo., at the dedication of a multi-purpose facility at St. Francis Church in Bourbon, Mo. Sister Roth was appointed by the bishop as pastoral administrator of St. Francis and St. Michael parish in Steelville, Mo. (NC photo)

Catholic, Episcopal bishops issue statement

RICHMOND, Va. (NC)—While recognizing the "evident hypocrisy of a divided church speaking to a divided world," the Episcopal Diocese of Southern Virginia and the Catholic Diocese of Richmond issued a joint statement on peace. The statement, released March 26 by Episcopal Bishop C. Charles Vache of Norfolk, Va., and Catholic Bishop Walter F.

Sullivan of Richmond, said reconciliation among churches would "provide a powerful witness to a world so much in need of peace." The statement, drawn up by a committee formed by the two dioceses, was based on Scripture and documents from both Anglican and Catholic traditions.

Patriarch asks pope to intervene for Antonov

The head of the Orthodox Church in Bulgaria has asked Pope John Paul II to appeal for the release from prison of Sergei Ivanov Antonov, a Bulgarian charged with complicity in the 1981 attack on the pope's life. Patriarch Maxim, on behalf of the synod of the Bulgarian Orthodox Church, said in a letter to the pope that the

Bulgarian had been detained without sufficient evidence and that the papal influence could help to free him. Antonov is in Rome's Rebibbia prison, accused of complicity by Mehmet Ali Agca, the Turkish gunman who is serving a life term after being convicted of shooting the pope in St. Peter's Square on May 13, 1981.



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Theologians doubt women will be ordained soon

by Doug Landwehr

DE PERE, Wis. (NC)—Three Catholic theologians, speaking about "A Christian Agenda for 2001," said they favored the ordination of women but felt that it would not happen soon.

Blessed Sacrament Father Eugene Laverdiere, Redemptorist Father Bernard Haring and Father Richard McBrien spoke about the future of the church at an all-day theological symposium at St. Norbert College in De Pere in mid-March.

Father McBrien, chairman of the University of Notre Dame's theology department, said the church ought to ordain women—"I make no bones about it." But he said he doubts it will happen during the pontificate of Pope John Paul II, although the pope has increasingly spoken out about social justice.

Father Haring, a theologian at the Second Vatican Council and professor at the Redemptorist seminary in Rome, urged supporters of women's ordination to be patient and not push the issue yet, but said women should be incorporated into the decision-making processes.

Father Laverdiere, associate professor at the Catholic Theological Union in Chicago and editor of Emmanuel magazine, said that all people are called to some kind of ministry in the church.

More than a concern for a particular issue, the priests said that the church should avoid a split or polarization over controversial issues.

Father McBrien said those who seek to reform the church must do so in a Christian way. "Even if you are attacked, you ought not to attack in kind," he said. "Respond

with dignity and maintain the highest standards of the Gospel itself."

Earlier in the day, Father Haring described Christ and the church as healers. Because Father Haring recently underwent a larynx operation, his talk was read by Norbertine Father Xavier Colavechio, chairman of the symposium committee.

To say one believes in Christ is an acceptance of him "not first or only as healer and liberator from suffering," Father Haring said, "but as the bearer of salvation and thus also of healing.

"The sick and sinful person opens himself to his savior and healer by grateful faith, or, on the contrary, locks himself up in his own misery, ungratefully refusing faith and missing salvation while longing only for health in the narrowest sense," he said.

The church can help those who suffer by first becoming "healthy" itself, he said. "Whenever those sent by Christ to proclaim the good news and to heal the sick exhibit both the joy of the Gospel and healing love . . . people are effectively called to faith."

Father McBrien, in his talk, said the tensions Catholics feel between liberals and conservatives, between the hierarchy and grassroots reformers, stem from the imperfect fit of different models of church.

Instinct leads people to try to find the truth in each model of church offered and then try to form a new model, he said. The Second Vatican Council provides the map by which the church guides itself.

In his talk, Father Laverdiere distinguished between the historical Jesus and the risen Christ and its implications for the church.

The historical Jesus belonged to a certain race, a certain sex, spoke a number of certain languages and was from a certain part of the world. But when he rose, all those certainties were set aside, the priest said.

"When he rises, everything is different. He transcends all distinctions. He is the universal human being," Father Laverdiere said.

So to set limitations on the church, a church of the risen Christ not of the historical Jesus, is to set limitations where no limitations ought to exist, he said.

The Gospel, he said, must be understood in light of the Resurrection, not limited to a literal interpretation. The Second Vatican Council was the beginning of the new era in the church, he said, an era of the risen Christ.



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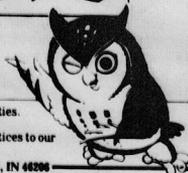
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The ACTIVE LIST



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

April 6

Adoration of the Blessed Sacrament before the Tabernacle will be held at Holy Spirit Church from 6:30 a.m. to 6 p.m.; at St. John Church from 10 a.m. to 3 p.m.; and at St. Monica Church from 9 p.m. to 12 midnight.

Our Lady of Lourdes Lenten Pro-Life Series concludes with a session on "Children."

St. Vincent de Paul Knights of Columbus will hold a Lenten Fish Fry from 6 to 8 p.m. at the K of C Hall, 2202 "M" St., Bedford. Minimal admission.

St. Roch Men's Club offers a Fish Fry from 5 to 7 p.m. at St. Roch's School, 3500 S. Meridian. Adults \$3, children under 12 \$1.75.

St. Bartholomew Church, 732 Chestnut St., Columbus, will hold a Friday Lenten Service and Soup Fellowship beginning at 6 p.m. Program on The Rosary.

April 6-7

A Retreat on "Prayer: Your Communion With God" conducted by Providence Sister Barbara Doherty will be held in

the Faculty Lounge of the St. Mary-of-the-Woods College Library. Call 812-535-5212 for information.

April 6-8

A Day by Day Retreat for Alcoholics will be held at Kordes Enrichment Center, Ferdinand. Call 812-367-2777 for information.

Franciscan Father Martin Welter will conduct a Tobit Weekend for engaged couples at Alverna Retreat Center, 8140 Spring Mill Rd. Cost \$110 with \$20 deposit required. Call 257-7338 for information.

A Women's Weekend on "Eight Ways to Be Happy: The Beatitudes" will be led by Benedictine Sister Eric Lies at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for more information.

A Campus Center Retreat for Terre Haute area college students will be held at Fr. Spicuzza's cabin near Brazil. Cost is \$12. Limited to 20 persons. Call Peter Dodge 812-235-2277 or Alice Beresford 812-232-8088 for information.

April 7

A Kolbe Day on Addiction for Religious men and women will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

Adoration of the Blessed Sacrament before the Tabernacle will be held at St. Michael Church from 9 p.m. to 12 midnight.

Fr. Jeff Godecker's IUPI series on The Spirit of Thomas Merton concludes with "Merton's Integration of the Christian Life" from 9:15 to 11:15 a.m.

The Cardinal Ritter High School Booster Club will sponsor a Monte Carlo Night from 6 p.m. to 12 midnight in the high school cafeteria. Admission \$2.

The Athletic Booster Club of St. Simon Parish, 8400 Roy Road, will hold a Las Vegas Night from 8 p.m. to 2 a.m. Admission \$1.

The Fifth Wheeler Club will hold their regular monthly meeting at 8 p.m. in the Catholic Center, 1400 N. Meridian St. Reservations will be taken for April 28 social meeting. Call

Thelma Clark 255-9639 or Aleen Yocum 251-8122 for information.

The Blue Army of Our Lady of Fatima will hold its First Saturday Holy Hour at 3 p.m. in St. Jude Church, 5353 McFarland Rd.

St. Vincent de Paul Charismatics will present "Hungry for God," a Life in the Spirit Seminar, in the school hall, 1711 S. "I" St., Bedford, at 7:30 p.m.

April 7-8

A Freshman Retreat for high school freshmen will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

Holy Trinity Church, 902 N. Holmes Ave., will hold its Spring Bazaar beginning at 10 a.m. both days. A la carte menu featuring homemade Slovenian sausage on Saturday, buffet of chicken and roast beef on Sunday. Booths, prizes.

St. Bernadette Ladies Guild will sponsor an Easter Boutique from 5 to 8 p.m. Saturday and 8 a.m. to 1 p.m. Sunday in the parish hall, 4838 Fletcher Ave. Homemade Easter crafts and bake sale.

April 8

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

St. John's Festival of Arts 1983-84 presents tenor Perry Smith in a free concert at 4:30 p.m. at St. John Church, 126 W. Georgia St. Mass follows at 5:30 p.m.



"NOW WAIT A MINUTE ..."

St. Barnabas Church, 8300 Ranke Rd., offers a Sign Mass for the Deaf every Sunday at 9 a.m.

Adoration of the Blessed Sacrament before the Tabernacle will be held at St. Jude Church from 9 p.m. to 12 midnight.

The St. Francis Xavier Altar Society will hold its biannual Smorgasbord from 11 a.m. to 2 p.m. at the Parish Hall, junction Hwy's 160 and 31, Henryville. Adults \$3.75, children 20 cents per year of age through age 12. Craft items, baked goods, raffle.

St. Catherine Church, 2245 Shelby St., will sponsor a Spring Card Party at 2 p.m. in the church basement. Admission \$1.50.

Program conducted by Anton R. Braun continues at St. Thomas Aquinas Parish Center from 7:30 to 9:30 p.m. Call 253-1461 or 257-3576 for information.

Jane Hellmann, pastoral counselor, continues the Divorce Recovery Program at St. Ann rectory, 14th and Locust Sts., Terre Haute, from 7 to 9 p.m.

The Lenten Lecture Series by Magr. Raymond Boaler sponsored by St. Andrew Church, Richmond, concludes with a session from 7 to 9 p.m.

Bedford North Lawrence High School will present its free Annual Spring Concert at 8 p.m. at St. Vincent de Paul Church, 18th and "I" Sts., Bedford.

April 9

Adoration of the Blessed Sacrament before the Tabernacle will be held at Holy Spirit Church from 6:30 a.m. to 6 p.m.; at St. John Church from 10 a.m. to 3 p.m.; and at St. Michael Church from 9 p.m. to 12 midnight.

The Divorce Recovery

April 10

The Mature Living Seminars sponsored by Marian College continue with "An African Paradox—Kenya" from 10 a.m. to 2 p.m. in Room 251 of Marian Hall. Bring or buy lunch.

Adoration of the Blessed Sacrament before the Tabernacle (Continued on next page)

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Day of prayer planned for Africa's hungry

Bread for the World, a nationwide Christian citizens' movement against hunger, is asking its members and other concerned individuals to observe a day of prayer and

fasting on April 20 for all the starving in Africa.

"There is no reason— theological, political or economic— why people in Africa, or anywhere else, should be dying in 1984 from lack of food," said Rev. Arthur Simon, executive director of Bread for the World. "Yet millions of people in Africa face starvation today. Prayer is the first step toward reorienting us to respond to the urgent needs of these people."

Since last fall, the organization's members have been urging congressional action authorizing sufficient emergency aid to Africa. A three-year drought has depleted food sources in at least 24 African nations, affecting almost 150 million people.

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will be held at Holy Spirit Church from 6:30 a.m. to 8 p.m.; at St. Mark Church from 9 a.m. to 1 p.m.; at St. John Church from 10 a.m. to 3 p.m.; at Holy Name Church from 1 to 7 p.m.; and at St. Matthew Church from 9 p.m. to 12 midnight.

The Children of Divorce Program sponsored by Catholic Social Services continues at the Catholic Center, 1400 N. Meridian St., from 7 to 9 p.m.

St. Columba and St. Bartholomew Parishes, Columbus, will sponsor Providence Sister Teresa Munt speaking on "The Call From God" from 7:30 to 9:30 p.m. at St. Bartholomew's Parish Hall.

April 11

Adoration of the Blessed Sacrament before the Tabernacle will be held at Holy Spirit Church from 6:30 a.m. to 8 p.m.; at St. John Church from 10 a.m. to 3 p.m.; at St. Thomas Aquinas Church from 11:30 a.m. to 1:30 p.m.; at St. Ann Church from 7 to 11 p.m.; and at St. Mary Church, Richmond, from 12 midnight to 6 a.m.

St. Augustine Guild will sponsor their annual luncheon/style show, "Potpourri of Spring" at 12 noon at the Marten House, 1801 W. 86th St. Styles by Potpourri of Zionsville. Call Betty Cepules at St. Augustine Home for tickets.

The Journey of Faith/Journey of Peace Lenten series at Sacred Heart Church, 1330 Lafayette Ave., Terre Haute, concludes with Fr. Charles Fisher speaking on "Can I Do Anything?"

St. Mark Church will sponsor a

Card Party and Luncheon in the parish hall, U.S. 31 and Edgewood Ave., beginning at 11:30 a.m. Men welcome.

April 12

Spirituality of the Beatitudes will be offered at Kordes Enrichment Center, Ferdinand, from 7 to 9:30 p.m. Call 812-367-2777 for information.

Adoration of the Blessed Sacrament before the Tabernacle will be held at Holy Spirit Church from 6:30 a.m. to 8 p.m.; at St. John Church from 10 a.m. to 3 p.m.; and at St. Jude Church from 9 p.m. to 12 midnight.

Providence Sister Ruth Eileen Dwyer begins a four-week course on "Mary, Woman of Faith" in Room 232 of Guerin Hall, St. Mary-of-the-Woods College, from 6:30 to 8 p.m. Fee \$20. Call 812-535-5149 for information.

The Adult Catechetical Team of St. Martin of Tours Church, Martinsville, presents "The Shroud" by Dorothy Crispino, beginning with Mass at 6 p.m. followed by a lecture at 6:30 p.m. in Sexton Hall. Babysitting provided.

The Daughters of Isabella, New Albany Circle #570, will hold their annual Dessert Card Party at 7:30 p.m. in St. Mary-of-the-Knobs gym, Floyd Knobs. Home parties arranged by calling 812-944-6499.

A.C.C.W. will sponsor a Respite Program Orientation for persons involved in care of the elderly beginning at 9:30 a.m. at St. Maur Seminary, 4545 Northwestern Ave. \$3.50 cost includes lunch. For information call 236-1598.

at Fatima Retreat House, 5353 E. 56th St. Call 945-7681 for information.

April 13

St. Michael School, 3356 W. 30th St., will hold a Fish Fry from 5 to 7:30 p.m. in the cafeteria. Dinner \$1.75 or a la carte menu. Carryouts available.

Adoration of the Blessed Sacrament before the Tabernacle will be held at Holy Spirit Church from 6:30 a.m. to 8 p.m.; at St. John Church from 10 a.m. to 3 p.m.; and at St. Monica Church from 9 p.m. to 12 midnight.

St. Bartholomew Church, 732 Chestnut St., Columbus, will hold its concluding Lenten Service and Soup Fellowship beginning at 6 p.m. with the Stations of the Cross.

St. Vincent de Paul Knights of Columbus, 2202 "M" St., Bedford, offer their last Lenten Fish Fry from 6 to 8 p.m. in the K of C Hall. Minimal charge.

A Directed Retreat which continues through April 19 begins at Kordes Enrichment Center, Ferdinand. An Intensive Journal Retreat lasting through April 17 also begins today. Call 812-367-2777 for information on both.

April 13-15

A Weekend Retreat for Widows and/or Widowers will be offered at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

Franciscan Father John Ostiek will conduct a Men's Retreat on the "Jesus/Prayer" at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

A Scripture Enrichment weekend on "St. Paul's Writings and Easter, 1984" will be led by Benedictine Father Conrad Louis

April 14

Adoration of the Blessed Sacrament before the Tabernacle will be held at St. Michael Church from 9 p.m. to 12 midnight.

A Day of Reflection is offered at Kordes Enrichment Center, Ferdinand, from 10 a.m. to 4 p.m. Call 812-367-2777 for information.

The Drama Department of Immaculate Conception Academy in Oldenburg presents a dinner theatre featuring an Italian buffet and the play "Give My Regards to Broadway." Reserved ticket hours.

St. Vincent de Paul Charismatics will sponsor "Hungry for God," a Life in the Spirit Seminar, at 7:30 p.m. in the school hall, 1711 S. "I" St., Bedford.

Cardinal Ritter High School Foreign Language Department presents "The International Dinner" from 5 to 7:30 p.m. in the school cafeteria. \$4 adults, \$2 children under 12. Reservations are necessary. Call 924-4333 during school hours.

April 14-15

The Altar Society of St. Joseph Church, Terre Haute, will hold an Easter Boutique. Raffles, hand-crafted articles, baked goods.

April 15

Adoration of the Blessed Sacrament before the Tabernacle will be held at St. Jude Church from 9 p.m. to 12 midnight; and at St. Martin Church, Yorkville, from 9 a.m. to 6 p.m.

The Archdiocesan Sequicentennial Music Series conducted by Cathedral Arts presents a free concert by

"Suzuki and Friends" in SS. Peter and Paul Cathedral, 1347 N. Meridian St. at 4 p.m.

St. John's Festival of Arts 1983-84 continues with pianist Catherine Bringerud in a free concert at St. John Church, 126 W. Georgia St. at 4:30 p.m. Mass follows at 5:30 p.m.

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

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

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

Chatard Athletic Club's Annual Chicken Dinner will be held from 4:30 to 7 p.m. featuring Jug's fried chicken. Carryouts available. \$3.75 adults, \$1.75 children under 12.

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

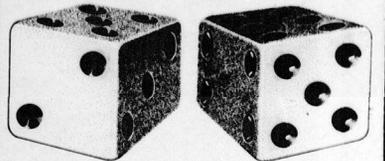
St. Benedict Church, Terre Haute, will hold its Annual Seder Supper at 4 p.m. Carry-in, with meat dishes provided. For reservations call 812-877-9926, 812-877-3398, or 812-877-9589.

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.

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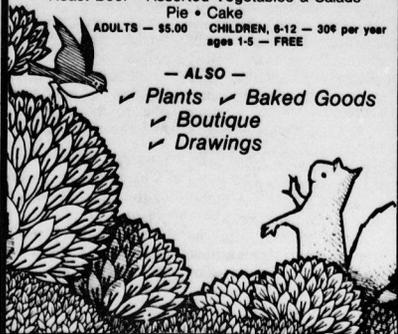
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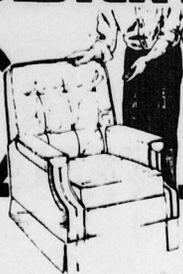
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SPLASH PARTY—Theresa Allegretti of Carmel, N.Y. puts her raincoat, hat and galoshes to good use as she splashes through a puddle after a spring rain. (NC photo by Tony Allegretti)

YOUTH CORNER

St. Benedict parish begins program for young people

by Susan M. Micinski

"We're brand new, and taking things slow," said Rita Hay, a St. Benedict parishioner in Terre Haute, mother of a 16-year-old girl and among the four people helping establish a youth program there. The others include Linda Whalen, Kay McGill and Theresa Brentlinger. The adults are ultimately "trying to get the youths to know each other."

Only meeting for the first time a couple weeks ago, the group has already hosted a VCR party showing some movies, and gathering the youths to play basketball. To help them decide what future activities to sponsor, adults had youths write down four recreational and two religious activities they would be interested in.

On Holy Saturday, the group is planning on hosting an Easter egg hunt for parish first through third graders. "Hopefully, we'll have someone dress up as the Easter Rabbit," chuckled Hay.

To help keep in touch with youths and alert them to upcoming events, post cards will be sent as friendly reminders. "We'll follow that up with a phone call," explained Hay. "We want youths to know they can bring

a friend along—non-Catholic, too—and that we care," she said.

"We all know this will be a lot of hard work making this a success," continued Hay, "but we know it will be well worth it."

Chatard High School was represented at the Central Indiana Regional Science Fair held at Indiana Central University on March 24 with eight of 12 participants walking away with honors ranging from honorable mention to grand champion.

Anne Carson was awarded grand champion in the biological sciences division, and first place in the Regional Science Fair 10th grade biological sciences division. She also received the U.S. Army award and bronze medal for best overall biological entry; second place Scientech award in 10th grade and medal for best 10th grade biological entry. Carson will proceed to competition at the International Science and Engineering Fair in May. This will be her second year to participate as a finalist at the international level.

Other winners included: Tina Barbieri, third place Scientech award in 10th grade girls' biological

division; Doug Greenawalt, honorable mention Scientech award in 10th grade boys' biological division; Kurt Hostettler, third place Scientech award in 10th grade boys' biological division; and John Navarro, first place Scientech award in 12th grade boys' physical science division, honorable mention award from the U.S. Navy in physical science division, U.S. Air Force award in 12th grade physical science division.

Rounding out the group were: Kevin O'Connor, third place Scientech award in 12th grade boys' physical science division, first place award and \$100 savings bond from the Indianapolis Science and Engineering Foundation, third place Regional Science Fair winner in the 12th grade physical science division; Joe Trumpey, first place from the American Meteorological Society presented by David James, meteorologist at Channel 6, first place and \$50 savings bond from the American Lung Association which will honor him with a formal

presentation at a banquet in June; and Fredericka Turner, honorable mention Scientech award in 10th grade girls' physical science division.

Rick Etienne, Tell City deanery coordinator of youth ministry, has just completed conducting a series of retreats—working on them four out of the past five weekends.

"Beyond that," Etienne said, "we're trying to promote the upcoming archdiocesan youth convention."

There will be a confirmation retreat on April 7 and 8 for youths from Terre Haute's St. Patrick and St. Ann parishes at the CYO Youth Center in Indianapolis. The retreat will begin on noon Saturday and conclude by 5 p.m. Sunday.

The Terre Haute Deanery Youth Mass will be held on April 8 at the Deanery Religious Education Center beginning at 7 p.m. The host

(Continued on page 25)

'Everybody does it' is poor excuse

by Tom Lennon

Question: Why are some people so obsessed with people liking them or wanting to be like everyone else? Is it wrong just to be yourself?

Question: What is a good way for a teen-ager to lead a good life without drugs and sex and parties when there is so much peer pressure?

Answer: Since these two questions are closely related, I want to answer them both in one column.

About a year ago a 51-year-old man startled me by saying, "I really don't want to inhale smoke in my lungs, but I've been thinking more and more about trying some marijuana. Everybody I know has tried it at least once, and it just seems to be the thing to do. I really think I ought to try some pot so I won't feel so out of it."

At 51 this man is so immature that he has not yet set himself free from the follow-the-crowd syndrome. Halfway through life he still doesn't know that "Everybody's doin' it" is a lousy reason for doing anything.

And no, it's not wrong to be yourself. It is, in fact, supremely right. God desires that you be you, a person who is one of a kind and unlike anyone else in the world.

Being yourself sets you free to avoid drunkenness, other kinds of drug abuse, sex without marriage and other causes of unhappiness.

Still, who of us doesn't

want to be liked? And one must admit that it's easy to cave into peer pressure.

But peer pressure of one sort or another is going to be with you all your life. How do you learn to resist it?

One way is to begin to assert your freedom from peer pressure on a small scale. Imitate the weightlifter who begins with 60 pounds and after some years works up to a 300-pound bench press.

One teen-ager began a conversation with a girl everyone else had classified as "stuck-up." He developed a warm and lasting friendship with her and found she was far from snobbish.

A teen-age girl in my area discovered when she arrived at a party that it was an all-out beer blast. She quietly went to the fridge, found a Pepsi and began drinking it. And the world didn't end.

True, there will be times when you will meet opposition, some razzing, even some mockery, maybe. You may get hurt some. It may even be very painful on occasion.

But it is amid the hurts of life that we slowly develop courage and a strong spirit. And as countless people have noted, freedom is worth fighting for.

So, little by little, declare your independence. Be yourself.

(Send comments and questions to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C., 20002.)

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Most people have trouble knowing when to stop

by Bill Brooks

For those of you who drink and think you drink "responsibly"—how do you know when you've had enough? (Recovering alcoholics can stop right here and disregard the rest of the article.)

Tolerance to alcohol is a strange thing and we in the alcoholism field do not understand much about addiction and why some people can drink all their lives and not become alcoholic while others are alcoholic almost from the first sip.

But whether someone is an alcoholic or not, three drinks today do not have the same effect as three drinks did just a few years ago. With alcoholics, the tolerance goes up and up over the years, then levels off, then dips sharply toward the end of the drinking until one or two drinks can have devastating effects.

For the social drinker (one whose drinking does NOT cause serious life problems), the big question is, then, what IS responsible drinking? When is it appropriate? When should one stop?

First of all, do you count your drinks? Legal intoxication for Indiana is .10 percent of blood alcohol level (BAL). One drink—one ounce of liquor, or four ounces of wine, or 12 ounces of beer—raises your BAL .02 percent per hour.

Many people consume three to four drinks in the first hour of a party and another two or three in the second hour and another one or two in the third hour. Let's look at BAL. Four drinks in an hour leaves it at .08. Three drinks in the next hour puts you at .10, legally intoxicated. Two drinks in the third hour put the old BAL at .12, well over the limit.

At this point, it will take over two hours for the BAL to

drop below .10, because your liver, which detoxifies the alcohol in your system, can only handle one ounce per hour. This is true whether you eat or not and regardless of the type of drink (wine, beer, whiskey, tequila, vodka, etc.). It's the alcohol that counts, not what it's IN.

At this point, somebody usually says, "Heck, I know when I've had enough. I can FEEL it."

Sorry, but your feelings can't be trusted. Let's understand what alcohol is. It's a sedative drug. "Sedative" means "puts to sleep." Alcohol puts to sleep the part of your brain dealing with reason and judgment. If that part of your brain is mostly asleep after eight or nine drinks, how can your feelings tell you to quit? Your emotions are in control now.

Another interesting point is: Do you measure your drinks? Look around at your host (or YOUR habits when

hosting) and see if he measures the liquor in the jigger while pouring. Probably not. Genial hosts, like friendly bartenders, usually tip a little extra into the glass.

Nearly all drinkers say, "I drive better after a drink or two." Wrong. They drive more relaxed but they drive badly. Tests with rubber pylons prove this. Even professional race drivers knock over pylons after one or two drinks (on a super-

vised test course, not on a track!).

So the whole thing usually comes down to this: If you think you've had enough, you have. If somebody else seriously says that you've had enough, you have. If you (be honest) drink more than one drink an hour, don't drive.

If you drinking even BEGINS to cause problems with family, friends, job, the law, or self-esteem, you're on

dangerous ground. Your social drinking may be finished. If this is the case, get help.

Remember the old Oriental saying: Let those who can, at the punch bowl, stop and think—first the man takes a drink, then the drink takes a drink, then the drink takes the man.

(Questions on alcohol, drug abuse? Call Koala Center's free, 24-hour Helpline at 1-800-622-4711.)

St. Mark's School takes title

St. Mark School's Academic Olympics Team defeated a team from Christ the King School on March 13 to win the Academic Olympics championship in the fifth round.

Twenty-eight teams started in January and it all came down to a hard-fought contest at Cathedral High School between the two finalists. St. Mark's team this year consisted of Eric Blitz, George Spaeth, Jeanne Higgins, Robert de las Alas, Marc Schmaiz, Kelly Kennedy and Eileen Mullin. Coaches are Joy Blitz and Mary Ann Chamberlin. St. Mark's principal is Annette Lentz.

Cathedral High School sponsors the Academic

Olympics for Catholic grade schools in central Indiana to encourage attention to academic achievement.

The format is based on that of the high school Brain Game. Students must have quick recall and wide

knowledge in the areas of math, history, geography, religion, science, current events, music, sports, literature and English. Team members are chosen from competing schools' seventh and eighth grade classes.



OLYMPIC CHAMPIONS—The team from St. Mark's School was the grand champion in the Academic Olympics on March 13. (Photo courtesy St. Mark's School)

Youth corner (from 24)

parish is Annunciation in Brazil. Refreshments will be served after Mass.

Saturday, April 28, the confirmation classes from St. Patrick and St. Ann parishes will sponsor a car wash. Advance tickets are \$1, those purchased that day will be \$1.50. Contact either parish for details.

On April 30, a deanery Mass for graduating seniors

and their families will be celebrated at St. Patrick's at 7:30 p.m. This will be followed by a reception in the cafeteria. All youths are welcome to attend.

Last weekend about 30 St. Patrick's, Terre Haute, youth put on their dancing shoes and took part in a dance-a-thon from 10 p.m. Friday to 6 a.m. Saturday and netted pledges totaling over \$1,100.

The youths got sponsors who pledged to pay \$1 or 50 cents an hour, for every hour they danced, and music was provided by disc jockeys from local radio station WFFR.

"It was a lot of fun for both the youths and adult chaperones," said Eileen Raftery, St. Patrick's coordinator of youth

ministry. Proceeds will be used to finance the group's yearly activities.

On Holy Saturday, April 21, St. Patrick's youth will conduct an Easter egg hunt for the parish children. Eggs will be hidden around the church and school, and finding certain eggs could result in winning a chocolate bunny.

The Fourth Annual Inter-Parochial Music Festival will be held Monday, April 9 at 7:30 p.m. at Clowes Hall. Tickets are available at Chatard, Ritter, Roncalli and Seecina.

Also, mark your calendar for the 27th annual Archdiocesan CYO Convention, to be held April 13 to 15 at Roncalli High School in Indianapolis. Registrations received after April 9 will be considered late.

Lifesigns

Sunday, April 8, "Lifesigns," the radio show for youth, will feature "Nuclear War" with youth from Cardinal Ritter High School in Indianapolis. The program is aired at 11:30 a.m. on WICR 98.7 FM.

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'The Killing Force' shows unfair labor practices

by Henry Herx

NEW YORK (NC)—In this day of government deregulation and business retrenchment, it may be instructive to consider the shocking history of unfair labor practices and injurious working conditions that once prevailed in American industry. Looking back at an era in which workers were afraid to stand together against exploitation by unscrupulous employers is "The Killing Floor," a dramatization airing Tuesday, April 10, 9-11 p.m. EST on PBS.

The setting is the Chicago stockyards during World War I, a place which has become the battleground on which union organizers have to struggle not only against the meat-packing industry but also their fellow workers. Events are seen through the eyes of the rank-and-file, a multilingual pool of immigrant laborers from Poland, Germany, Ireland and elsewhere, as well as a growing number of black migrants from the South.

At the center of this labor drama is Frank Custer (Damien Leake), a black sharecropper who gets a job sweeping the "killing floor" in a slaughterhouse where the

union protects him from an arbitrary foreman. Soon, he too joins the union and eventually becomes an organizer.

During the boom years of the war, Frank does well enough to bring his family to Chicago where they settle down to a life of modest comfort.

The armistice ending the war, however, undercuts the demand for beef and, consequently, stockyard workers. The union tries to protect its members, but because most blacks have refused to join in what they consider a "white man's fight," they are feared as potential strikebreakers. In trying to counter this, Frank has some success. But racial tensions erupt in the hot summer of 1919 into a race riot that engulfs the entire city and crushes the union.

It will not be until the 1930s that the meat-packing industry is finally organized on the interracial basis of the earlier union.

In dramatizing this sequence of events, Leslie Lee's script is based on historical research into the official sources and on reports recording the activities of these individuals, who later disappear back into anonymity. This dramatic

reconstruction is unusually convincing in conveying the social history of a past era and the ordinary people who inhabited it.

Enough specifics are shown to make viewers appreciate the demands and dangers of working on the line in a meat-packing plant. Emphasis is placed on the ideal of union solidarity in helping to guarantee the human dignity of the worker. The plant owners appear in the film only as shadowy figures manipulating events in the background.

Not least among the virtues of this production is its linkage of the union struggle to that of racial equality. As one of the characters points out, the cause of labor is weakened whenever ethnic or racial strife brings dissension among workers. The tragedy of the Chicago race riot of 1919, which is forcefully rendered through archive footage and dramatic recreation, is shown as being used by the meat-packers to break the union.

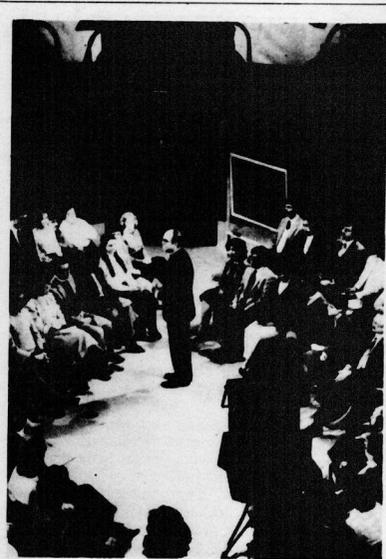
Skillfully directed by William Duke, the film engages the viewer in the personal drama of characters who earn our sympathy. There are no villains here other than the mostly unseen

bosses whose power is felt throughout the film. Even those workers who are motivated only by their own self-interest are shown with respect and understanding.

For example, Moses Gunn plays a character who rallies the black workers against the union; whether he is in the pay of management or not, it is clear that he has been exploited so long that he trusts no one but himself.

Leake's performance as Frank is first-rate as are so many others in the cast. Just one of many memorable human moments in the film is Frank's surprised wonderment when a Polish worker gives him an apple and a wafer on Christmas Eve.

"The Killing Floor" measures up to the best of television drama and is better than most. Especially satisfying is the fact that funding for this production came not only from a diverse collection of unions but also from a wide variety of foundations, as well as the Chubb Group of Insurance Companies. It is the first in a projected series on labor history called "Made in U.S.A." One hopes that the necessary funding will be available for the next production.



HOLY WEEK MISSION—Cardinal Joseph Bernardin of Chicago tapes a segment of his four-part televised mission in the Chicago studio of station WGN. The mission will be aired during Holy Week on many cable outlets in the United States carrying the Chicago station. (NC photo by James Kilcoyne)

OBITUARIES

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication.)

† ALDRICH, Thomas E., 41, St. Christopher, Indianapolis, March 23. Husband of Kathy; father of Kevin and David; son of Mr. and Mrs. Ed Aldrich; grandson of Lenore Miller; brother of Richard and Michael, Judy Young and Jody Dean.

† CONNOR, Mary Agnes, 97, Christ the King, Indianapolis, March 27. Mother of Rita Hennessy, Vincentia Martin, Joan Muller, John E., Gordon and James A.; grandmother of 42; great-grandmother of 45.

† DAILY, John Lee, 72, Our Lady of the Greenwood, Greenwood, March 20. Brother of Daniel R., and Sister Maura.

† DELGRANDE, Margaret C., 83, St. Paul, Sellersburg, March 23. Mother of Tony, and Sissy Seibel; sister of Mary Raidy; grandmother of two; great-grandmother of two.

† GLAUB, Barbara R., 85, St. Gabriel, Connerville, March 25. Mother of Edwin, Louis, Alma Ripberger, Lucille Folzenogel, Alice Lang and Tillie Turner; grandmother of 22; great-grandmother of 31.

† GOHMANN, Ruth J., 56, St. Paul, Sellersburg, March 16. Wife of Charles A.; mother of C. Steven, and Julie MacLean.

† HALL, William G., 69, Holy Name, Beech Grove, March 8. Husband of Agnes Sue; father of Patricia Rothenberger, Janet Linville, Mary, Jeanne, Michael and Steven Hall; grandmother of 13.

† JACK, Mary Louise, 68, St. Anthony, Clarksville, March 23. Mother of Carole L. Grob, Betty Jean Neafus and Mary Linda; stepmother of Laura Leigh Keith

and Robert L.; sister of Samuel Jesse, and Nellie Faith, and Mildred North; grandmother of 12; great-grandmother of eight.

† JOERGER, Sister Mary Grace O.S.U., 92, St. Ursula Convent Cincinnati, March 11. Formerly of Aurora. Sister of Sister M. Evangelista, O.S.U.; nieces and nephews.

† LENTS, Richard, 60, St. Anthony, Indianapolis, March 23. Husband of Gertrude; father of Joyce Ann Anderson; son of John C.

† LIME, Madge P., 64, Holy Name, Beech Grove, March 6. Wife of John F.; mother of Ursula C. Wilson, Margaret P. Hibben, Rita M., John F., Jr., James D., and Clyde A.; grandmother of 11; sister of Ellen Prince and Charles A. Ashley.

† MARTIN, Inez, 82, Holy Spirit, Indianapolis, March 23. Mother of John.

† McATEE, Joseph, 89, Little Flower, Indianapolis, March 24.

† McROAN, Glenn Marie, 85, St. Joan of Arc, Indianapolis, March 23.

† MOREY, Daisy M., 85, St. Anthony, Clarksville, March 26. Sister of Lee Whitehouse.

† NORMAN, Catherine Wiesendanger, 84, St. Augustine, Jeffersville, March 31. Wife of John D. Sr.; mother of John D., Jr., William, Pete, Helen Viel and Margaret Potter; grandmother of 10; great-grandmother of four.

† PENCE, William R., 59, Holy Spirit, Indianapolis, March 21. Husband of Patricia; son of Lucille; brother of Thelma Estrate; father of five.

† RETHLAKE, Genevieve C., 68, St. Mary, Greensburg, March 26. Wife of Raymond; mother of Dale, and Sharon Obermeyer; sister of Frank, Lawrence, Urban and Dennis Luken, Luella Feldman and Edna Harpring.

† TYLER, Frank, 41, St. Anthony, Clarksville, March 18. Husband of Carole (Willis); father of David and Brian; brother of Sharon Dale.

† VERBARG, Leonard H., 80, St. Columba, Columbus, March 24. Brother of Lawrence; uncle of Robert, Larry, Virginia Neff and Marilyn Marten.

† WAGNER, Helen Louise, 68, St. Anthony, Clarksville, March 23. Mother of Joseph, Paul, Mrs. Richard Voltz and Mrs. Charles Ettl; sister of Barbara Evans, Mrs. James Howell and Mrs. James Moore; grandmother of 12.

† WILLIAMS, Richard E., 60, St. Joan of Arc, Indianapolis, March 26. Husband of Patricia; father of Marybeth Frank, Janet Sweeney, Annette Kelly, Judy, Teresa, Richard, Joseph and Jack.

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Movie ratings listed

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

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

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

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

Against All Odds	.....	O
All the Right Moves	.....	O
Amityville 3-D	.....	A-III
Angel	.....	O
Baby, It's You	.....	O
Bad Boys	.....	O
*The Ballad of Gregorio Cortez	.....	A-II
Beyond the Limit	.....	O

The Big Chill	A-III
The Black Stallion Returns	A-I
Blame it on Rio	O
Blue Thunder	O
Brainstorm	A-III
Breathless	O
Broadway Danny Rose	A-III
Children of the Corn	A-III
A Christmas Story	A-II
Class	O
Crackers	A-III
Cross Creek	A-II
Cujo	A-III
Daniel	A-III
Danton	A-II
D.C. Cab	O
Dead Zone	A-III
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VIEWING WITH ARNOLD

Disney hopes to make a 'Splash'

by James W. Arnold

All across the world, moviegoers want entertainment. But they don't want violence. They don't want tasteless themes. They want quality. They want standards. And that's what we want at Disney's Touchstone Films.

—Promo for "Splash"

Okay, everybody, let's have a serious talk about a movie about a mermaid. That's, er, a lady who's half fish (the bottom half, of course), and definitely not the kind that Starkist would throw back.

This is a svelte, aggressive blonde (lissome Daryl Hannah, derek-ed out in long cornrow braids and not much else) who would be right at home on the fantasy hour on prime time TV. The film is "Splash," the first under Disney's new Touchstone aegis, which is designed to save the company from financial ruin in an era when nobody goes to G-rated movies anymore. The stock is already going up, and the lines are forming in the malls for "Splash" as if it were the second coming of Snow White.

So the world moves on. The truth is that people who are excited by "Splash" have a low excitement threshold, but then again it is not (probably) a major step in the Decline of the West. The "probably" is a hedge. You never know what may be happening when (1) you find a naked lady in a Disney movie, and (2) grandparents are grabbing toddlers to rush off to the cinema because "they're finally making movies for the whole family again."

Probably it's the Disney ads that contribute most to the Orwellian 1984 feeling. After bragging about how wonderful they are for brightening up our tawdry lives with Touchstone Films, the promo in "Variety" ends: "And in so doing we are creating a suggested guide to parents in the selection of motion picture viewing for their families." Terrific. What would we do without

such touching, selfless regard for the moral health of America?

"SPLASH" is a dumb but warm little movie about a young man (likeable Tom Hanks) who runs a fruit market in lower Manhattan. As a child, he jumped into Cape Cod Bay and touched hands with a kid mermaid, and since then he's never been able to fall in love. Now

he goes back to the Cape, falls in again, and renews acquaintances. She follows him back to New York, somehow surviving the swim up the Narrows to the Statue of Liberty, where she causes lots of commotion.

(This early section is where most of the, um, nudity occurs. Actually, it's pretty much a peekaboo sort of business, with all that hair flowing down, but it certainly seems intended to raise temperatures higher than Mary Poppins ever did.)

Trouble is, the hero doesn't know she's a mermaid. Most folks, of course, would get it right away. (On land, she has a reasonably good pair of legs instead of fins.) Lots of humor as she learns about American culture from TV (Crazy Eddie, Richard Simmons), munches lobster bones in a fancy restaurant, picks out clothes in Bloomingdale's, and tries to dodge a wacko scientist who wants to unmask her true identity by dousing her with water.

There is also a lot of romance. The kids do what lovers always do in New York movies. They ice skate, eat pizza, smooch in elevators and sleep together in the guy's apartment right away. She also has a bathtub scene (whoops, watch those fins) but it is so coyly non-revealing it would be turned down by Cecil B. DeMille, who practically invented bathtub scenes.

AS IS the tradition in such film fantasies, she has to decide whether to become human or go back to all the pretty music, flora and tropical fish off Massachusetts. When he learns who (what) she is—wow, it's hard not to be prejudiced against a fish—he

MAKING WAVES—The sighting of a mermaid in the waters near a cruise boat sparks an unusual love story in "Splash," a comedy from the Disney organization. Allen Bauer, played by Tom Hanks, is a successful young businessman who falls into the ocean and is struck unconscious only to awaken to the sight of a beautiful woman, played by Daryl Hannah. (NC photo)

also has to decide between a future in the fruit market or under the pier as the whole American army closes in. There hasn't been such unbearable suspense since the last good episode of "The Man From Atlantis."

It certainly wouldn't be fair to call any of this raunchy. It's standard Disney schlock, plus a lot of borderline teasing, with one or two jokes designed for 20-year-olds and likely to boil the blood of Aunt Martha and Uncle Charlie.

Entertainment-wise, it's helped considerably by the knowing comic hands of director Ron "Happy Days" Howard, who from years of experience knows how to get a laugh from very little, and the broad nonsense skills of SCTV funnyman John Candy and Eugene Levy.

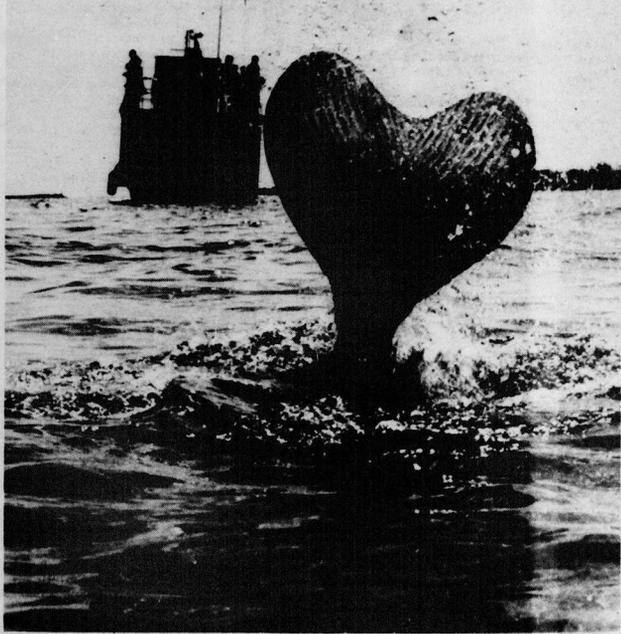
But "Splash" is not classy,

either, and it certainly isn't family entertainment if those abused words are to have any meaning at all. It's mostly a mindless compromise that suggests we'd like to be really wholesome, folks, but everybody cheats a little these days.

They do want quality. They do want standards. But mostly they want Disney stock to go up.

(Slight and silly; satisfactory for mature viewers.)

USCC rating: A-III, adults.



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