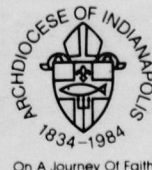


the CRITERION



HAPPY ANNIVERSARY TO US—Father Mark Svarczkopf (left photo) makes a few announcements to the several hundred people assembled in Father Busald Hall at St. Catherine of Siena Church for the dinner celebration which followed a liturgy honoring the parish's 75th anniversary. Archbishop Edward T. O'Meara led the celebration. In the right



photo, Father Carl Busald is listened to by some admiring former parishioners. Father Busald was the parish's pastor from 1949 until he retired in 1972. For more pictures of the celebration, turn to page 3. (Photos by Father Tom Widner)

Annual appeal set for this weekend

by Jim Jachimiak

With a goal of \$2.1 million, the fourth Archbishop's Annual Appeal is set to begin this weekend. May 6 has been designated as Commitment Sunday, and parishes throughout the archdiocese will participate.

The appeal was established in 1981 to provide funds for projects at the archdiocesan and deanery levels. A goal is set for each parish, taking parish membership and need into consideration. If the parish exceeds its goal, all funds over 100 percent of goal will be returned to the parish.

In most parishes, pledge cards will be distributed before or after Masses this weekend.

That approach will allow "contact with a large number of parishioners without requiring a large number of volunteers." The next step in most parishes, Ittenbach said, is for volunteers to begin telephoning or visiting those who have not yet returned pledge cards.

Parish chairpersons have designed each church's program, said Jim Ittenbach, archdiocesan director of development. "The whole program works because of the leadership of both lay persons and clergy at the parish level," he said.

The theme for AAA '84 is "Together We Are Making a Difference." Ittenbach believes that the campaign is successful.

"First," he said, "it has created a better awareness that we are members of an archdiocesan church. We recognize what we can do as church on an archdiocesan level by combining the efforts of all the parishes."

Second, "The Archbishop's Annual Appeal now supports about one-third of the total archdiocesan budget. Without it,

many services could not be expanded or even maintained."

But, said Cathy Verkamp, administrative assistant in the Development Office, "that's not to say that all of them are totally funded by triple-A."

Ittenbach explained that in order for some agencies to apply for funding from United Way or similar organizations, they must demonstrate that the church is also willing to give its support.

"Triple-A acts as seed money for these programs," Ittenbach said. With that seed money, the programs become eligible for support from state and federal programs.

Similarly, many deanery projects are funded in part by AAA and in part through parishes and other sources of income. Family counseling programs, youth ministry and deanery religious education

resource centers are some deanery projects which have been partially funded by AAA.

AAA funds are also used by the Family Life, Pro-Life Activities and Evangelization offices to develop programs at the parish level. Thus parish committees and programs are established, using the archdiocesan agencies as resource centers.

While the campaign has been a success in most respects, Ittenbach said, "we have not created a total awareness of the works and programs that are being supported. The thrust of this year's campaign was to heighten that awareness."

Last weekend, many parishes introduced the program to their members. Verkamp noted that the Development Office offered a number of introductory materials to parishes "so when the people

get their pledge cards, they will have a better understanding of what they are supporting." Materials included a slide program, a recorded message from Archbishop Edward O'Meara and a bulletin insert explaining what agencies are funded by AAA and what the funds are used for.

Ittenbach noted that "97 percent of the parishes made a concerted effort to contact all of their registered Catholics last year. We feel that if every Catholic is presented the program and allowed an opportunity to decide whether they would like to support it, then our needs would be met."

Last year's campaign, with the same \$2.1 million goal, raised a total of \$2.02 million. While that was 4 percent short of goal, Ittenbach said, "we're very hopeful that we can gain that 4 percent and meet or exceed our goal this year."

ICC urges voters to link faith, politics

Amid the escalating political debate in Indiana, Catholics are being urged to examine the link between their faith and politics. They are being asked to approach political decisions from a position grounded in their moral convictions and religious beliefs.

"The application of Gospel values to real situations is an essential work of the Christian community." That message comes from the United States Catholic bishops and is strongly affirmed by Indiana's bishops, speaking through the Indiana Catholic Conference (ICC).

On May 8, Hoosiers will go to the polls to choose party candidates for the top leadership positions of the state and nation. At stake will be candidates for president, governor, 10 U.S. representatives, 25 of the 50 state senators and all 100 members of the state House of Representatives.

M. Desmond Ryan, ICC executive director, says positions proposed by the candidates to solve problems should be viewed critically from a social and moral perspective. Are they in harmony with Gospel values?

Do positions proposed by the candidate show respect for the dignity of the human person, made in God's image? Do they show a commitment to the common good, rather than favoring a few individuals? Do they indicate a concern for the civil rights of all? Are they sensitive to the needs of the poor? Do their proposals demonstrate a

serious determination to pursue peace among the nations of the world?

To assist voters in their study of candidates' positions, the ICC suggests these questions on some key political issues:

► **Employment:** Catholic thinking is reflected in a statement by the late Pope John XXIII: "Work is an expression of the human person—hence its remuneration is not to be thought of in terms of merchandise, but rather according to the laws of justice and equity."

Do candidates support funding for jobs or job training for the unemployed? Increased unemployment benefits? Delays in home and farm mortgage foreclosures?

► **Juvenile justice:** In their Pastoral on Community and Crime, the U.S. bishops said: "Our primary goal should be to keep our youth out of the juvenile justice system and to provide the resources to meet their needs within the community."

Do candidates support funding for alternatives to incarceration for juvenile offenders? Funding to improve qualifications and salaries for probation officers?

► **Life:** Chicago's Cardinal Joseph Bernardin, pro-life director of the National Conference of Catholic Bishops and chairman of the committee which developed the peace pastoral, said: "Reverence for human life is the common thread which runs throughout the fabric of all we say and do. We establish our moral identities precisely by the commitments we

make and the policies we endorse in matters of fundamental human values."

Do candidates support efforts to reduce abortions in Indiana? Do they support funding for prenatal care? For upgrading the quality of care at the state hospitals?

► **Public assistance:** A quote from the Bible (1 John 3:17) epitomizes the social teaching of the church: "If a man who was rich enough in this world's goods saw that one of his brothers was in need, but closed (See ICC URGES on page 2)

Happy Anniversary!

Sunday, May 6 is the 150th anniversary of the Archdiocese of Indianapolis. On that date in 1834, Pope Gregory XVI established the Diocese of Vincennes as the 13th diocese in the United States of America. Father Simon Gabriel Brute de Remur was named its first bishop. The diocese comprised all of the state of Indiana and the eastern half of the state of Illinois. In 1878 Bishop Francis Silas Chatard established his residence at Indianapolis and the See was transferred here in 1896.

the criterion

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Indianapolis, Indiana

Catholic voters divided on issues of peace and justice

by Kevin C. McDowell
Third of five parts

Chicago Cardinal Joseph Bernardin's recent linkage of opposition to abortion, nuclear war and capital punishment as a "seamless garment" underscored more the increasing divisiveness among Catholics on these and other issues than unifying them, as was intended. There is conflict, and conflict aplenty, even among groups under the umbrella of the United States Catholic Conference (USCC). The "seamless garment" would be ideal, but it is not realistic in terms of political voting patterns.

Bob Hutchinson, writing in a recent issue of *America*, a Jesuit publication, noted that the issues are not so clear cut when one must pick a candidate who will do the greatest good—or the least harm.

"The question is not simply do we save life or destroy it," Hutchinson wrote. "If only ... it were that simple. It is the horrible curse of doctors and politicians and police that the question is rather: Which life do we save? These are value judgments, judgments we as human beings should not have to make—but make them we must. The choices are forced upon us. As the New Testament shows, washing one's hands of moral responsibility is an empty illusion: Someone still dies."

Hutchinson, of Tacoma, Wash., added: "The drama of politics is not a morality play. It is, rather, the agonizing, uncertain, half-blind effort to choose lesser evils—which means, given the savagery of our world, bartering in the most ethical way possible in human life."

THE USCC, in its recent update of its 1979 Political Responsibility: Choices for the 1980's statement, while reasserting its support for the pro-life abortion stance, added several other issues that had not appeared before and reiterated its caution for Catholics to avoid becoming too im-

mersed in a narrow range of issues so that a religious voting bloc is formed.

If human life is to be bartered, then politics must be seen, according to Hutchinson, as "less a moral crusade for the spiritually superior and more the ugly, necessary task it is." What, then, are Catholics to barter in 1984?

One of the groups involved in a growing political ministry that is seeking to effect not only legislation but Catholic perception of the issues is Network, a Catholic social justice lobby founded by 47 Sisters in 1971.

Generally, Network describes its function as one of attempting to influence Congress "to enact laws protecting human rights at home and abroad, providing economic justice for the poor and the powerless, and ensuring world peace." More specifically, its political agenda calls for nuclear arms control, decreased military spending and decreased military assistance, corporate responsibility and accountability, passage of the Equal Rights Amendment, broad-based employment opportunities, expansion of human needs programs, and increased vigilance for human rights violations at home and abroad.

ONE ISSUE that does not appear is abortion.

At a recent Network election workshop sponsored by the Association of Religious of the Indianapolis Archdiocese (ARIA), the moderator for the program, Ruth Neiland, an issue writer for the Washington-based group, became involved in an exchange with a participant over why abortion is not addressed by Network. Neiland, allowing that this issue comes up repeatedly at Network-sponsored functions, said that Network does not include abortion as part of its efforts because "abortion is covered by other groups within the USCC."

Providence Sister Nancy Brosnan, state coordinator for Network, said that there is

no friction between pro-life groups and Network, and that Network is trying to avoid "a duplication of efforts and issues. We also do not target hunger issues. It is just that some pro-life people see abortion as the bottom line: If you cannot fight for that, you cannot fight for anything."

Sister Nancy admitted that Network's peace efforts are a duplication of USCC efforts, but added that "this is a more pervasive issue. It touches everybody. Abortion affects a certain segment of society. It does not affect everybody. Abortion is an emotional issue that some people, in good conscience, have already resolved."

NETWORK'S ISSUES are determined by referendum of its membership, and are confined to the ones mentioned so as not "to spread ourselves too thin," Sister Nancy added.

She said that abortion is a viable issue, but that other groups are handling this concern. "But people aren't being touched in the areas of peace, economic justice, disarmament and human rights," which Network is attempting to do, she added.

To make their social justice lobbying efforts more effective in Congress, Network has occasionally joined forces with Protestant and Jewish groups, some who do not support the USCC position on abortion. Sister Nancy said that, although this may be so, these coalitions have aided immeasurably in broadening legislative support for Network's social justice interests.

Sister Nancy Sylvester, national coordinator for Network, in a recent letter to Network members, wrote: "We know that the way to make significant change is to work in coalition with other groups." She said that in 1978, Network joined Protestant and Jewish groups to establish the Religious Committee for Salt II, and, prior to that, joined other groups to form the Religious Committee for ERA.

A political reality is that Network would not be as effective if abortion were one of its stated issues. While Network members may agree in principle with pro-life groups, they feel that social justice—preserving and bettering the life at hand—is more important at this time, and that by embracing a pro-life stance, they would lose any influence in the social justice realm.

A reordering of national priorities is needed, according to Network, in order to promote economic justice (full employment or a guaranteed adequate income

for those unable to work), and to ensure adequately funded essential human services to combat increased poverty and unemployment, reasonable and reduced military spending, immediate disarmament and arms control to avert nuclear war, reduced military intervention (which is seen as a form of neo-colonialism by encouraging Third World countries to invest their limited resources in American military hardware), and social justice at home and abroad, particularly as it affects women and minorities.

Network, as any other organization that enjoys tax-exempt status, cannot endorse candidates. They can—and do—prepare voting records, locally and nationally, so that voters can see how incumbents have voted—or how candidates have indicated their support or opposition—on Network's social justice concerns in legislative action.

Two such lists were provided at the recent Network workshop, one on house incumbents Phil Sharp (2nd district), Dan Burton (8th), John Myers (7th), Lee Hamilton (9th) and Andy Jacobs, Jr. (10th). Another list indicated the voting record of Indiana's senators, Richard Lugar and Dan Quayle, although neither is up for election this year.

Another national voting record of the Democratic presidential hopefuls and of President Ronald Reagan has been prepared by Network in conjunction with Jobs With Peace Campaign, an organization opposed to increased military spending at the expense of domestic programs.

The problem is that Cardinal Bernardin's "seamless garment" is no more obviously torn than in reviewing the voting records. Those in Congress who support the social justice agenda rarely support, legislatively, the Right to Life plank of the USCC. If Catholics are being encouraged to avoid single-issue bloc voting, how are they to make political decisions?

Hutchinson recognized the dilemma. "Responsible Catholics, who wish to effect social and political change, should stop chasing the illusion of innocence ... and begin the more difficult, lonely, conscience-riddling task of moral and political compromise."

"Ethical political involvement consists, not in refusing the horrible choices that politics forces upon us, ... but in plotting a middle path between idealists who have too many illusions and realists who have too little conscience."

(Next week: Right to Life in a state of flux)

Archbishop Hunthausen removes his imprimatur

by Cindy Wooden
NC News Service

Archbishop Raymond G. Hunthausen of Seattle has removed his imprimatur from the book "Sexual Morality," by Sulpician Father Philip S. Keane, at the request of the Vatican's doctrinal congregation, the archbishop announced April 24.

A statement by the Archdiocese of Seattle said the Vatican Congregation for the Doctrine of the Faith informed the archbishop that "an imprimatur is to be granted only to those works which completely agree with official church teaching."

"I am bound in conscience to withdraw

my imprimatur from Father Keane's book because it does not meet the necessary requirements as these are presently set forth by the congregation," Archbishop Hunthausen said.

The imprimatur is an official declaration that a book is free of doctrinal or moral error, but does not imply that the person giving the imprimatur agrees with the contents, opinions or statements in the book.

The Vatican congregation's request was the second made public since April 16, when a similar action was announced against the book "Christ Among Us," a top-selling catechetical work published by Paulist Press.

Father Keane's book, which first appeared in 1977, also was published by Paulist.

Archbishop Hunthausen said he had communicated his decision to Paulist Press and asked that his imprimatur be removed from future printings.

Donald Brophy, managing editor of Paulist Press, told NC News the publishing company has received a letter from Archbishop Hunthausen and has written him "assuring the archbishop that we will comply with his request."

However, Brophy said, Paulist Press was "puzzled" by the Vatican's most recent action. He said Paulist has not been notified of "specific areas" in the book with which the Vatican disagreed.

"We have received no complaints, not a single letter complaining about the book," Brophy said.

Archbishop Hunthausen gave his imprimatur to the book while Father Keane was a professor of moral theology at the

Seattle archdiocesan seminary. Father Keane now is a professor of theology at St. Mary's Seminary in Baltimore.

Brophy said that since its first printing, "Sexual Morality" has sold 28,000 copies. He said the book has been reprinted several times, but not revised.

By comparison, "Christ Among Us" had sold 1.6 million before its imprimatur was removed.

Archbishop Hunthausen said his imprimatur was given to "Sexual Morality" with the understanding that while parts of the book "departed from official, non-defined teaching" of the church, the author had met the following requirements:

—He had written within the mainstream of the Roman Catholic tradition;

—He had not denied defined dogma;

—He had showed respect for official church teaching and for the magisterium (the church's teaching authority), and

—He had indicated adequately any official teaching from which he departed.

his heart to him, how could the love of God be living in him?"

Do candidates support changes in Indiana law to provide assistance to intact families? (Aid to Families with Dependent Children primarily supports only one-parent households.) Do they support statewide standards of eligibility and assistance for poor relief (township trustee aid)?

► Federal issues: Archbishop James A. Hickey of Washington, D.C., said: "We have an obligation to influence the public

Father Keane wrote in the book's preface that his "basic position is that the Roman Catholic tradition does have a very worthwhile viewpoint on human sexuality. At the same time, the Roman Catholic tradition on human sexuality is impoverished because of certain historical distortions."

He continued, "Thus, the approach of this book will be neither to abandon our traditions on sexuality nor simply to repeat past formulations uncritically. Instead, the Roman Catholic tradition on sexuality will be seen as a living tradition, ever open to better expression."

A 1978 review of "Sexual Morality" in NC News written by Jesuit Father John R. Conner, professor of moral theology at Loyola University of Chicago, said the book "remains with the traditional meaning of sex but does not find conduct that deviates from this meaning immediately immoral. It constitutes ... ontic evil. This evil becomes immoral only if the act is placed without a proportionate reason."

ICC urges (from 1)

order—to evaluate national goals and policies in light of the deepest values cherished by the Catholic community."

Do candidates for national office support efforts to protect the life of the unborn? To protect handicapped infants from fatal neglect? Oppose funding for experiments on the unborn and newborn? Oppose increases in military spending at the expense of meeting the needs of dependent citizens? Do candidates' expressions of peacemaking agree with the bishops' peace pastoral?



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SMILE! SMILE!—Among the festive members of St. Catherine's 75th anniversary celebration are the members of the parish's choir (top two photos). Zita McKay is the director (second from left in top photo). Mrs. Ralph (Elizabeth) Jansen (far right in third photo down) has been a member of the parish since 1944. She and her family seem to be enjoying the occasion while other parishioners in the bottom photo look over a wall of older parish photos. (Photos by Father Tom Widner)

NCEA looks at values of Catholic schools

by Stephenie Overman

BOSTON (NC)—Catholic educators who came to the 81st annual National Catholic Educational Association convention in Boston learned about the effectiveness of their schools, their values and their role in educating for peace.

The approximately 15,000 educators who attended the April 23-26 convention heard several reports on the needs and achievements of Catholic secondary schools, the values of Catholic school teachers and how effective Catholic schools operate.

In keeping with the convention theme, "Freedom Our Heritage—Peace Our Challenge," they also heard talks on nuclear disarmament, on peace education in the classroom, and on the U.S. bishops' 1983 pastoral letter, "The Challenge of Peace: God's Promise and Our Response."

Jesuit Father Robert F. Drinan told the NCEA participants that he has a vision of Catholic teachers and students leading a "moral revolution" to bring world peace and nuclear disarmament.

Father Drinan, former congressman and now law professor at Georgetown University in Washington, said Catholic educators must "reorient their curriculum, reshape the thinking of their students and bring forth a new generation of citizens who think with the church in its anguish for humanity" so that the foreign policy of the United States changes "to conform to the principles of basic morality."

FATHER DRINAN and Michael Novak, resident scholar at the American Enterprise Institute in Washington, spoke April 24. Novak emphasized the importance of systems in achieving justice and peace and praised the "noble experiment" of democratic capitalism.

Educators face the challenge of encouraging students' optimism that nuclear war is not inevitable, Sister Loretta Carey, a member of the Sisters of Our Lady of Christian Doctrine, said at a NCEA seminar April 23.

Sister Carey, director of the Fordham University-NCEA Center for Education for Justice and Peace, said young people believe "one person can't do anything" to stop nuclear war.

While children should know that such feelings about an individual's inability to stop war are accurate, children also should be informed that "people working together can make changes," she said.

Benedictine Sister Joan Chittister said April 25 she believes Catholic education should challenge people to become active champions of justice and peace in a world afflicted with sexism, racism and militarism.

Sister Chittister, chairwoman of the task force on peacemaking for the Leadership Conference of Women Religious, said that before Catholic educators can teach others about peace

they need to teach themselves new role definitions and new standards of living, to form new military, foreign and economic policies.

AUTHOR AND humanitarian Jean Vanier said that to be peacemakers, educators must begin with an acceptance of the little differences which divide communities.

Instead of just talking about the big issues and causes, people need to know that a way to work for peace is "to live with difference" and do little things.

Vanier also spoke to the educators April 23 on loneliness, the need for love and his work with mentally handicapped people. Vanier is the founder of L'Arche communities in which small groups of people live with the handicapped.

A study of Catholic school needs and achievements, funded by the Ford Foundation and conducted by Search Institute, found that it is a myth that Catholic schools are highly selective and admit mostly white upper-middle-class students.

The study found that 65 percent of students come from families with less than \$30,000 annual gross income and that 18.5 percent of the students are members of minorities. Thirty-five percent of the schools admit all ninth-grade applicants.

Also, 20 percent of the schools said they accept students expelled from public schools for disciplinary reasons and 18 percent said they take students expelled for academic reasons.

CATHOLIC SCHOOL teachers appear to make less money than their public school counterparts but a slightly higher percentage of them have advanced degrees, according to the study.

Michael J. Guerra, executive director of the NCEA secondary school department, and Peter L. Benson, director of research for Search Institute, presented the preliminary report on the "National Portrait of Catholic Secondary Schools" April 24.

Benson also presented results of a study profiling Catholic high school teachers' personal values, religious commitments and perceptions of their roles in the schools.

Teachers, especially lay teachers, often have a hard time "talking God," even though nine out of 10 hold basic Christian beliefs, Benson said. Many lay people "are laid back about acting on their concern. . . . We have to help lay teachers see the importance of their roles as religious educators."

About 1,100 teachers at 42 schools were questioned. Seventy-three percent of those surveyed are lay teachers, 27 percent are members of Religious orders.

Anthony S. Bryk and Peter B. Holland found that schools are maintaining their commitment to values but that they face new problems of money and organization.

Bryk, an associate professor at Harvard University, and Holland, a Harvard research associate, presented "A Study of Effective Catholic Schools: Implications for the Future" April 23.

Financial pressure, which could cause schools to double their tuition by the end of the decade, is caused by the declining number of Religious teachers and the schools most at risk are those in inner city areas, they said.

Also, in most schools administrators are Religious but lay people make up the majority of the staff and Holland called for staff restructuring so that lay people have more opportunity for leadership.

An NCEA Data Bank report said there are 31 fewer Catholic schools in the United States this year than in 1982-83, the smallest decline since the 1960s. The report also found an increasing number of non-Catholic and minority students.

President Reagan, in a telegram April 24, pledged to the educators that he will work for peace and the eventual elimination of nuclear and chemical weapons.

Jesuit says priests must speak out

NEW YORK (NC)—Priests should stay out of politics, but they must speak out against injustice even if it brings accusations that they are becoming political, the Jesuit superior general, Father Peter-Hans Kolvenbach said in an interview with CBS-TV.

"The priest has always to be the witness of the heart of the matter," said Father Kolvenbach, elected to head the Society of Jesus last September. "And the heart of the matter is the conversion of our hearts."

Father Kolvenbach was interviewed by CBS correspondent Charles Collingwood for an Easter program about the Jesuit-run Gregorian University in Rome. Because of the breadth of his comments, CBS decided to produce a separate half-hour program which it released to affiliates April 29.

Pamela Ilott, CBS vice president for religious and cultural programs, said she

thought this was the first time Father Kolvenbach had granted a television interview. She said CBS had never obtained a comparable interview with his predecessor, Father Pedro Arrupe.

Interviewed on a rooftop with the dome of St. Peter's Basilica in the background, Father Kolvenbach talked about problems in the Middle East, where he formerly served, the future of the Jesuits and other issues, as well as the controversy over priests in politics.

"You can be sure the Gregorian is not preparing political leaders or members of Parliament," Father Kolvenbach said.

The main reason the church does not want a priest to become involved in politics is because a priest must serve as a "minister of reconciliation" for all of humanity, the Jesuit superior said.

"As a politician, he has to choose one

part and then to be against another part," he said. "That can be very strongly, that can be very weakly, but it will always be one against another. That is the fate of politics."

At the same time, Father Kolvenbach said, the mission of the Jesuit order is to get involved in non-religious areas. "Where Christ is absent we are to announce the Gospel," he said.

"We know that it's a difficult mission, that it's a delicate mission that will not always be understood, even in the church itself," Father Kolvenbach said. "But that is the mission we have received, and for this mission the Society was founded."

Despite the risks of misunderstanding, he said, the priest should speak out where there is injustice while remembering that the crux of the matter is conversion of the heart.

Changes in curia show trend toward internationalization

by Father Kenneth J. Doyle
An NC News analysis

VATICAN CITY (NC)—One result of the curial changes announced by Pope John Paul II on April 9 is a greater internationalization of the church's highest administrative posts.

The new appointments increase by three the number of non-Italians in the top posts.

There are 22 key Vatican positions: heads of congregations, secretariats, church tribunals, and the major commissions and councils including those on the laity, international justice and peace, canon law, social communications and family.

After the pope's reshuffling, 16 of those 22 spots are filled by non-Italians. One of the most important posts, prefect of the Vatican Congregation for Bishops, has been given to African Cardinal Bernardin Gantin. He is the first black to head a Vatican congregation and the first non-Italian to head the congregation for bishops.

In spreading the top Vatican jobs among bishops of different nations, Pope John Paul II continues a trend begun by Pope Paul VI.

In 1962, the year in which the Second Vatican Council began and the year before Pope Paul VI was elected to the papacy,

there were 16 key Vatican posts. Only four were held by non-Italians.

In 1978, the year Paul VI died, new directions established at the council had increased the number of pivotal Vatican posts to 20. Of those 13 were held by non-Italians. Now the number of non-Italians has jumped to 16 out of 22.

THE APPOINTMENT of Cardinal Gantin indicates the increasing papal importance given to the church in Africa, the fastest-growing region in terms of church membership.

Ten years ago, Africa had 39 million Catholics. Now the figure is 66 million, more than 12 percent of Africa's population. What was once considered a missionary offspring has grown to new stature and become a full partner in the life and work of the church. Nigeria has the world's largest Catholic seminary.

Cardinal Gantin is a native of the former French colony of Dahomey, now called Benin. Another prominent Vatican figure from French-speaking Africa is one of the pope's two personal secretaries, Msgr. Emery Kabongo, a native of Zaire. He was appointed in 1982.

For his new appointments, the pontiff dipped also into English-speaking Africa, tapping a member of Nigeria's Ibo tribe, 51-year-old Archbishop Francis Arinze of

Onitsha, named pro-president of the Vatican Secretariat for Non-Christians.

As head of the congregation for bishops Cardinal Gantin becomes one of the most powerful persons in the church, on a level below the pope and Vatican Secretary of State Cardinal Agostino Casaroli.

CARDINAL GANTIN'S job is to oversee the appointment of the world's Catholic bishops, except for those in missionary territories and in Eastern churches. If he follows the procedures of his predecessor Cardinal Sebastiano Baggio, he will hold lengthy individual meetings with the pope three or four times a month.

The growing strength of the church in Africa is not the only reason for Cardinal Gantin's appointment.

"You cannot call Gantin's appointment a total surprise," said a U.S. priest working in the Curia. "The pope knew him well, from the cardinal's work at justice and peace, and has long recognized his capabilities."

Cardinal Gantin had been president of the Pontifical Commission for Justice and Peace since 1976.

Cardinal Gantin also offers another dimension, a chance for the pope to make a statement about the universalism of a church which has no racial barriers.

Archbishop Arinze's appointment to the non-Christian secretariat denotes another growing trend in curial appointments, that of naming people currently working as resident bishops.

ALSO ILLUSTRATIVE of this trend are Archbishop Dermot Ryan of Dublin, Ireland, new head of the Vatican Congregation for the Evangelization of Peoples, and Cardinal Roger Etchegaray of Marseille, France, the new president of the justice and peace commission.

These appointments offer the possibility

of fresh approaches based on recent pastoral experience. The pope also mixed these appointments with promotions of other men having long experience in Vatican administrative posts.

A key factor in the latest appointments is the expanded role given to Secretary of State Cardinal Agostino Casaroli. He now also represents the pope in all matters pertaining to the temporal affairs of Vatican City.

Vatican sources see this as evidence of the pope's desire to dedicate himself more to his spiritual and pastoral work—such as audiences, talks, and pastoral visits in Italy and abroad—which he sees as the heart and soul of his role.

At present, even commonplace matters as the issuing of new Vatican stamps or coins must reach the pope's desk for approval. Although Cardinal Casaroli had already been delegated to exercise some of the pontiff's temporal powers, such as meeting with Vatican workers who were seeking wage increases, his new appointment formalizes his position as the pope's chosen delegate.

The expanded role for Cardinal Casaroli also focuses attention on an U.S.-born Archbishop Paul Marcinkus, head of the Vatican bank and pro-president of the governing body of Vatican City. In effect, the archbishop is the day-to-day "governor" of the 108-acre nation.

Cardinal Casaroli's previous responsibilities as president of the commission of cardinals supervising the temporal operations of Vatican City were lifted in the new decree and given to Cardinal Sebastiano Baggio, retiring head of the congregation for bishops.

In one sense, Archbishop Marcinkus' position has not changed at all but he now has Cardinal Baggio as his immediate overseer.

Vatican sources say that Archbishop Marcinkus has been assured that he should continue his functions as "governor."

As for his position as head of the Vatican bank, Archbishop Marcinkus' role does not seem to change because of Cardinal Casaroli's increased temporal powers. For years, the chain of command has provided for the Vatican bank to report to the Secretariat of State.

Another significant fact about the new appointments is that the pope accepted the resignations of cardinals from posts for which their five-year terms had expired: Cardinal Baggio as head of the bishops congregation; Cardinal Agnelo Rossi as head of the evangelization congregation; Cardinal Opilio Rossi as head of the laity council; Cardinal Eduardo Pironio as head of the Religious congregation; and Cardinal Gantin as head of the justice and peace commission.

The only exception was Cardinal Johannes Willebrands, who has been since 1969 the prefect of the Vatican Secretariat for Promoting Christian Unity. He will become 75 in September, the age at which he would be required to submit a letter of resignation.

In Pope Paul VI's reform of the Curia in 1967, submission of resignations was stipulated at the end of five years in a curial post. Until now, that had been regarded as a formality and office-holders were regularly reappointed.

The April 9 appointments show that Pope John Paul is inclined to believe that limited terms are best.

Religious call for sharing of world resources

ROME (NC)—Representatives of the world's more than 1 million men and women Religious appealed for a more just distribution of the world's resources, in a statement from Rome April 27. "We are convinced that peace will be created only when there is a just distribution of the earth's resources," said the statement. It was issued at a press conference by members of the Commission on Justice and Peace of the International Union of Superiors General, which represents women Religious, and the Union of Superiors General, which represents men Religious.

WASHINGTON NEWSLETTER

Church taking new look at ERA

by Liz Armstrong

WASHINGTON (NC)—Already in trouble with many pro-life groups because of a perceived link to abortion, the proposed Equal Rights Amendment is also raising red flags on other issues in the eyes of some Catholics and evangelical Christians.

After a lengthy debate among Catholic groups and individuals—some of whom have opposed it while others, including some bishops, have backed it—the ERA now is the object of more in-depth scrutiny by a new ad hoc committee of the National Conference of Catholic Bishops.

The NCCB has never taken a position on the ERA itself.

In 1978, though, what was considered a pro-ERA statement by the Bishops' Ad Hoc Committee on Women in Church and Society was squelched by the bishops' Administrative Committee, the same panel that decided this year to set up the ad hoc ERA committee.

The NCCB also warned in April that

unless anti-abortion language is added to amend the amendment so that ERA is not construed to mean the right to abortion, "the conference will have no alternative but to oppose ERA because of the serious moral problems this will present."

An anti-abortion rider, drafted by Rep. F. James Sensenbrenner R-Wis., is backed by the bishops.

For a long time, proponents of the ERA, including members of the hierarchy, disputed an automatic link between the ERA and abortion rights.

In 1980, for example, Bishop Michael McAuliffe of Jefferson City, Mo., speaking as an individual, told a Missouri legislative hearing that the ERA would not affect abortion because men cannot become pregnant and the ERA would affect only those activities and concerns men and women share.

But the debate is changing, following a recent Pennsylvania court decision in which the judge invoked that state's ERA as grounds for rejecting laws against state-funded abortions.

The key portion of the ERA reads: "Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex."

Sensenbrenner's measure would add the statement, "Nothing in this article (the ERA) shall be construed to grant or secure any right to abortion or the funding thereof."

Network, a national public interest and lobbying group of Catholic nuns and lay people, has supported the ERA for more than a decade. Its national coordinator, Immaculate Heart of Mary Sister Nancy Sylvester, said Network is still on the record backing a "clean" amendment—without any riders attached—but will reconsider that position in light of the Sensenbrenner proposal.

However, some Catholic officials indicate that even if the Sensenbrenner amendment is attached to the ERA, serious problems may remain.

According to Msgr. Daniel F. Hoye, NCCB general secretary, questions about the ERA extend beyond abortion to issues

of education and charitable organizations as well. "There's increasing concern that we're into very murky waters," he said.

Archbishop John L. May of St. Louis, NCCB vice president, named to head the ad hoc committee, concurred that while abortion is the major ERA-related concern, it is not the only worry.

If the ERA is part of the Constitution, questions could be raised about all-boys' or all-girls' schools, he said. A related issue is whether such schools' tax exemptions could ever be withdrawn on the grounds of violating the ERA, he added.

Even "the question of a seminary that did not enroll and train women for the ministry" could arise, he suggested.

Archbishop May and the NCCB have not yet said the ERA poses these specific problems. What they are saying is that the NCCB will study the ERA to see if these issues could come up.

There is precedent, if narrow, for disallowing tax exemptions to schools on the grounds they discriminate.

In the Bob Jones University case, the Supreme Court ruled in 1983 that the government was within its rights to withdraw a school's tax exemptions for racial discrimination, even if discrimination is based on religious beliefs.

But Susan Deller Ross, Georgetown University law professor, said the Bob Jones case involved tax law and the acceptability of a government decision to withdraw a tax exemption, not a constitutional question as such. She said she doubts the ERA would threaten private organizations.

Catholics are not alone in their concerns about the ERA.

The National Association of Evangelicals, in its 1984 convention, opposed the ERA because of the abortion issue, the possibility women could be drafted, and the fear of loss of tax exemptions for schools which believe in separate male and female roles in ministry.

Given the continuing debate about what ERA would or would not do, the as-yet-unsuccessful amendment is not likely to find the road ahead any easier.



LIVING THE QUESTIONS

Removal of "imprimatur" confusing to many

by Fr. Thomas C. Widner

Scores of priests and religious educators were surprised by the announcement recently that Paulist Press has been requested to remove the "imprimatur" from its catechetical text "Christ Among Us." The work, a standard text used in convert instructions the past 15 years or so, will no longer be published by Paulist at the request of the Vatican's Doctrinal Congregation.

Most Catholics won't feel the impact of such a move. Most priests and religious educators will find some other text to use. Indeed, though the work was widely popular and perhaps still is in some regions of this country, many have moved on to other texts. One priest I know never found the book very useful, deeming it much too sketchy and inadequate.

But why was it withdrawn? All the Vatican congregation said was that the book was "unsuitable" as a catechetical text and should not be revised even with substantial corrections. This announcement seemed confusing since three revisions had already been made in the book at the Congregation's request in the book's 15-year history.



Of course, both books have been available for a number of years. It is a credit to the concept of collegiality that approval came first through the local bishop. "Christ Among Us" may be problematic for the Vatican as a catechetical text, but it does not necessarily mean it is spouting heresy. What the Vatican seems to be suggesting is that something in it could be confusing to potential converts.

There was a time in the history of the church when men might be burned at the stake for publishing works with which the Vatican might be in disagreement. That time is fortunately long past. A text like "Sexual Morality" is written for the scholar and requires the debate of other theologians and church teachers to decide whether or not the opinions it puts forth add to or detract from an understanding of church teaching. It is put forth in order to deepen the present understanding of church teaching. Sometimes it works. Sometimes it doesn't.

That's why it would be helpful for those who write and who teach to know what the specific objections to the books are. No one and nothing has been condemned in the process. But the process is a two way street. Theologians and catechists need to know why their efforts are rejected. The process is called dialogue and we are much better at it than we ever used to be. This is not the same thing as participatory democracy. It is just simply treating individuals as mature adults.

This week the congregation struck again and asked Archbishop Raymond Hunthausen of Seattle to withdraw his "imprimatur" from "Sexual Morality" a moral theology text by Father Philip Keane, a seminary professor in Baltimore. This considerably less popular work ("Christ Among Us" sold 1.6 million copies compared to the 28,000 copies of Keane's book which have been sold) will continue to be published but without the "imprimatur."

Some Catholics may be confused by all this. What does the "imprimatur" mean anyway? And what is wrong with these books?

Well, I don't think most Catholics will pay that much attention to the controversy. Indeed, the objections to the books might make a difference to scholars and to teachers but they might be too nuanced for the average Catholic. Part of the problem for scholars and teachers is that the Vatican hasn't said why the requests were made to have the "imprimatur" withdrawn.

Fifteen years ago that might have upset religious educators. The truth today, however, is that it probably doesn't make much difference whether the imprimatur is there or not. At least not in terms of whether or not those who care will read and study the books. What the "imprimatur" tells one is that a book contains no doctrinal errors. It does not mean the bishop giving the "imprimatur" necessarily agrees with all the opinions or ideas expressed in the book.

Several Religious question removal of Paulist text

People wonder how conclusions were reached about book

by Cindy Wooden
An NC News round-up
NC News Service

Religious educators in several U.S. dioceses reacted with surprise to the April 16 announcement that after 17 years Paulist Press was halting circulation of the book "Christ Among Us" at the request of the Vatican's doctrinal congregation.

Some questioned how the congregation came to its conclusions about the book, which the educators said was used for preparing catechumens to enter the Catholic Church, for high school religious education programs and in classes for people inquiring about church faith and practices.

The director of religious education for the Diocese of Steubenville, Ohio, Dominican Sister Matthias Sterner, said the book "must have some merit" because it "sparked so much learning and questioning over a 17-year period."

Several priests and religious educators credited the book with leading people to join the Catholic Church and become active members of a local parish.

Even the book's most vocal critic, Catholics United for the Faith, said the book was "the most widely used and therefore most influential catechetical text in the English-speaking world."

The CUF statement added "that for this reason it was first on the list of defective texts which CUF is trying to get removed."

The book, written by Anthony J. Wilhelm, has sold more than 1.6 million copies in four editions since it was first published in 1967.

CARDINAL Joseph Ratzinger, prefect of the Vatican Congregation for the Doctrine of the Faith, said the book was "unsuitable as a catechetical text" and said that even with "substantial corrections" it should not be revised and reissued.

Several religious educators were concerned by the Vatican's apparent reaction to CUF complaints without feedback from catechists using the book.

"I find it amazing that one particular group or organization could have such an influence while it appears that those of us involved in the education of adults throughout the United States have little or no influence," said Father John Norman, director of vocations for the Diocese of Salt Lake City.

After using the book for five years,

Father Norman said he has "seen new members of the church actively and enthusiastically involved in the local parishes. I have seen people strive to make the Gospel a part of their daily lives."

Referring to CUF complaints that the book was a "poisonous fountain of neo-modernist errors," Father Norman remarked, "Neo-modernism it is not; a vibrant and dynamic eclesiology it is."

Sacred Heart of Mary Sister Ann Walsh, director of religious education for the Diocese of Raleigh, N.C., said she wondered about "the Vatican congregation's responsibility to the catechetical community to wait 17 years before finally informing us" that the book was unsuitable for catechetics.

"IF THERE were such serious doubts about the book, why weren't those people working in the field contacted for feedback? The Vatican's action seems more like a reaction based on disagreement or dislike rather than a concerned response toward the catechetical community," Sister Walsh said.

Mercy Sister Jeanne Marie Kienast, director of religious education for the Diocese of Charlotte, N.C., said the book "certainly isn't contrary to what other theologians are saying."

Father Robert Coerver of St. Elizabeth Ann Seton Church in Plano, Texas, said he used the book in his basic doctrine classes. The book "gave a thorough presentation of the faith and provided an opportunity for people to probe the faith at various levels."

Every work "is going to have holes in it," he said, but "Christ Among Us" was "one of the best contemporary presentations of post-Vatican II theological thinking" available.

Father Ronald Lewinski, director of the Rite of Christian Initiation of Adults program for the Archdiocese of Chicago, said "pastors and catechists found the book to be comprehensive and popular in style and, so, suitable for catechizing new Catholics."

"But, most pastors and catechists would readily agree that the text has limitations like any catechisms and so they naturally supplemented the text with other material," he said.

However, Father Lewinski added, "too much concern over a catechism text could give the impression that becoming a Catholic Christian is simply an academic exercise."

Father Lewinski also said he hoped the doctrinal congregation would make its specific objections to the book available "so that we might all have a better sense of what is expected in the official teaching."

Father Joseph Felker, director of religious education for the Archdiocese of St. Paul-Minneapolis, said he too would like the specific Vatican objections in order to know whether or not the information people received from the text should be corrected through further classes.

Paulist Father Thomas Comber, pastor of St. Lawrence Parish in Minneapolis, where Wilhelm, a former Paulist priest, began working on "Christ Among Us," said the parish had been using the book for its initiation and inquiry programs and said a

parish committee will begin looking for other texts. Father Comber is also publisher of The Catholic Bulletin, newspaper of the Archdiocese of St. Paul-Minneapolis.

After using "Christ Among Us" for eight years, Father Thomas Hunstiger, pastor of Immaculate Conception Parish, Faribault, Minn., said, "I hope there is something to take its place because we've used it over the years with much success."

"That's really met our needs," he said. "We'll have to go back to the drawing board."

(Contributing to this story were Debbie Landregan in Dallas; Sister Lois Spear in Salt Lake City; Marianna McLoughlin in Raleigh, N.C.; Christopher Guntz in Chicago, and Matt Kane in St. Paul-Minneapolis.)

Pope says charismatics rooted in parishes

by John Thavis

VATICAN CITY (NC)—The mission of Catholic charismatic groups is based on their participation in local churches, Pope John Paul II told a group of charismatic renewal leaders April 30.

Also on April 30 the pope told 26 U.S. students, scheduled to be ordained deacons May 3, to "be men of prayer."

Speaking to 300 participants in the fifth international conference of leaders of the Catholic charismatic renewal, Pope John Paul said he interpreted their meeting in Rome and their choice of sacramental themes as "a decision to return to the sources."

"The church's mission is to proclaim Christ to the world. And you share effectively in this mission insofar as your groups and communities are rooted in the local churches, in your dioceses and parishes," the pope said.

"The church herself as a sacramental reality communicates the grace of the sacraments through the ministry of priests in the local churches," he added.

"It is at the sacramental heart of the church, and at the sacramental heart of your local churches, that your life as baptized and confirmed Christians can be ceaselessly renewed," he said.

The concentration on the sacraments, he said, was of great significance because "all your spiritual strivings must be directed to a personal encounter of each individual with the Lord, in the community of the church."

Openness to the Holy Spirit, the pope told the group, is "your strength and your special treasure, and you are striving to exercise it in different ways. But this gift from God is also a fragile treasure and one which you must make special care of."

"It is for this reason that your international meeting at the center of the church, at a time so strongly marked by the jubilee of the redemption, can be of decisive importance for the whole Catholic charismatic renewal," the pope said.

The pope also greeted 500 friends and relatives of 26 North American College students scheduled to be ordained deacons by U.S. Cardinal William Baum, prefect of the Vatican Congregation for Catholic Education, in a ceremony at St. Peter's Basilica.

"Ordination to the diaconate is a special call to serve God and his people," Pope John Paul said. "But it is also a unique invitation to grow more deeply in holiness. Be men of prayer, men who love God generously and single-heartedly."

POINT OF VIEW

Nativity scene decision gets mixed reaction

by Kevin C. McDowell

When the U.S. Supreme Court rendered its decision recently in *Lynch v. Donnelly*, the so-called "nativity scene case," general comment was favorable—to a point.

Chief Justice Warren E. Burger, writing for the majority, reversed federal district and appeals court rulings against Pawtucket, R.I. He stated that Pawtucket's maintaining a nativity scene as part of a general Christmas display did not violate the establishment clause of the First Amendment, as it applies to states through the 14th Amendment.

Pawtucket had included the nativity scene in a Christmas display for more than 40 years. The display was in a park owned by a non-profit organization and was located in the heart of the city's shopping district.

Chief Justice Burger based his decision on a number of practical observations rather than purely legal ones. He said that the separation of church and state is not an

absolute concept, and that the state must accommodate—not merely tolerate—all religions, without hostility to any.

He said that the framers of the Constitution did not intend a mechanical, absolute approach, but a realistic one, to determine whether any governmental activity actually established a religion or religious faith, or tended to do so. Indeed, the chief justice noted, the framers recognized that religion permeates American life; further, they—as Congress continues to do—employed chaplains to offer daily prayers.

THE CHIEF justice went on to note that daily congressional prayers no more advance religion than does government recognition of Christmas and Thanksgiving as national holidays or the exhibition of religious artworks in a government-supported museum.

The chief justice, though, did not refer to the nativity scene as such, but preferred the little-used (and presumably less offensive) term, "creche." The chief justice

ran afoul of favorable commentators by indicating that the creche, surrounded by reindeer, elves, a fat man in a red suit, snowmen, etc., served only a secular purpose, and is today less a religious symbol than a commercial gimmick.

Unfortunately, the chief justice's comment, which was more in the nature of an aside, accurately describes an illness that is infecting us all—and we have been encouraging it.

Enough has been said about the crass commercialization of Christmas, which has rendered the season virtually without meaning, a soulless vacation. We have stretched the season out so far that Thanksgiving is merely the last day before the Christmas season opens. Our music and symbols are so intertwined with commercial music and symbols, which profess no religious ideals whatsoever, that whatever meaning is left is confused at best.

But let us not stop there. Look what we're doing elsewhere.

THE CHURCH has never been a church of convenience. It has been the very inconveniences that we have endured, particularly in Lent, that have enabled us to understand better what faith is, what "church" means. And yet how do we prepare for Lent? By engaging in the self-indulgent, hedonistic spectacle known as Mardi Gras, hardly a worthy preparation for Easter, the pre-eminent holy day in the Christian faith.

And then there is St. Patrick's Day, a modern rite of Dionysus.

This year, St. Patrick's Day fell on Saturday. This was not convenient for

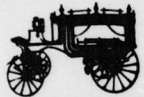
many, particularly those who like to leave work early on that day and carouse a bit. So official celebrations moved to Friday. Undeterred by the proscription against the consumption of meat on Friday, a number of Catholics ate corned beef, claiming a dispensation variously because they were Irish, knew an Irishman or heard from a friend that Father so-and-so said it was all right to do so. It's nice to know that the Irish heritage is honored by laxity and general inebriation. I'm sure St. Patrick would approve.

The chief justice may be right. We have reduced saints to pagan gods, religious symbols to trinkets and good luck charms, placed more emphasis on the gross national product than Christ's birth, and crawled into Lent with world-beating hangovers and an attitude that Lent is for some sort of physiological catharsis rather than spiritual renewal.

We haven't lost Easter yet, but if there is a buck to be made or mischief to be had, we will lose it, too, some day.

Perhaps we should insist on the mechanical, absolutist approach and force creches to be declared purely religious symbols and, hence, in violation of the establishment clause. We should withdraw the church a safe distance from these increasing secular affairs. The chief justice is right: this isn't advancing religion or religious beliefs at all. This evolving alliance between church and state is, quite the contrary, rendering our observances unholy and meaningless, not only to those outside the church, but to those inside as well.

The church must not become a marketing concept.



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TO THE EDITOR

Orr taking money from hungry

On May 31, 1983 by registered letter, I wrote Governor Robert Orr the following:

"The purpose of this letter is to call to your attention some problems of The Claver Center at 30th and Fall Creek. In February, 1982, The Indianapolis News took off on The Claver Center—a concoction of half truths, innuendos, questionings. So, the State of Indiana, Audit Division, has been giving us fits for over two years. The Audit Division has determined we owe \$69,000.00 tax. We do not have \$69,000.00. We gave everything away to charity. Why this (tax exempt) change after 40 years?

We developed scholarships, a charity program for poor families, paid medical bills, rents and utilities; thousands of dollars for Christmas baskets, alcoholism and substance abuse programs, 400 hot meals per week, food baskets to 75 families weekly, a nursery and kindergarten, youth and athletic programs. We help the police by fighting crime. We were able to build a first-class community center, a decent, attractive place for decent respectable people to come; a service rendered to churches and clubs.

Fifty percent of the Center's overhead must come from our Dollar-A-Week Club. My theology says taking a chance is not

intrinsically wrong. Now, your tax people have started a literal persecution. Your desk, Mr. Orr, is where the buck-passing stops."

The above letter was ignored by Governor Orr.

Now, as of April 1, 1984, Governor Orr's tax department has sent a \$100,488.00 tax bill to the Sheriff of Marion County with orders to collect it from the Knights and Ladies of St. Peter Claver. Attorneys tell us the Governor has the discretionary power to waive the tax. Governor Orr is taking \$100,000.00 worth of food out of the mouths of hungry people. And, what will he do with it?

The Indianapolis Star says there are 90,000 people in Indianapolis in the poverty classification. But Governor Orr's government does not need our help. We are reminded of the Hoover soup line. It took FDR to return our country to prosperity.

Among many other injustices: Why should we pay double taxation if we choose to send our children to a private or parochial school?

May 8 is a day for patriotism. It is the day we hire and fire our public officials. If you do not vote, you are not a good citizen.

Father Bernard L. Strange

Indianapolis

Moral leadership commended

They say God blesses a nation by the leaders it has. I think God has truly blessed this country by giving us a president who is willing to stand up for what is right.

I've never been able to appreciate the Catholic Church's position on abortion and the value of human life until I heard President Reagan speak out against abortion with such feeling and compassion for the value of life like the unborn; how an

aborted baby suffers agonizing pain in utter silence. If we cannot appreciate the value of life in such basic form, how can we value life at all?

I think President Reagan is to be commended for the moral and spiritual leadership he has given this country.

God Bless America.

Denis Eickholtz

Sellersburg

Deanery plans youth celebration

RUSHVILLE—The Connorsville Deanery will sponsor a "Youth Celebration" on Sunday, May 6 from 5 to 9 p.m. at St. Mary's Church here.

The celebration will begin with Mass at 5 p.m. The gathering will also feature the Covenant Players, an interdenominational group devoted to drama and founded in 1963, presenting a variety of dramatic as well as spiritual pieces.

Other activities include: games, cards, video-movies, an open gym, buffet and dance. "There's something for everyone," said Providence Sister Patricia Melton, director/coordinator of religious education at St. Mary's.

For more information about the celebration, call Sister Melton at 317-932-2588.

CORNUCOPIA

Spring signals time to hand out awards

by Cynthia Dewes

Academy Awards, Pulitzer Prizes, valedictorian selections, Ten Best or Ten Worst, Cutest Couple... spring has sprung, and it's annual reward time again. Prizes are handed out or denied. Classification runs rampant. Every imaginable aspect of our appearance, worth or achievement is put on a scale of one to 10 for all the world to see.

This is great fun if we don't take it too seriously. According to the papers, young people today are committing suicide, doing drugs and sleeping with strangers because of pressures (real or imagined) to measure up. Measure up to what? A lot of adult behavior is simply not worth imitating, so the kids should relax.

Fortunately for those of us over 40, threats to the self image were less traumatic when we were young. Some of us earned peer respect by prowess in cheer leading, football playing, back seat acrobatics at drive-in movies, or jittersbugging. Failing that, we settled for getting decent grades or being voted Best Apple Polisher. Nothing in our experience seemed to be worth agonizing over for a lifetime.

My favorite example of evaluating behavior within the proper perspective appeared in a small town newspaper some springtimes ago. Pictured on the front page was a fat man in bib overalls proudly displaying a gigantic mushroom which was described as the "biggest morel ever recorded in Morgan County." As intrepid mushroom hunter he had met and surpassed the local standard of excellence. No failure he.

At age five one of our sons owned a suit with an embroidered motto on the front which correctly summed up his value. It said: "B is for Best Boy." And he was (and is), despite loud disclaimers now and then from his sister and brothers.

Archbishop O'Meara's Schedule Week of May 6

SUNDAY, May 6—Confirmation, St. Margaret Mary Parish, Terre Haute, Mass at 11 a.m. followed with a reception.

—Confirmation for the parishes of St. Patrick and St. Ann, Terre Haute, to be held at St. Patrick Parish, Mass at 2 p.m. followed with a reception.

MONDAY, May 7—Confirmation for the parishes of Most Precious Blood, New Middletown and St. Peter, Harrison Co., to be held at Most Precious Blood Parish, Mass at 5 p.m. EDT followed with a reception.

—Confirmation, St. Joseph Parish, Corydon, Mass at 8 p.m. EDT followed with a reception.

TUESDAY, May 8—Confirmation, St. Bernadette Parish, Mass at 7:30 p.m. followed with a reception.

WEDNESDAY, May 9—New Albany Deaneary Catholic Youth Organization Banquet to be held at St. Joseph Parish, St. Joseph Hill, 6 p.m. EDT.

THURSDAY, May 10—Confirmation for the parishes of St. Michael, Greenfield and St. Thomas, Fortville, to be held at St. Michael Parish, Mass at 7:30 p.m. followed with a reception.

FRIDAY, May 11—Graduation Exercises, Roncalli High School, 7 p.m.



We are all "best" boys and girls. Some of us are more "best" than others in appearance, brainpower, caring, physical coordination, health, professional skills or whatever. It's appropriate and fun to recognize that, come springtime.

But there is also life after recognition, and our appointed task should be to see ourselves and others as "best" all the time. That's what mothers do. Maybe that's why their day also falls during this time of year.

check it out...

✓ The St. Vincent Wellness Center in Carmel will offer **Individual Nutrition Counseling Sessions** with registered dietitian Carmen Brining on Wednesday, May 9 and Tuesday, June 12. Preventing disease and maintaining ideal weight will be emphasized. \$35 fee. To make an appointment call 846-7037.

✓ The National Multiple Sclerosis Society Indianapolis Support Group will hold its monthly educational meeting featuring a speaker on Social Security Disability on Tuesday, May 8 at 7 p.m. in the Special Functions Room at Community Hospital. The MS Support Group will also sponsor a family pitch-in social dinner on Tuesday, June 5 at 6:30 p.m. at the 3rd Christian Church, 5220 E. Fall Creek Pky., N. Dr. Call Ruth Beaber 898-8834 after 5:30 p.m. or Steve Schurbrock 899-4135 for information.

✓ St. Vincent Wellness Centers will sponsor a **Well Woman Workshop on Pregnancy After 30** on Wednesday, May 9 from 7 to 8:30 p.m. at the Carmel Center. Fee \$5. To register, call 846-7037.

✓ A **Women's External Degree (WED) College Night** sponsored by St. Mary-of-the-Woods College will be held on Monday, May 14 at 7 p.m. in Room 208 of the Catholic Center, 1400 N. Meridian St. The WED program is an accredited program of independent study which allows mature women of any age or location to earn a college degree. Women interested in the WED information evening may call Avis Kress 786-3354 after 5 p.m.

✓ **Summer Camps for Boys and Girls** between the ages of 7 and 14 will be offered at St. Mary-of-the-Woods College campus the weeks of June 10-16, June 17-23, and June 24-30. Placement is still available in the latter two sessions and paid reservations will be accepted until May 25. For information contact the Director of Summer Sessions at St. Mary-of-the-Woods, 812-535-5149.

✓ St. Nicholas Youth Organization, 1644 Roosevelt Ave., will hold an Art Show and Auction for the benefit of inner-city young people beginning at 1 p.m. on Sunday, May 6. Works of famous artists, in several media, will be featured. Donation \$1.

✓ The Crisis and Suicide Intervention Service of Marion County Mental Health Association is seeking volunteers to serve six hours once per week taking crisis calls in their homes. Training classes for volunteers will be held on Tuesdays and Thursdays from 6:30 to 10:30 p.m. and all Saturdays during the month of June, beginning Thursday, May 31. For information call John K. Smith at 269-1569.

✓ St. Vincent Wellness Center will sponsor **National Fitness Tests** for the community during National Fitness Testing Week, May 7-11. From 4 to 7 p.m. five-part tests for flexibility, muscular and cardiorespiratory fitness will be given at the Carmel Center, 622 S. Range Line Rd. \$2 fee benefits the National Fitness Foundation.

vips...

✓ St. Vincent Hospital and Health Care Center recently honored in-service volunteers at an awards brunch.

Recognized for over 8,000 hours of service was Mrs. Daniel T. Hass. Service pins for more than 5,000 hours went to Mrs. John Kokos and Mrs. Jack Sullivan, while pins for over 4,000 hours were awarded to Mrs. James Hoodand Mrs. Robert M. Marks.

✓ Chuck Schisla, Director of the

Catholic Communications Center, has been appointed chairman of Mayor Hudnut's recently formed 12-member Committee for Religion and Sports. The Committee will represent the Indianapolis religious community in providing pastoral services and information to athletes and others involved in the city's amateur sports events.



JoAnn Teeters and Teresa Fanning

✓ St. Vincent Hospital Guild, Inc. recently honored Teresa Fanning, a member of Immaculate Heart of Mary Parish, for her 51 years of service to the Guild. Teresa joined the Guild in its founding year, 1933, and has been active

ever since. She is also president of Caritas, is a member of the Board of Directors of Catholic Social Services, remains an active charter member of Mary's Merry Mixers, a retired persons group, and serves other charitable and service organizations.



ENJOYING FESTIVITIES—Approximately 100 people attended the St. Paul Parish's St. Patrick's Day Can-Can Dance. Special guest, Father Howard Quinn (center), celebrated the Saturday evening liturgy and acted as judge of the limerick contest which was held at the dance. He is joined here by Fathers Joseph Kern (left) and Richard Lawler (right). Food collected at the dance was donated to the Ferry County Council of Agencies. (Photo courtesy Harriet Conner)

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.

Madison was an important port on the Ohio River in 1834. The following item was taken from the Madison Republican and Banner, newspaper of that city, which on Thursday, May 8, 1834, published volume 18, number 887.

We are requested to state that Robert Kinnear, of Lancaster township, is a candidate to represent this county in the next General Assembly of this state.

INDIANA STATE BANK
We learn that the stock in the branch at Lawrenceburgh has been taken up.

Quick as lightning—On Monday last we received the Western Sun. (Vincennes) of April 12, having not been quite one month on its passage. "No doubt can be entertained" says the editor "of the entire stock in this Branch being taken."

Married on Thursday the 1st inst. in this place, by the Rev. James H. Johnston, William Hendricks, Jr. Esq. to Miss Margaret Stapp, daughter of Gen. Milton Stapp.

THE QUESTION BOX

Why does church fight?

by Msgr. R.T. Bosler

Q I read your column about the Christian creeds and got mad at the church all over again. Instead of arguing over useless creeds, why doesn't the church disseminate Jesus' sole legacy: "Love one another"? I left the church—I take that back; the church left me when it forgot its mission. Christians bickering among themselves over non-essentials have not understood the church's mission. All Jesus said was, "Love one another." Are they afraid they'll be crucified if they do?

A Many times I have felt the way you do. I suppose every intelligent Christian has.

It's the human element in the church that sticks out like a sore thumb. How could such an organization, divided and subdivided, have survived almost 2,000 years



and still dare proclaim that it offers God's plan for uniting the human race?

Would you like to know what I do when I get down in the dumps about the church?

I pick up my favorite New Testament book after the Gospels, First Corinthians. There I find that the first Christians, the very ones converted by St. Paul, who saw the risen Christ, were quarreling among themselves and forming factions.

Paul wasn't unduly disturbed over this. He saw how God wrote straight with crooked lines: "God chose those whom the world considers absurd to shame the wise . . . so that mankind can do no boasting before God." (1:27-29)

And there I find that the teaching of the early church was not so simple and attractive as "Love one another" but "Christ crucified, a stumbling block . . . and an absurdity." (1:23)

Paul found in the crucifixion and resurrection of Jesus God's revelation of his own boundless love for us humans and our dignity and high destiny.

There's a lot of creed in that.

There was nothing new or unique about the advice to love one another. Paul saw the

not raised, then Christ is not raised, and if Christ is not raised your faith is worthless." (15:16-17)

There's a whole lot more there than "Love one another."

Along with such uplifting thoughts, I find the human organization very much in evidence. Paul gives instruction on setting up a church court to settle disputes, how to take up a collection, how worship is to be conducted and why women are to keep their heads covered.

The institutional church has always been part of the picture. Without it we would have no Bible; we would know nothing about Jesus and his message.

If we were living in some place like communist Poland, we'd recognize its importance more than we do here.

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

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FAMILY TALK

Divorced person needs understanding

by Dr. James and Mary Kenny

Dear Mary: I have tried to answer this question for young adults but they find my answer inadequate. Why are people not forgiving of divorced people? Why are they made to feel as outcasts? Even those who kill and steal can be forgiven.

Answer: Many people today feel that their own values about fidelity and marriage are being undermined as others divorce in ever increasing numbers. They feel that divorced persons weaken the

whole system by their failure to "play by the rules." Such persons might be very harsh in judging others who divorce.

This viewpoint regards divorce as the "easy way out," a position few divorced persons would agree with. As one divorced person remarked, "If you think marriage is hard, try divorce."

Reacting to divorce in a judgmental way is not likely to solve the issue. Much better is the special ministry to divorced persons which operates in most areas through the North American Conference of Separated and Divorced Catholics. (In the Indianapolis archdiocese, contact the Archdiocesan Family Life Office, Mrs. Valerie Dillon, 317-236-1596.)

Information about local groups can be obtained by writing the national office.

Essentially, how others judge divorced people is not so significant as how we ourselves act. Rather than asking, "Why are others acting in this way?" we should be asking: "How do I act? How should I respond to my divorced friends?"

Here are some starters.

1. Don't judge. When we hear that a couple is getting a divorce, the first reaction of many of us is to assign blame. "He is such a rat. No wonder she can't live with him." Or, "No one should have to put up with that awful woman."

No outsider can see deep into the hearts of their friends and relatives. As outsiders, assigning blame is beyond our capability and is none of our business. Don't judge.

2. Divorced people who are left as single parents have a difficult burden. They must handle the emotional upheaval of a divorce plus the physical and emotional demand of parenting alone. Support them. Include them when you entertain. Stay close enough to them to recognize their needs and offer to help with those needs.

3. Divorced persons who have remarried may feel shunned by their church-going friends. Perhaps they do not participate in official church liturgies. They still may have a great hunger for a spiritual life. Include them in your own worship and prayer life.

The only behavior toward divorced persons that we ought to be judging is our own.

Pastoral changed attitude, bishop says

NEW YORK (NC)—President Reagan and congressional leaders are speaking differently today about nuclear war because of discussion stimulated by the U.S. bishops' pastoral on war and peace, Bishop Roger Mahony of Stockton, Calif., said in an April 29 interview in New York. Bishop Mahony said that Reagan now seems much more willing to forgo deployment of nuclear missiles in Europe and development of the MX missile and said the pastoral played a significant role in the change. Bishop Mahony was in New York as first speaker in the fifth annual "Shepherds Speak" series at Brooklyn's St. James Cathedral. In the series bishops from throughout the United States address major issues at Sunday vespers between Easter and Pentecost.

Walesa pleased with church

MILAN, Italy (NC)—In an interview with an Italian Catholic daily, Polish labor leader Lech Walesa has said he is pleased with "the patience of the church" in Poland and said that "its road is the only one to follow." Walesa also praised Polish Cardinal Jozef Glemp of Gniezno and Warsaw and predicted that he would be "a great primate of Poland because he has all the necessary qualities."

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 872, St. Joseph's College; Rensselaer, IN 47778.)

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Rev. Msgr. William J. McCormack
National Director
G.P.O. Box 1950, New York, NY 10116

Natural Family Planning strengthens marriage

by Nona Aguilar

Does the use of Natural Family Planning (NFP) strengthen a marriage?

This seems to be the case. I pointed out in a previous column that only one respondent to questionnaires returned by 164 users of NFP had been previously married and divorced. This works out to an astonishingly low 0.6 percent divorce rate.

Why would the marriages of NFP couples be apparently stronger than most marriages? I suspect a number of reasons. One that I think is important is that the use of Natural Family Planning seems to actively enhance intimate communication between a husband and a wife. Good communication tends to forge a deeper love-bond between spouses.

An arresting interview with a couple married almost 15 years helped bring me to this conclusion. As this couple explained, when they married, they both wanted a large family—at least six children.

Barely two years after the wedding, the couple had two children in their first tiny, cramped apartment. They panicked. The wife went on the Pill.

Now here is the interesting part of the story. The wife stayed on the Pill for almost nine years. But for seven of those nine years, both spouses wanted to have another baby. Both of them.

And they never once talked about it.

Why didn't the husband bring it up? "I felt that if Louise wanted to have a baby, that she would bring up the subject," he said.

So why didn't Louise bring up the subject of having another child? "Jed knew I was on the Pill," she told me.

"I figured that if he wanted another baby, that he would bring it up. I didn't bring it up because I really didn't want to hear a 'no.'"

And so, for years, this young, articulate, attractive and normally forthcoming couple never shared their deepest feelings about a yearning they unknowingly shared: going ahead with their original dream of having a big family.

As time went on, the couple did discuss

one matter—their growing worry about the hazards of the Pill. After much discussion, the couple mutually agreed to try Natural Family Planning.

To Louise and Jed's surprise, the switch to NFP encouraged them to begin talking about things they had never discussed openly; specifically, their feelings about many aspects of their intimate relationship. Slowly, even painfully, certain things came to the surface. So much had been unsaid, unshared and had gone undiscussed over the years...

What brought so much to the surface? The "problem" of abstinence. "The word is in quotes because, as the couple explained it, the initial difficulty of abstinence gave way to a greater sharing of those previously private, undisclosed feelings and attitudes. "We actually began to look forward to abstinence," Jed told me. "It became our special time to really talk to each other. We missed having relations,

but at the same time, intercourse became secondary."

Slowly, cautiously, the communications lines began to widen during every abstinence phase. "It wasn't immediate; it took awhile," said Louise. And then it finally came out: "We were surprised to find out that for over half a decade each of us had been yearning for another little one to join our family!"

Both Jed and Louise agree that in some mysterious way their use of the Pill kept them from disclosing their deeper feelings. Things changed with NFP. "The more we talked to each other, the more we loved each other," said Louise. And the more spouses loved each other, the more willing they were to risk telling their beloved how each felt about something as momentous as having another baby.

It was a surprise beyond measure when each discovered that the yearning for another child was identically shared.

The couple's fourth baby was born last year. Jed and Louise are still talking. The subject? Having a fifth. I'll keep you posted.

How reliable are the new methods? Method use-effectiveness has proven to be 99 percent as used by almost 500 couples over a three-year period.

Where to obtain instruction: contact Mrs. Valerie Dillon at the Archdiocesan Family Life Office, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206, 317-236-1596.

Recommended reading—"The Joy of Being a Woman, and What a Man Can Do," by Ingrid Trobisch, 1975, \$2.25, Harper and Row—helpful for a husband in understanding his wife.

"Joy in Human Sexuality," by John and Nancy Ball, 64 pages, 95 cents, Liturgical Press—a positive statement about continence.



Special Thanks to the AAA '84 Parish Leadership

I wish to personally thank all of those who are supporting my appeal and especially those who have dedicated their time in a leadership role to help ensure this year's success. As my way of saying thanks, a Mass will be said in your name at our archdiocesan Cathedral.

+ Edward T. Chinn
Archbishop of Indianapolis

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Pope says suffering of children is great scandal

by Father Kenneth J. Dole

VATICAN CITY (NC)—The suffering of so many children in the world because of disease and malnutrition is "one of the great scandals of our society," said Pope John Paul II April 26 to 500 members of the UNICEF executive council.

"The scandalous imbalances which exist within our society are reflected in a

particular way amongst our children: While in one sector of our world children are suffering the lack of the most elementary human necessities, in other sectors children from the earliest age are being inserted into a society based on consumerism, possession and even waste," said the pope.

The pope spoke in English to the officials of UNICEF, the United Nations

Children's Fund, at a special audience at the Vatican. The officials were in Rome attending a two-week UNICEF conference.

Purpose of the conference was to find ways of saving the lives of the 40,000 children who die each day in Third World countries from malnutrition or disease.

To solve the problem, "rapid and concerted efforts" are needed, the pope said.

Pope John Paul called children a "precious treasure" which is "given to each generation as a challenge to its wisdom and humanity."

He linked the church's concern for children with the church's protection for the unborn.

"The church considers it a priority aspect of her mission in today's world to proclaim the value of each and every human person, especially those who are least able to defend themselves," he said. "For this reason the church will never cease to raise her prophetic voice proclaiming that human life must be respected and protected from the moment of conception."

The pope asked whether there was an "anti-life mentality" in many developed countries.

"Can one not detect a certain fear of the child, a fear of the demands of love and human generosity which the procreation and education of the child require?" the pope asked. "Do not love, generosity and self-giving belong to the noblest elements of life itself?"

"This anti-life mentality which has emerged in today's society," said the pope, "is very often a sign of the fact that people have lost faith in life, have lost sight of the most fundamental elements of human destiny."

Policies should be drafted to insure "that mothers be afforded all the necessary social protection and assistance during pregnancy and for a reasonable period of time afterwards" and that "mothers are trained to carry out effectively their role in the areas of nutrition and health education," the pope said.

The pontiff made an urgent appeal to families "to open their doors to children who need temporary or permanent care."



RECOGNIZED INDIVIDUALS—Catholic Social Services held its annual Recognition Luncheon last Friday honoring the many volunteers and workers who give so freely of their time and talents. The top photo features the outgoing 1983 board of directors who received plaques in appreciation for their service. They include (left to right): Father John Elford, Agnes Barrett, Judge Gerald Zore and (on top) Norman Hipskind. Not pictured is Gene O'Connor. Below, is a threesome who received service pins and includes (left to right): Sue Ley, associate director of Catholic Social Services, 10 years; Jo Hartman, associate director of Catholic Social Services, 15 years; and Judy Russell, director of Senior Companion program. (Photos by Susan M. Micinski)

THE SUNDAY READINGS

THIRD SUNDAY OF EASTER (A)

MAY 6, 1984

by Fr.
JAMES A.
BLACK

Acts 2:14, 22-28
1 Peter 1:17-21
Luke 24:13-35

Background: The theme for the readings of the Third Sunday of Easter is that the Lord is present in the lives of his people.

The first reading from Acts describes the boldness of Peter's preaching, as well as the continuing testimony of the early church about Jesus. This was due to the fact that the Lord was still with them in the presence of his Spirit.

In the second reading, the author of 1 Peter told his readers that it was because of Jesus that they had become believers. Jesus was actually present in their lives. They had been delivered from sin and death by the blood of Christ.

The Gospel recounts the story of the two disciples on the road to Emmaus. Jesus appeared and walked along with them, but they were restrained from recognizing him.

Later, as they stopped for the evening, Jesus broke bread with them. It was in the "breaking of the bread"—the eucharist—that they realized that Jesus was in their midst.

Reflection: Where do you go when you want to find the Lord? I suppose that depends upon where you've found him before, or where you look.

There are many places where we can find the Lord today. He's present in the eucharist, just as he was to the two disciples in the Gospel reading.

He's present in his word, proclaimed at Mass every Sunday. He's present when you read his word in your own home or in your Bible study group.

The Lord is present in prayer—he hears our needs and presents them to the Father.

He's there in the kindnesses of others.

And the Lord is present through the activity of his Spirit in so many unexpected ways that they could never be listed completely. Our God is indeed a God of surprises.

Some people seem to have a lot of trouble finding the Lord. Perhaps they'd be more successful if they'd be willing to do more of the things listed above.

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• May 1984 •

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Faith Today

Death in the family

By Patricia Davis
NC News Service

The phone was ringing with special insistency as I walked into the parish office one Monday morning in early March.

"I'll bet that's Mrs. Johnson," I thought as I hurried to the desk. "Who else would call at this hour?"

Now in her 80s, Mrs. Johnson was a lifelong parishioner. She knew everybody in the parish and made everyone's business her own. But staff and parishioners alike respected her and her care for the community.

That morning Mrs. Johnson's message was typically direct and particularly urgent: "Pat, I want you to visit some friends of mine because Lewis is dying. What time can you pick me up?"

A few hours later, as the two of us drove to a modest suburb, Mrs. Johnson filled in some details about the family. I'll call them the Hanks family here.

□ □ □

She had known the family for a long time and was an unofficial grandmother to them — as she was to many others. Somehow, years before, she had persuaded Margaret Hanks and the three children to be baptized; but they had remained uncatechized and rarely went to church.

Several weeks ago when Lewis was diagnosed as having terminal cancer, he too had been baptized. Now it was my job to prepare the family for his death.

My education and experience in nursing and theology were supplemented by intense silent prayer during the final few minutes of our drive.

Margaret Hanks' tearful, warm welcome eased my nervousness, and I soon found myself sitting at the edge of Lewis' bed, listening as he and Margaret told their story.

Lewis was thin and looked tired, but he did not really seem sick. And, he said, except for a growing fatigue, he felt fine.

Margaret picked up the conversation's thread. One morning in February Lewis was — uncharacteristically — too tired to go to work. When Margaret returned from her own job and found Lewis in bed, she insisted that he visit the emergency room of a nearby hospital. Several days of tests followed, and then the diagnosis: inoperable lung cancer.

Lewis was told he probably had about three months to live.

Our first conversation marked the beginning of a long and special friendship. I spent many more hours perched



When death approaches, the dying person is not the only one who needs to prepare, writes Patricia Davis. Through times of sickness and death, life goes on for the family of the person about to die. They need the faith and courage to face death, and the continuation of life.

at the corner of Lewis' bed learning to know and love the Hanks family.

Margaret and Lewis told me about their near divorce several years earlier, for example. They had fought to save a marriage which I now saw growing stronger with each passing, precious day.

I watched as the oldest child, a son on the verge of manhood, watched his father die. I saw the young man balance a desire for independence with new and heavy burdens.

I prayed with Lewis and his family. We remembered Jesus' promise of life in abundance and clung to that hope in the face of death.

I sat with Margaret at her kitchen table and talked for hours about arrangements for Lewis' death and beyond. No one in her family could bear to discuss funeral plans or what it would be like to be a widow at 40. But Margaret needed to look ahead to those realities.

A priest came to the Hanks' home to celebrate the sacrament of the anointing of the sick, and not long afterward Lewis was moved to a hospice.

Relieved of the physical burden of his care, some of Margaret's strength returned. Counseling was available for all in the family. At the hospice, Margaret and the children were able to be with their husband and father at any hour in a home-like setting, where staff, volunteers and the families of other patients offered constant support.

Lewis' pain was well-controlled. He remained alert, but the need for words decreased. Sometimes I just sat beside him, holding his hand.

He had already lived twice as long as expected when he returned to his home in September. And he would live two months longer.

□ □ □

Margaret's call came on a Friday evening. "He stepped over," she said. Several times that day Lewis had asked her if she were all right. Then, while Margaret and the children were sitting on his bed, talking and watching television, Lewis squeezed Margaret's hand and died.

Preparing for Lewis' funeral I felt sorrow, relief and genuine gratitude. It would not be hard to speak of the seed which dies in order to bring forth life, and to celebrate with joy.

In the courage and faith of these friends, I had already witnessed resurrection.

(Ms. Davis is a nurse, theologian and freelance writer in the Washington, D.C. area.)

Mourning the lost springtime

By Dolores Leckey
NC News Service

I was 4 when Aunt Jenny died. It is my earliest memory of death.

My father and his large family of brothers and sisters were all terribly saddened by the unexpected loss of their sister at the age of 42.

But what I saw as a small child was simply another family gathering, even a celebration in my grandparents' house. There were, however, some noticeable differences from other celebrations. People were eating and drinking and singing Irish songs, as my family always did at parties. But this time they were crying too.

In the living room was beautiful Aunt Jenny, surrounded by flowers and wearing a pretty dress with a white lace collar. I have never forgotten how cold and still she looked, like a stone worn smooth.

While that memory continued to live with me, I think that during childhood and early adolescence I didn't allow myself to think about death, my own or anyone else's.

Later, youth and the steady flame of hope continued to pull me toward my own life tasks. Marriage and children and work and community became the focus of my thoughts and prayer. Death seemed far away.

Then one day, a spring day filled with dogwood and azaleas and the almost heartbreaking newness which spring signals, it came to me: I wouldn't always be here for springtime. I recall crying out to God, "I cannot bear never to see or smell another springtime!"

For the first time, my own death registered as a distinct possibility. For some time afterward, the change of seasons regularly drew forth tears. I, like others, was grateful for the works of Dr. Elizabeth Kubler-Ross.

Her interviews with people who had been declared clinically dead and who "had come back to life" suggested a peaceful transition from this life to the next. Patients spoke to her about an embracing light and about the presence of an absolute love.

"Well," I thought to myself, "perhaps the light contains all the springtimes there are."

"The Dialogue," a book by St. Catherine of Genoa, a 15th century lay woman and mystic, provides depth to contemporary investigations into the afterlife. In the book, St. Catherine, a married lay woman, described

purgatory as a fundamentally happy state because the soul is becoming less ego-centered and steadily more God-centered. It is still growing.

There would be pain, she felt, but it would be the pain of growth, and thus accompanied by joy.

I too think the joys and the struggles of earthly life are not lost. I think that in some sense we take them along to the next stage of existence.

And I no longer mourn my lost springtimes. I think they will be there for me and for others, brighter and more fragrant than the present reality.

Now I am more conscious that each day of my life brings me closer to that moment of knowing. The issue is how to live out the measure of the days. Each day is a gift; each day offers opportunities to work honestly, to love concretely, to pray always.

If it is true that we die as we live, then perhaps daily efforts at conscious living will eventually lead us to the attitude described in Annie Dillard's "Pilgrimage at Tinker Creek." She says that at the end of life she hopes to be able to say to God, "Thank you for the great gift of life" rather than, "Please, not yet."

(Mrs. Leckey is director of the U.S. bishops' Committee on the Laity.)



Facing the executioner: Paul's letter from

By Father John J. Castellet
NC News Service

St. Paul's fate was hanging in the balance when he wrote to the Philippians from prison in Ephesus. Would he be released unharmed? Or would he be executed?

An ordinary person, faced with these alternatives, might be expected to ask prayers for his freedom. But Paul was no ordinary person. His reaction to the dilemma was a magnificent statement of the Christian attitude toward death.

"I have full confidence that now as always Christ will be exalted through me, whether I live or die. For to me 'life' means Christ. Hence dying is so much gain. If, on the one hand, I am to go on living in the flesh, that means productive toil for me — and I do not know which to prefer."

Paul goes on to say: "I am

strongly attracted to both: I long to be freed from this life and to be with Christ, for that is the far better thing; yet it is more urgent that I stay alive for your sakes."

It is not that dying was a pleasant prospect for Paul. It was evil, the ultimate evil humans face.

As Paul wrote in another letter, speaking of the ultimate victory of God over all evil: "Christ must reign until God has put all enemies under his feet, and the last enemy to be destroyed is death" (I Corinthians 15:25-26).

Speaking of the same ultimate triumph, the author of the New Testament book of Revelation wrote with typical imagery: "Then death and the nether world were hurled into the pool of fire, which is the second death... God shall wipe away every tear from their eyes, and there shall be no more mourning, crying out or pain, for the former world has passed away" (Revelation 20:14; 21:4).

Christians do not whistle in the dark, pretending that death is a fun thing to be taken lightly or laughed off. The prospect of dying is as terrifying for the Christian as for anyone else. But there is one big difference, an all-important one. For the Christian, death has meaning. Death is not the absurd final curtain rung down on an absurd play.

So, when Paul wrote to the Thessalonians, who were upset over the deaths of their loved ones, he had this to say: "We would have you be clear about those who sleep in death, brothers; otherwise you might yield to grief like those who have no hope."

Paul does not object to their grief. For grief is inevitable if one has a spark of humanity.

And grief is emotionally healthy in the bargain. Pent-up sorrow can be a time bomb. But Paul doesn't want Christians to

Learning to live with death

By Theodore Hengesbach
NC News Service

I recently read an article by a young Detroit Free Press reporter who described how he learned to deal with terminal cancer.

He said the most profound thing he learned was what it was like to be afraid: "afraid of the clock, afraid of the calendar, afraid of the day the doctors finally find trouble in a new place."

However, he also said the feeling that "I will always be afraid" did not paralyze him.

Instead it spawned in him "a last stand kind of strength." Living with the constant fear of death gave the young reporter a new awareness of life and a "heightened trust" in such fundamentals as his family and friends. With their support, he said, "the future seemed manageable" after all. The young man no longer could simply take life as it comes; instead, he began to appreciate the little things of life in a heightened way. His fear of death gave him the ability to live life instead of simply letting life

happen to him.

But not everyone reacts just the way this young reporter did.

Ronald Parent was the 45-year-old editor of Notre Dame University's alumni magazine when his illness was diagnosed as terminal in early July 1982. With stunning swiftness he died in August.

Parent seemed to have everything to live for. He had a close marriage for 23 years. He had seen his three children graduate from high school and go on to college. He had received professional recognition and awards for his journalistic accomplishments.

Yet, asked during his final weeks about his feelings on death, Parent replied: "I don't fear death at all...I've raised my family and have gone about as far as I can in my profession. I've lived a full life. I have no regrets."

His apparent calm in the face of death, it seems safe to say, didn't happen by chance. His "full life," as he called it, his life "with no regrets," surely couldn't have resulted from an attitude of "whatever will be will be." But, having lived life as responsibly as he knew how, Parent could accept death without fear.

For the newspaper reporter and the magazine editor, the reality of death led to a new appreciation for life itself. It caused each to reflect on what is really important and what responsibility one might have over life.

For the reporter, it led to a renewed commitment to living the events of every day in a fuller, more appreciative manner. For the editor, it led to a re-evaluation of his life and to the realization that his life had been satisfying and full.

Dr. Elizabeth Kubler-Ross, who has worked extensively with the dying, has documented how the acceptance of one's impending death usually comes only after a struggle. She says most people go through several stages in coming to terms with death.

Nevertheless, the famous physician thinks it is possible for people to accept death and to turn that acceptance into a more joyous life.

So, knowing that death is in my future can wake me up. It can alert me to the need to live with purpose, to be sensitive to the potentially glorious events that occur in each person's daily existence.

Lived that way, life can be managed, and life can be full, in the face of death.

(Hengesbach teaches at Indiana University, South Bend.)

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

FOOD...

...for thought

eventually they will come out of it," as they see others doing so.

After the three parents met, Stark again suggested Compassionate Friends and then drove the people to the first meeting. They agreed to go, he said, but then they "didn't understand what was going on." Only English was spoken at the meeting.

Then, with the aid of his Spanish-speaking wife, Stark set about seeing what could be done for bereaved Spanish-speaking parents through the Archdiocese of Miami.

Through their efforts, there is now a Spanish-speaking chapter of Compassionate Friends that meets at St. Brendan's Church in Miami.

Stark explained that the purpose of Compassionate Friends is to provide understanding and mutual support to parents when they lose a child. It's "a place where you can open up with other people. You're not alone," he said.

Since joining Compassionate Friends, the woman who used to come to the cemetery every day has found some solace, Stark indicated. Last Christmas, for the first time since her son's death four years ago, she was able to celebrate the holiday with her family.

Day after day for two years, Carlos Stark watched as the woman visited the grave of her 22-year-old son. A medical student with a shining future, the youth was electrocuted when he accidentally touched a live wire, explained Stark, vice president of Flagler Memorial Park in Miami, Fla.

Concerned about the woman, a nurse, Stark finally asked her if she knew anything about Compassionate Friends, a support group for bereaved parents. But "she wasn't ready then," Stark said.

Somewhat later, Stark encountered another grieving couple: the parents of a 25-year-old man, who shot and killed himself with his father's gun. As often happens in such cases, Stark said, the youth's father blamed himself for the death.

Distressed at the elderly parents' grief, Stark suggested to the first woman, the nurse, that she was in a unique position to help them, especially since she could speak to them in their native Spanish.

Stark explained that when one bereaved parent tells another, "I understand what you are going through," it is credible. Group support "can change lives," Stark thinks. People begin to realize "they are in a tunnel but that

...for discussion

1. What attitude should a Christian take toward death in your opinion? What is your attitude toward death?

2. Father John Castelot suggests that death is a hard reality for Christians, as it is for others. Do you agree?

3. In Father John Castelot's article, why was St. Paul's response unusual when his life was hanging in the balance in the Ephesus prison?

4. What does Dolores Leckey say was her reaction on first really becoming aware that she would die one day?

5. Do you think people are reluctant to think concretely about their own death? Why?

6. How did Patricia Davis help a parish family adjust to an approaching death? What did she learn from the experience?

7. Theodore Hengesbach tells of two men's attitudes toward their imminent death. How do the men differ? How are they similar?

SECOND HELPINGS

"Easter: A Wake-up Call for a Rise-and-Shine Faith," by Jesuit Father Gerald O'Collins. What difference does the resurrection make in life anyway? The author says that question, posed by a student years ago, stimulated him to draw some connections between the resurrection and a Christian's daily existence. For Father Collins: "Believing in the resurrection deeply affects both the way Christians interpret their personal experience and the kind of life believers wish to live for the future." (U.S. Catholic magazine, April, 1984. 221 W. Madison St., Chicago, Ill. 60606. Single issue, \$1.25.)

m prison

grieve like people "who have no hope."

Grief lightened by hope can be cleansing; hopeless grief is overwhelming, crushing.

What makes it possible for Christians to hope is their belief in the resurrection of Jesus, which Paul observes is the pledge and model of our own resurrection. Jesus' resurrection was not an isolated event, Paul says. Instead, Jesus "will give a new form to this lowly body of ours and remake it according to the pattern of his glorified body" (Philippians 3:21).

No wonder Paul can cry out triumphantly, almost defiantly: "O death, where is your victory? O death, where is your sting?...Thanks be to God who has given us the victory through our Lord Jesus Christ" (I Corinthians 15:55-57).

CHILDREN'S STORY HOUR

'Your brother will rise again'

By Janaan Manternach
NC News Service

Lazarus was dead. For several days he had been very sick. His sisters, Martha and Mary, did all they could for him. The village doctor could do no more.

Mary and Martha cried at Lazarus' bedside when he died. Their prayers for their sick brother apparently were not answered. He was dead.

The next day was a terrible day for Martha and Mary. They watched their neighbors place the body of their brother inside a small cave. That was their tomb.

The body was carefully wrapped in long strips of white linen cloth. Their rabbi prayed. Everyone prayed. And sang. And cried.

Then several men rolled a huge stone in front of the tomb.

For two days Martha and Mary grieved. "If only Jesus were here," Mary said sadly, "everything would be better. I wish he would come."

That afternoon someone ran into Martha's kitchen with good news. "Jesus is coming. He's just outside Bethany now."

Martha was so excited she ran out to meet Jesus. She didn't stop to tell Mary. Mary sat at home, still crying with sorrow.

As soon as Martha saw Jesus, she ran up to him. "If you had been here, my brother would never have died," she told Jesus.

"Your brother will rise again," Jesus answered confidently.

"Where is your sister, Mary?"

Martha ran to their home to get Mary. "Jesus is here," she whispered to Mary. "He is asking for you."

Mary got up and ran out of the house. She didn't stop running until she came to Jesus just outside the town gate. She fell down at his feet crying bitterly.

Jesus was moved by her tears. He saw Martha crying, too. He saw tears in everyone's eyes. "Where have you laid his body?" Jesus asked.

"Come and see," they answered. They began to lead Jesus to the tomb. Tears began to well up in Jesus' eyes and fall down his cheeks.

"Look how much Jesus loved Lazarus," the friends said when they saw Jesus.

They came to the tomb where Lazarus was buried. All eyes were on Jesus as he stood before the tomb.

"Take away the stone!" Jesus directed several strong men.

"But he's been buried for four days!" Martha warned Jesus.

The men pushed and pulled at the heavy stone. Jesus raised his eyes in prayer. The men finally rolled the stone from the opening.

"Lazarus, come out!" Jesus called out loudly.

The dead man struggled out, bound in the long linen cloths. Everyone gasped in wonder. Martha and Mary began to shout with joy.

"Untie him," Jesus told them, "and let him go free."

Story Hour biblical quotes — this week from John 11:1-43 — are paraphrased.

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



It was a terrible day when Lazarus died. His sisters, Martha and Mary, cried for a very long time. They wished that Jesus had been there to help Lazarus. But now it was too late. Or was it?



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HOW ABOUT YOU?

☐ How do you think you would have felt if you had seen Jesus raise Lazarus from the dead?

Children's Reading Corner

"The Butterfly Tree" is a story by Joan Lowery Nixon. In the story, Jennifer's great-grandmother comes to stay. She is dying and this saddens Jennifer because she wants her to stay. Jennifer gradually realizes that she cannot change what is happening to her great-grandmother. In watching the priest, her parents, other relatives and friends do everything they can to make her great-grandmother happy and comfortable, Jennifer wants to do something special too. She remembers that every year at a certain time Monarch butterflies land on a tree outside their home and it becomes alive with color and life. Jennifer draws and colors a butterfly and gives it to her great-grandmother. Then the butterflies arrive and Jennifer points out the butterfly tree to her great-grandmother, who says it is the most beautiful tree she has ever seen. It is a story in which the dying of a loved one is a part of a little girl's life. She is helped to bring resurrection joy both to herself and to her great-grandmother. (Our Sunday Visitor Inc., Huntington, Ind. 46750. 1979. Hardback, \$5.95)



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Holocaust remembered by local Jewish community

by Susan M. Micinski

Millions were murdered and only a scattered few survived. Jews and non-Jews remembered both at the Yom HaShoah—Holocaust Memorial Day—sponsored by the Jewish Community Relations Council on Sunday, April 29 at Congregation Beth-El Zedeck in Indianapolis. This group joined tens of thousands of others across the country remembering the days of the Holocaust.

This year's observance focused on the Lodz ghetto in Poland which was established in 1939 just after Hitler invaded Poland, and liquidated in 1944.

"We must continue to say 'why' and make sure there is not a repetition," stated Michael Seigel, chairman of the Jewish Community Relations Council Holocaust Committee. He told those present that Governor Robert Orr and Mayor William Hudnut III presented them with a special proclamation regarding the Holocaust, designating April 29 to May 6 as Days of Remembrance for those who were killed and those who survived.

Those in attendance viewed a new documentary about the Lodz ghetto, "The Story of Chaim Rumkowski (the Jewish elder/ruler of the community) and the Jews of Lodz," which was constructed from hundreds of still photographs taken by ghetto photographers who captured all aspects of ghetto life on film. It took the viewer through the five years of anguish and was unspurring in its graphic presentation of material. The film also featured some actual filmed footage of residents of Lodz which is believed to be one of the few left in existence.

ALTHOUGH discrimination, assaults and murder were not new to the Jews in Poland since the 10th century, they never before knew what would follow after the Germans invaded Poland on September 1, 1939. The movie illustrated how, like animals, the Jews were herded into the ghetto, a totally isolated area in the poorest slum area of Poland's second largest city.

Life was grim—clothing was nothing more than rags; food was starvation; and shelter was often nothing more than a room in a too crowded building for a whole family. And the foul smell as well as a trail of human excrement could be found in most streets, from the barrels containing the human waste that would splash over, which led to diseases that ran rampant.

To help the Jews overcome their decreasing supply of food, Rumkowski, a man despised by the Germans and mistrusted by the Jews, developed industry in the ghetto—mainly textiles—which supported the German war economy. These finished products were exchanged with the Germans for food and other raw materials, but the trade was hardly equitable. According to the movie, Rumkowski believed this arrangement would carry the Jews through the war and get the Germans to ease up with their harsh treatment. But he was wrong.

In December of 1941, people began to

be deported from the ghetto. The Nazis first demanded 20,000 people to be taken from Lodz, which Rumkowski said the Jews should comply with. They were eager to have the Jews believe life was better outside the ghetto. It was a process the Nazis called "resettlement," but was actually the hauling of Jews on cattle cars to Auschwitz—which had a capacity to gas and burn 10,000 Jews per day—and other concentration camps where there was no hope of return.

"The film does show life in the ghetto," said Herman Frank, a survivor of Lodz ghetto who now lives in Cleveland and took part in a discussion about life there after the film, "but it doesn't show all the things done to the Jewish people."

As far as Chaim Rumkowski is concerned, "I have very mixed emotions about him," continued Frank. "I guess it depended on which side of the fence you were on. If you were part of his council you would no doubt have a more favorable impression of him."

Frank said that there was some resistance to the tactics of the Nazis, but "it was crushed by the German occupation army." The film was accurate in portraying the ghetto as isolated, Frank added, "it was completely sealed except for the underground and some tunnels that went through the sewers. We were aware of some radios, but there were very few of them and they were kept in secret."

Michael Vogel, a survivor of Auschwitz now residing in Indianapolis, told how he met a Lodz transport to the concentration camp. "The people looked half-dead," he said. "I remember seeing Chaim Rumkowski getting off a cattle car and carrying a gold cane." It is not clear how Rumkowski died. Some believe he was beaten to death by fellow Jews after arriving at Auschwitz.

Did the Jews know what to expect at Auschwitz?

"Polish Jews knew what was awaiting them," said Vogel, "but those from any other countries did not know what was going to happen. Yet, the local population gave us over to the Nazis on a platter, and this should be brought out," exclaimed Vogel.

"No, we didn't have many friends in the rest of the world," concurred Frank, "nobody cared. On the transport to Auschwitz, an old man said to me, 'see this chimney, tomorrow you'll go through it.' I didn't at first know what he meant."

Thinking he'd survive is something each of these two men did not believe in equally. "We really didn't think we'd live through it," explained Vogel. "It's a miracle we did. When we went to sleep at night, we prayed if we'd die, we wouldn't die hungry. But as long as survivors are alive they should come forward and tell their story, because pretty soon there won't be one to tell."

Frank, on the other hand, did believe he would survive. He attributes "the will of life" to keeping him going. But the thing that sticks out the most in his mind is the



HOLOCAUST DISCUSSION—Dr. Alvin Rosenfeld, center, acts as facilitator for a discussion about Lodz ghetto in Poland carried on by Herman Frank (left), a survivor of Lodz ghetto, and Michael Vogel (right), a survivor of Auschwitz. The discussion was part of a Holocaust Memorial Day program presented at Congregation Beth-El Zedeck last Sunday. (Photo by Susan M. Micinski)

"cruelty" of the time. "Nobody trusted anybody," he reported. "Family members would steal bread from each other, and even if someone would die, they wouldn't tell the authorities so they would continue getting an extra ration of bread. It's very

hard to judge how or why anyone lived through it."

In conclusion, Frank stated that "the whole world should know what happened. We should bring this out to younger generations."

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Foley calls for candor in church

PHILADELPHIA (NC)—"I am for the greatest candor" in church dealings with the press, said the new head of Vatican communications, Archbishop-elect John P. Foley. One of his jobs in his new post will be "clearing away obstacles" to help journalists "get the truth" about the church and its message, he said in an interview April 26. He suggested that greater official openness by the Vatican could help to reduce the level of speculative reporting

based on anonymous sources that often surrounds news coverage of the Vatican. Pope John Paul II April 9 named Msgr. Foley head of the Pontifical Commission for Social Communications and an archbishop. The 48-year-old Philadelphia priest, who has a master's degree from the Columbia School of Journalism, has been editor of the Philadelphia archdiocesan newspaper, The Catholic Standard and Times, since 1970.

because those adults often claim to be acting in the child's best interests. Father Bryce, in a statement released late April 27, the same day that the American Academy of Pediatrics and other medical organizations released their guidelines, contrasted the medical groups' guidelines with new Department of Health and Human Services regulations on the same subject.

NCCB criticizes 'Baby Doe' proposal

WASHINGTON (NC)—Father Edward M. Bryce, director of the National Conference of Catholic Bishops' Committee for Pro-Life Activities, has criticized as "a grave disappointment" new guidelines developed by medical groups for treatment of severely ill or handicapped newborns. He said the guidelines seem to accommodate "those who assist in the nursery deaths of handicapped infants"

Rome church recalled

Perry County mission now closed

by Peg Hall

Tell City Deanery Correspondent

Although it was the seat of Perry County from 1819 to 1859, Rome didn't have a Catholic church of its own until 1868.

In that year Father Michael Marendt, pastor of St. Michael's parish, Cannelton, helped the people of his Rome mission build a log church on German Ridge four miles outside of Rome. Named St. Peter's, it was the first of three churches to be erected on the site.

Small in size, it dominated the Indiana and Kentucky countryside for miles along the Ohio River. After the log church was struck by lightning and burned, it was replaced in 1877. In 1890, this building was demolished by a tornado.

The white frame church which was constructed in 1893 had colored glass windows and was lighted by chandeliers. But the people were moving away, into the towns and cities.

Little used in its last years, the church was vandalized by curiosity seekers. In the mid-1920s, Father Ed Eisenman, pastor of St. Augustine parish, Leopold, instructed C.L. Mogan to remove the altar stone and bury it in the cemetery. Mogan wore a pair of new work gloves to handle the stone since he was not permitted to touch it with his bare hands.

The building was torn down and the lumber and ornate woodwork sold and used to build a house in Cannelton. Father Eisenman sent the larger of the church's two bells to a Marty, N.D., Indian mission. A lovely era died.

But some remembered the days of St. Peter's. Mabel Whitehead Harlan wrote her recollections for the Sunday Indianapolis Star Magazine of May 23, 1943.

In part, she said, "St. Peter's had a bell of far-reaching and singularly beautiful tone that could be heard for miles in all directions on those rare Sabbath days when the pastor from Cannelton, about 10 miles away, came to hold services. In the days before good roads, 10 miles was quite a journey for horseback, horse-and-buggy, or jolt wagon, the only means of travel in the hills, so services were limited to such times as it was possible for the pastor to attend. This was at intervals during the spring, summer, and early fall.

"After a long cold winter of more or less isolation in the hill country, as a child, I looked forward to the time in spring when the bell of St. Peter's would ring out over the hills and creek valley from our farm on Bear creek; and listen eagerly until the last chime ended. The woods would show a touch of green, interlaced with dogwood and redbud, the loveliest of spring blossoms in the southern Indiana hill country.

"I could picture the various families, the children scrubbed and shining, dressed in their best, gathering from all directions to worship. And while it was not the church of my family's faith, there was always a tug at my heartstrings when its musical bell sent out its invitation across the hills and I longed to attend the services."

St. Peter's Church was served by priests from Cannelton, St. Meinrad Archabbey, St. Mark and St. Leopold. In 1962 Father Eugene Weidman, pastor of St. Pius parish, Troy, organized workers from Perry and Spencer counties to clean St. Peter's cemetery and reset grave markers. On May 6, 1963, a cedar cross was erected in the cemetery at a special service.



PROVIDING INSIGHTS—At a Lenten meeting of parents at St. Anthony's, Clarksville, Benedictine Sister Margaret Mary Funk gave an approach and understanding of the sacraments. (Photo by Franciscan Father Louis Manna)

Church must help teachers, NCEA speaker says

BOSTON (NC)—Catholic high school teachers, especially lay teachers, often have a hard time "talking God," even though nine of 10 hold basic Christian beliefs, Peter L. Benson told National Catholic Educational Association convention participants April 23.

The NCEA convention

drew about 15,000 people to Boston April 23-26.

Benson, director of research of Search Institute, Minneapolis, presented results of a study designed to profile Catholic high school teachers' personal values, religious commitments and perceptions of their roles in the schools.

About 1,100 teachers at 42 Catholic high schools around the country were questioned. Seventy-three percent of those surveyed are lay teachers; 27 percent are members of religious orders.

Eighty percent of the teachers are Catholic, five percent were once Catholic and 15 percent come from a variety of other denominations. Eleven percent describe themselves as charismatics.

Benson said that although 90 percent of those surveyed hold Christian views and about 70 percent actively support the church, many lay people "are laid-back about acting on their concern."

"We have to help lay teachers see the importance of their roles as religious educators," Benson said, pointing out that less than half of the lay people surveyed said they talk to students about their own faith.

A high percentage of the teachers said they see their mission as helping students develop compassion for other people and helping students see the relevance of daily life, Benson said. "What sinks to the bottom is teachers' sharing their own faith with students."

Although the teachers said they see the importance of their roles as religious educators, 82 percent said that to some degree they leave the task of faith development to the religion department.

Teachers who are members of religious orders were found to be more committed to the church and more likely to adhere to Catholic orthodoxy.

The survey found that 55 percent of all the teachers surveyed favor a con-

stitutional amendment prohibiting abortion—75 percent of the Religious but only 48 percent of the lay teachers.

Seventy-three percent of the teachers favor school prayer, and 86 percent favor tuition tax credits.

Eighty-six percent of those surveyed favor a "verifiable nuclear freeze" and 73 percent said they support the bishops' pastoral letter on nuclear arms.

Fifty-one percent of the teachers favor ordaining women to the priesthood and 44 percent said they favor civil rights for homosexuals.

Benson said six out of 10 of those surveyed affirmed orthodox church teachings.

He said in questions on moral beliefs Religious teachers were 20 to 30 percent more likely than lay teachers to agree with church moral teaching on the wrongness of things such as abortion, artificial birth control, non-marital sex and homosexual activity.

Thirty-seven percent of all teachers said abortion is "usually or always wrong" when the mother's life is in danger, 60 percent said it is wrong when there is a chance of a defect in the baby, and 78 percent said it is wrong when a married woman does not want more children.

Fifty-one percent said euthanasia is morally wrong, and 63 percent said homosexual activity is wrong.

Sexual intercourse between non-married persons over 21 years old was judged wrong by 48 percent of the teachers. The figure rose to 75 percent when the couple is 17.

Benson said the survey found that Catholic teachers tend to be young—only 28 percent are over 45 years old—and well educated, with 52 percent holding master's degrees.

"There's an image of the Catholic school teacher as not well prepared," Benson said, "but there are more advanced degrees in the Catholic school world than in the public school world."

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Providence Sister makes trip to Nicaragua

by Jim Jachimiak

Providence Sister Kathleen Desautels "never felt more safe" than she did in Nicaragua last month. But sometimes during her trip, she also felt embarrassed to be a United States citizen.

Sister Desautels is director of alumni affairs at St. Mary of the Woods College. She and five other Hoosiers were among 18 people who spent two weeks in Nicaragua last month.

"Our purpose was to be a nonviolent presence of American people," Sister Desautels said. The trip was sponsored by Witness for Peace (WFP), an organization which sends small groups of Americans to several areas of Nicaragua.

The group, which included delegates from Indiana, Michigan and Minnesota, spent most of its time in Somotillo, near the Honduran border. They also visited Managua, the capital of Nicaragua, and several smaller towns.

Somotillo was chosen over Jalapa, where WFP groups have gone in the past, because activity by counterrevolutionaries has subsided in Jalapa. WFP has found that violence by contras decreases when groups from the United States are present.

DESPITE violence on the border, Sister Desautels said, "I never felt more safe. There is a presence of people who are armed, but they are armed to protect the townspeople."

She added, "They wanted to provide more security than we wanted. But I felt safer going down the streets in Somotillo and talking to people than I do in some places in Terre Haute or Indianapolis."

However, she noted that the group held several prayer services on the border, facing Honduras. "We were as close as we could come to the border," she said, "close enough that the Detroit Free Press photographer (who accompanied the group) wore a bullet-proof vest."

Wherever they went, Sister Desautels said, she was struck by "great, great hospitality. I found a great openness, a

great simplicity, a lack of double-talk." In fact, she added, "It was at times embarrassing and humbling. At times I felt guilty by association because of our government's covert and overt involvement there."

But, she added, the Nicaraguan people generally accept the people of the United States regardless of the action of the United States government. "They are mystified that we could have elected Reagan," she said. "They think that was a mistake and that it won't happen again."

MEMBERS of the group met with church officials and residents of each area. "We listened to their stories," Sister Desautels said, including the stories of those who had lost relatives in skirmishes with counterrevolutionaries.

They also met with government officials. "They would answer our questions and ask us questions," she noted.

"I'm sure we didn't see everything, but we were free to come and go. We picture them guarding us and showing us the people we have to talk to, and that's just not the case at all. The government wanted us to talk to the people. They wanted us to take back a story," Sister Desautels said.

"My impression was a great openness on the part of the government. They talked about where they had made mistakes, where they have more work to do."

The group toured minimum and maximum security prisons, a land cooperative and a resettlement camp. "The kind of freedom we had there was greater than what we probably would have given the Russians if they wanted to come over and see our prisons, for example," Sister Desautels said.

SHE NOTED that some in the group had cameras and tape recorders, and they were free to use them everywhere—except in the American Embassy.

While this was Sister Desautels' first trip to Nicaragua, she spent a three-month sabbatical in Bolivia in 1982. She noted "a great contrast" between the two countries.

In Nicaragua, Sister Desautels said, "we helped to dig holes for latrines in the resettlement camps." The Nicaraguan government is "making sure that the people have latrines," whereas in Bolivia, "they don't even know they need them."

She said the Sandinista government in Nicaragua "has done more in four years in terms of human rights than the others in the previous century."

A land reform program has put land back in the hands of the people, food production and consumption have increased and health care has improved, she said. "Every doctor has to give a certain amount of time to health clinics and is paid for it, because the government knows they are used to a certain amount of status."

Furthermore, "the poorest people, for the first time, have been paid attention to and have been allowed to participate."

SHE ADDED, "The illiteracy rate has gone from 50 percent down to 12 to 15 percent." Farmers are now taught to repair their own equipment and perform veterinary procedures.

While it is more limited than in the United States, Sister Desautels also saw expression of religion in Nicaragua. The group was there during Holy Week and attended a number of religious services. "As a Quaker minister in the group said, 'Nobody can tell me there is no religious freedom. I'm going to go nuts with all the services.'"

She added, "The faith life of the people is incredible. It's kind of what every DRE hopes for. Most DREs would—pardon the expression—kill for such faith life. Their life is one whole. Their religious expression is part of their whole political and economic life as well."

For that reason, Sister Desautels does not believe Nicaragua will ever become "an atheistic communist system. Their faith life is too strong."

The Nicaraguans "read the Gospel in terms of their own reality," she said. "Just as they see Jesus as a liberator, they see Sandino as a liberator and a martyr."

She acknowledged that there are four separate communist parties in Nicaragua. But she stressed that the party in power is not communist, but Marxist.

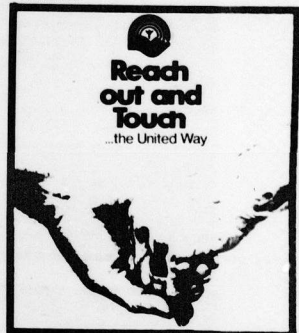
"The Nicaraguan people don't want to be totally dependent on Russia any more than they want to be totally dependent on us," Sister Desautels said. "They have always said that they wanted to have the greatest amount of economic aid possible."

The Nicaraguan government does not deny accepting aid from the Soviet Union, but Sister Desautels noted that the country accepts aid from Argentina, Canada, Mexico, the Netherlands and Sweden as well.

She continued, "We would be critical of the lack of individual freedom (in Nicaragua), but they would weight themselves on greater justice for the greatest number of people." That was the basis for the revolution there.

Those who oppose the current government "thought they were going to be able to keep everything they had. They didn't want to give up anything."

In the United States, where individual freedom is more secure, that is hard to accept, Sister Desautels said. "But the freedom of a few at the expense of the masses is not what I would consider Christian."



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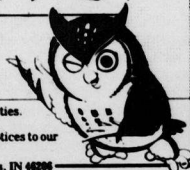
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The ACTIVE LIST



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

May 4

St. Catherine of Siena's 75th Anniversary Celebration continues with an Old-Timers' Kickball Game at 1 p.m. in the church parking lot.

The Columbians choral group of K of C Mater Dei Council #437 will hold their 18th Annual Spaghetti Dinner/Dance beginning at 6 p.m. at the K of C Hall, 1305 N. Delaware St. Tickets: \$5 per person, \$2.50 for children 12 years and younger, from any Columbian member or by calling 631-4373.

The Class of 1948 will host the annual St. Vincent School of Nursing Alumnae Banquet beginning at 6 p.m. in the Hilton Hotel, Meridian and Ohio Sts.

St. Roch Church will present a Monte Carlo Nite for the benefit of youth athletics from 7 p.m. to midnight in the church hall, Summer and Meridian Sts. Admission \$2 at the door. No minors allowed.

May 4-6

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

A Women's Weekend on the theme "God's Friend" will be held by Fr. James Farrell at Fatima Retreat House, 5353 E. 56th St. Call 545-7881 for information.

Mount St. Francis Retreat Center offers an Overeaters Anonymous Derby Weekend. Call 812-923-8817 for information.

May 5

St. Catherine of Siena's 75th Anniversary Celebration continues with a "Siena Ball" from 9 p.m. to 1 a.m. in Fr. Busald Hall. \$10 per couple. Advance reservations required; call 786-8075, 786-9531 or 783-3158.

St. Vincent de Paul Charismatics offer a Life in the

Spirit Seminar at 7:30 p.m. in the school hall, 1711 S. "I" St., Bedford.

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.

Holy Angels Parish will sponsor a city-wide Rummage Sale/Flea Market and Fish Fry from 8 a.m. to 7 p.m. at 28th and Northwestern Ave. Sellers cost \$20; buyers fee 25 cents. For information call 926-3324.

May 5-6

St. Meinrad Seminary will present "The Mikado" at 2 p.m. CDT both days in St. Bede Theater in honor of the centenary of Gilbert and Sullivan's first presentation of the comic opera in London 100 years ago. Tickets at the door: \$2 adults, \$1.25 students, \$1 senior citizens and groups of 10 or more.

May 6

St. Peter Claver Ladies Christ

the King Court #97 will present a Spring Kaleidoscope Phase IV Luncheon and Fashion Show from 3 to 6 p.m. in the Claver Center, 3110 Sutherland Ave. Donation \$10. Call 923-8888 or 926-5741 for tickets.

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

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

St. Catherine of Siena's 75th Anniversary Celebration will close with 11 a.m. Mass, followed by 50/50 raffle drawing in Fr. Busald Hall.

The Third Annual Spring Festival of St. Mary Church, North Vernon, will be held from 12 noon to 6 p.m., rain or shine. St. Leon chicken dinners, Monte Carlo, arts and crafts. Call 812-346-4637 or 812-346-5748 for information.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5:45 p.m. at St. Joan of Arc Church, 4200 N. Central Ave.

The Terre Haute May Cursillo Meeting will be held at 7 p.m. in Hellmann Hall, St. Benedict Parish, Ninth and Ohio Sts., Terre Haute.

May 7

The Divorce Recovery Program conducted by Anton R.

Red Mass set for today

The Annual Law Day/Red Mass Dinner, sponsored by the Indianapolis Bar Association and St. Thomas More Society, will be celebrated on Friday, May 4, with Mass at 5:30 p.m. at St. John's Church followed by a cash bar at 6:45 and dinner at 7 p.m. at the Convention Center.

Archbishop Edward T. O'Meara will be the celebrant of the Mass, while Mike Ahern, anchor for WISH-TV, Channel 8, will be the guest speaker at the dinner.

During the dinner, the portrait of the Honorable Cale J. Holder will be presented to the Federal Court by John M. Higgins, president, Federal Bar

Association, and accepted by S. Hugh Dillin, Chief Judge, United States District Court.

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Braun continues at St. Thomas Aquinas Parish Center from 7:30 to 9:30 p.m.

For information call 357-6495.

May 8

Pastoral Counselor Jane Hellmann's Divorce Recovery Program will meet for its last session at St. Ann's rectory, 14th and Locust Sts., Terre Haute, from 7 to 9 p.m.

A Day of Recollection for the Auxiliary of Beech Grove Benedictine Center will be held at the Center. Call 788-7561 for information.

Northside Separated, Divorced and Remarried Catholics will meet at St. Thomas Aquinas Parish Center at 7:30

St. Barnabas Adult Catechetical Team presents the first of three free films in the Clayton C. Barbeau series "Creating Family" at 8 p.m. in the Parish Hall, 8300 Rahke Rd.

Southside Separated, Divorced and Remarried Catholics will meet at the Beech Grove Benedictine Center at 7:30 p.m. Call 357-6495 for information.

May 9

The 68th semi-annual ACCV (Continued on next page)

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Pope asks youths to consider religious vocations

by Sister Mary Ann Walsh

VATICAN CITY (NC)—Pope John Paul II has asked youths to consider religious vocations when making plans about their future.

"What will you do with your life?" the pope asked Catholic youths in his message for the 21st World Day of Prayer for Vocations, scheduled for May 13.

"What are your plans? Have you ever thought of committing your existence

totally for Christ? Do you think that there can be anything greater than to bring Jesus to people and people to Jesus?" said the message.

The papal message, dated Feb. 11, was released by the Vatican April 26.

The pope also told youths that praying for vocations "does not mean being occupied only with the vocations of others."

"Many of you are called to carry out the priesthood of Jesus, many others to giving

themselves totally to him living a chaste, poor, obedient life. Many go as missionaries to all continents," the pope said.

The pope also addressed bishops, priests, Religious and families, on their role in fostering vocations.

He called on parents to help children find their special calling in life.

"In order to carry out such a sublime and demanding task," the pope said, "I exhort you to be faithful to the vocation which you yourselves have received in the sacrament of marriage. In your family greatly foster prayer: You yourselves have need of the light of God to discern his will and to respond to it generously."

The pope also urged bishops to continue to develop programs to foster vocations

and asked priests and Religious to speak about Christ and vocations to the priesthood and Religious life, especially to the young.

"In numerous regions a new youth is growing, open to prayer and to the quest for God, desirous of participating in the life of the church and of society," the pope said. "Do not disappoint their expectations. Be, then, messengers of the will and call with courage."

The pope also said the call to pray for vocations is not an invitation but rather "an imperative which challenges our faith and touches our conscience as baptized."

"Therefore, I invite all of you to pray, to pray a lot, to pray continually to this end that touches in such a vital manner the interest of the kingdom of God."

The Active List

Province Board Meeting will be held beginning at 10 a.m. EST in the Lebanon Holiday Inn, I-45 and S.R. 39. Luncheon reservations \$5 by writing: Mrs. Leo Kesterman, RR 5, Box 275, Brookville, IN 47012 before May 5.

St. Mark Church will sponsor a Luncheon and Card Party beginning at 11:30 a.m. in the Parish Hall, Edgewood Ave. and U.S. 31 S. Men welcome.

Catholic Social Service's Women's Growth Group on communication skills will meet from 12 noon to 2 p.m. at the Catholic Center, 1400 N. Meridian St. Call 236-1500 for information.

May 10

Providence Sister Ruth Eileen Dwyer will conclude her course on "Mary, Woman of Faith" in Room 232 of Guerin Hall, St. Mary-of-the-Woods, from 6:30 to 8 p.m.

The 4th Quarterly Meeting of the Indianapolis Council of Catholic Women will be held in St. Andrew's audio-visual room, 4050 E. 38th St. Bring brown bag lunch and a flower or vegetable plant.

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May 11-12

A Mother/Daughter Mini-Retreat on the theme "Just You and Me" will be conducted by Fr. Joseph Schaedel and Carol Jenks at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

May 12

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

A Mother-Daughter Day of Recollection will be held at Mount St. Francis Retreat Center for young women age 13 and over and their mothers. Family rate \$20. Call 812-923-8817 for information.

A Workshop on Leading Small Groups will be conducted by the staff of the Beech Grove Benedictine Center. Fee \$10. Call 788-7581 for information.

Separated, Divorced and Remarried Catholics will hold an adult social activity on the "First Day of Qualifications." Meet at the Catholic Center parking lot at 8:30 a.m. Bring picnic lunch and drinks; coffee and donuts provided. Call 357-6495 for information.

The Catholic Widowed Organization (CWO) plans a picnic at the Indianapolis Star/News Fourth Estate park from 3:30 to 8:30 p.m. BYOB and steak knives to share. Cost \$6. Reservation deadline May 8. Mail check payable to Archdiocese of Indianapolis to: Family Life Office, Catholic Center, P.O. Box 1410, Indianapolis, IN 46206. Call 236-1596 for driving directions.

May 13

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

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

The concluding free concert sponsored by Cathedral Arts in the Archdiocesan Sesquicentennial Music Series and featuring a tribute to mothers, will be held at 4 p.m. in SS. Peter and Paul Cathedral, 1347 N. Meridian St.

The Annual Mother's Day Breakfast sponsored by the Men's Club of Our Lady of Lourdes Parish will be held after 8:30 Mass. Reservation deadline May 9.

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COMPARING NOTES—Judges Trish White and Carol Pangburn (left to right) compare notes on Chris Luckett's exhibit at St. Anthony School's Science Fair held in early April for fourth, fifth and sixth graders in Clarksville. (Photo by Franciscan Father Louis Manna)

Teens have opportunity to nurture their faith

by Tom Lennon

Question: Do teen-agers today have the same amount of faith in God and Jesus as when you were a teen-ager?

Answer: Your question practically demands that I begin the answer with a phrase most teen-agers are tired of hearing: "When I was your age..."

Well, at that time life was vastly different. Drugs were not easily obtainable, and another phrase, "extra-marital sex," hadn't even been coined.

Nor was television bringing into our homes a multitude of anti-Christian ideas and images.

Teen-agers in those days faced an amazingly different world from the one they face now. An argument could be made that young people today need a much stronger faith to preserve their Christian identity.

But it's really not wise to argue about the amount of faith various people have. Aside from the fact that Jesus does not want us to judge other persons, it is prac-

tically impossible to measure how much faith anyone has.

Your question, however, suggests another comparison that can be made, and will, I suspect, give you hope.

In my opinion, teen-agers today have splendid religious opportunities that we did not have years ago. And such opportunities may well become more abundant in the future. Here are some examples:

Many teen-agers are taking part in weekend retreats, such as Search and Teens Encounter Christ. Nothing quite like this was available "when I was your age."

Young people today help plan liturgies and are very active in Catholic youth clubs.

Teens today can also have a much better understanding of what the church is meant to be, for there has been something of a knowledge explosion in regard to the church.

There has also been an enormous knowledge explosion in regard to the Bible. New translations make the

Bible more readable and understandable. Too, the number of fairly easy-to-read books about the Bible enrich people's appreciation of it.

If you want to strengthen your faith and enrich your life, start now, in some way, to take advantage of this knowledge explosion about the Bible.

In so many ways I envy young people all the Christian opportunities that are present in their world. Maybe this will turn out to be the best of times.

But be aware that, like Christians of every generation, you and your friends have to make choices. You can ignore these opportunities, drift, be lazy about your faith and perhaps let it die.

Or you can seize these opportunities now and in the future, nourish your faith and enrich your whole life immeasurably, now and forever.

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

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youth CORNER

Youth center celebrates 10th anniversary

by Susan M. Micinski

St. Nicholas Youth Organization, an inner-city activity center for teens, will celebrate its 10th anniversary in June.

An awards and recognition banquet is planned for June 14 at 7 p.m. at the Knights of Columbus Center at 1305 N. Delaware, to honor the Noble and Distinguished Order of St. Nicholas, a group of patrons of the center. Episcopal Bishop Edward Jones will be the guest speaker, while Steve West, city councilman, will serve as master of ceremonies.

The group, organized by Divine Word Father Arthur E. Kelly, was designed to provide positive activity and direction for the youth in the neighborhood of St. Rita's Church where he was serving in 1974. Originally called the St. Rita Teenage Club, the name, as well as the location,

was changed to St. Nicholas in 1980, in honor of the saint who is noted for helping children in need.

The young members meet weekly to make decisions about center rules, activities and projects. Greg White is the current president. Not only do the youths provide their own leadership, but they maintain the old public school building and have decorated the walls with bright murals. It has also become the headquarters for the Guardian Angels, a crime-fighting group.

Other anniversary activities will be scheduled through December. The public is encouraged to participate. Those interested in attending the dinner should call 634-2275 for details.

Not everyone went to Florida over spring break. A small band of students from Indiana State University's Catholic Student Center spent

the vacation assisting a priest in central Tennessee.

The group's main project was to canvass the rural parish of Trinitarian Father Bertin Glennon around Waynesboro, Tenn. They also conducted a youth revival as a way of making the church more visible than it has been since the early 1900s.

Those from the archdiocese participating in the program included: Susan Blandford, a business major and Debby Elliot, an art major, both sophomores from Tell City; and Debbie Templeton, an elementary education freshman and Alice Beresford, campus minister, both from Terre Haute.

"Church" may be a storefront in Linden, a house in Centerville or the living room of a donated home in Waynesboro. The nearest "real" church is 45 to 75 miles away in Nashville, and some

(See YOUTH on page 21)

Students protest rules on alcohol

NOTRE DAME, Ind. (NC)—Student protests have followed an announcement of stricter rules governing the consumption of alcohol at the University of Notre Dame.

The new guidelines, released April 16, prohibit parties in student rooms and restrict parties in dormitory lounges to those over 21, the legal drinking age in Indiana.

The rules, scheduled to take effect next fall, also make public drunkenness a punishable offense.

The university also was considering other restrictions, including banning all

hard liquor from campus, outlawing bars in student rooms and limiting the number of people that may gather in dormitory rooms.

Almost 1,500 students gathered at the university's administration building April 18, crowding the rotunda under the famed Golden Dome, in the first major demonstration at the school in 15 years. The march followed a half hour of speeches and chants on the front steps of the building.

The previous night, more than 1,000 students joined in a spontaneous gathering in front of Corby Hall, the home of Holy Cross Father Theodore M. Hesburgh, university president.

Student leaders said more protests were planned, including a major demonstration April 27.

Father E. William Beauchamp, chairman of the committee which drafted the policy, said, "The students do not consider drunkenness an act that requires disciplinary measures. This attitude must change."

He added, "The whole party scene leads to alcohol abuse, so we've got to eliminate it."

But student leaders complained that the action will cripple social life on campus without providing any alternatives. "The policy takes away our entire forum for socialization," said Cathy David, student body vice president.

The new policy "deals with the symptoms, not the cause, which is the social life," Ms. David said.

The university has recommended the development of a comprehensive plan to provide alternatives to drinking. The committee suggested renovating student facilities,

improving transportation to and from the South Bend area and planning a greater variety of special events at the school.

Most of the 7,400 Notre Dame undergraduates live on campus. There are no fraternities or sororities.

Father Hesburgh, who was traveling outside the country during the protests, has threatened to make the university completely dry if the new guidelines fail to solve alcohol-related problems on campus.

But that hasn't stopped the students from voicing their disapproval. Huge banners hung from nearly every dormitory during the protests.

One banner said, "The blood of Christ, I.D. please." Others said, "Thou shalt not party," and "Even the Last Supper had 13 in one room."

The campus newspaper also criticized the policy, calling it "a major administration blunder," and student body president Robert Bertino called the committee's report "a dismal moment in Notre Dame history."

The committee's 28-page report said Notre Dame is following a national trend in restricting alcohol consumption, citing evidence that alcohol abuse is higher at the university than at most schools.

The committee also was concerned about removing university liability for underage drinking.

Student leaders said that the issue is not the legality or morality of drinking, nor is it the right to party and get drunk.

"We are trying to stand up for our rights and the quality of student life," Bertino said. "We're trying to promote an atmosphere for responsible drinking."

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With Love...





GOOD FRIDAY PLAYERS—With many wearing grease paint on their faces, the Young Catholic Adults of the New Albany Deanery, a group of single adults from 18 to 30 years old, performed a special Good Friday pantomime at Mount St. Francis that took the audience from the Last Supper to Calvary. (Photo by Carol Miller)

Youth corner (from 20)

people drive there once a month, said Beresford.

"The most fulfilling part of the week was our revival Friday night," said Elliott. "At first, the band of kids that came in kind of scared me. I

thought they'd be reluctant to participate. Early in the program, though, they joined in. There was a great feeling of love and unity in the room that made me feel great."

The New Albany Deanery CYO Board of Directors Officers will hold a meeting on May 17 at Our Lady of Perpetual Help at 7:30 p.m.

The Young Catholic Adults, a group between the ages of 18 and 35, will meet at Mount St. Francis on May 20 at 7:30 p.m.

"Building a Rainbow," a program designed to train parish teams to work with

youths, will continue on May 24 at 7:30 p.m. at the Aquinas Center.

For more information about these and other events, contact Jerry Finn at 812-945-0354, 707 W. Highway 131, Clarksville, IN 47130.

Registration deadline is May 7 for the CYO Christian Leadership Institute, scheduled for May 29-June 2.

May 9 is the entry deadline for the Junior Boys' and Girls' Softball Leagues, which begin play June 3. For further details about these and other events, call CYO at 317-632-9311.

Story of Good Friday brought to life

by Carol Miller
New Albany Deanery
Correspondent

The Young Catholic Adults (YCA) of the New Albany Deanery presented a Good Friday service at Mount St. Francis Retreat Center during Holy Week. The service was narrated as actors and actresses performed in pantomime. It featured four scenes with the performers and congregation moving throughout the complex for each setting.

Franciscan Father Donald P. Halpin, YCA advisor, greeted the congregation of deanery Catholics and members of Incarnation Lutheran Church who held their services at Mount St. Francis. Father Halpin invited everyone not to be just a spectator but to imagine what it would have been like to experience the events.

From the beginning, with the Last Supper and on to Calvary, it was apparent that the congregation had learned its lines of "Take him away" and "Crucify him" as shouts rumbled through the building. Children, who were invited to gather at the feet of the actors, were in awe of their surroundings. Perhaps they didn't understand fully what was happening but a definite impression was made.

This is the second year that YCA has performed the

Passion Play at Mount St. Francis. This year's presentation, however, included mime with Jim Elsner's help. Elsner, a YCA member, has some experience in the medium. Member Steve Hall organized the readings.

YCA is a young organization in the New Albany Deanery made up of young adults aged 18-30, with social and spiritual tones.

"We found that when we left CYO, there was nothing for young single adults," Martha Finn explains as one of the reasons for founding YCA. "We were a neglected age group."

There is no rigid structure to the close-knit group, which welcomes new members. YCA has an outline of programs and everyone pitches in and participates. Members hold monthly meetings, attend retreats and have follow-ups for Christian living.

In addition to Elsner, Finn and Hall, others involved in the Passion Play were Bob Ackerman, Kevin Bliss, Dianne Gettelfinger, Teresa Hall, Tom Hall, Gary Harbeson, Ylonda Hunter, Joe Koetter, Karen Krider, Paul McElveen, Steve McKinley, Bryan McNeill, Kevin Miles, Michael Thornberry, Debbie Wheatly and Tommy Yost.



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PBS expands MacNeil-Lehrer to one-hour program

by Henry Herz

NEW YORK (NC)—Whatever its failings, public television has provided viewers with an alternative to commercial broadcasting. Its strength stems from a diverse schedule intermixing cultural programming, public affairs documentaries and independent film or video productions.

Until recently, however, public television offered viewers nothing comparable to the nightly newscasts that are a staple of commercial broadcasting. That's no longer the case now that "The MacNeil-Lehrer Newshour" can be seen Monday through Friday, 6-7 p.m. on PBS.

When the program began last fall, it needed no introduction to PBS viewers who were already familiar with "The MacNeil-Lehrer Report." Unlike the network variety of news coverage, each evening this half-hour program focused on the day's top story from a variety of viewpoints. It took the time to

explore the complexities of a given issue, and people representing various sides of the matter were interviewed.

"The MacNeil-Lehrer Report" brought depth by reporting on a story's significance in contrast to the nightly headline-with-pictures hodgepodge of commercial newscasts.

There seems to be a genuine compatibility and a dynamic balance between the cool and objective personality of New York-based Robert MacNeil and the more aggressive but homespun style of Washington-based Jim Lehrer.

Expanding this half-hour single-issue format into an hour-long program covering the news of the day along with several in-depth discussion pieces was an enormous undertaking. The enlarged staff had to learn to work together; sources of video news had to be established and the relationship between the various parts of show had to be tried out.

Complicating matters was Lehrer's heart attack and double bypass surgery in January. Filling in as co-anchor during his absence was Judy Woodruff, a seasoned political correspondent who, now that Lehrer is back, has rejoined Charlayne Hunter-Gault and Kwame Holman in reporting stories from the field. A fourth correspondent will be added in the near future.

Over the first season, there have been a number of changes, especially in enhancing the look of the program and its pacing. The first shows offered little in the way of visuals and graphics. There is now much greater use of both. Various features have been added to the format, including a weekly book review.

Among the journalists who contribute material to "Newshour" is Charles Krause whose reports from Central America have focused on the people as well as the politics of that region.

During their April meeting, public television stations voted to renew "The MacNeil-Lehrer Newshour" for a second year. In a time of financial retrenchment, this represents a significant commitment on the part of the stations to providing their viewers with a meaningful alternative to commercial newscasting.

TV Film Fare

Saturday, May 12, 7:30-10 p.m. (CBS)—"Hooper" (1978)—Burt Reynolds stars as a Hollywood stuntman who has to contend with a young rival to his pre-eminence in the craft. Little more than a collection of stunts and barroom brawls, the movie is filled with profane language and is otherwise morally offensive because of its attitude toward the reckless endangerment of human life. The USCC classification is O—morally offensive.

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



TV FARE—Journalists Robert MacNeil, left, and Jim Lehrer co-anchor PBS' hour-long nightly newscast, "The MacNeil-Lehrer Newshour." (NC photo)

Film ratings

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

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

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

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

| | | | |
|---|-------|---|-------|
| Against All Odds | O | The Lonely Lady | O |
| All the Right Moves | O | Love Letters | O |
| Amityville 3-D | A-III | The Man Who Loved Women | O |
| Angel | O | The Man Who Wasn't There | O |
| * The Ballad of Gregorio Cortez | A-II | The Man With Two Brains | O |
| Beyond the Limit | O | Mr. Christmas | A-IV |
| The Big Chill | A-III | Mike's Murder | A-III |
| Blame it on Rio | O | Mr. Mom | A-II |
| Blue Thunder | O | Misunderstood | A-II |
| Brainstorm | A-III | Moscow on the Hudson | O |
| Breathless | O | Never Say Never Again | O |
| Broadway Danny Rose | A-III | National Lampoon's Vacation | A-II |
| Children of the Corn | A-III | Never Cry Wolf | A-II |
| Christine | O | A Night in Heaven | O |
| A Christmas Story | A-II | Octopussy | A-II |
| Class | O | The Osterman Weekend | O |
| Crackers | A-III | Over the Brooklyn Bridge | O |
| Cross Creek | A-II | Pauline at the Beach | A-IV |
| Ćujo | A-III | Police Academy | O |
| Daniel | A-III | Porky's II: The Next Day | O |
| Danton | A-II | The Prodigal | A-II |
| D.C. Cab | O | Reuben, Reuben | A-III |
| Dead Zone | A-III | Revenge of the Ninja | O |
| Deal of the Century | A-III | The Riddle of the Sands | A-II |
| Deep in the Heart | O | The Right Stuff | A-III |
| Doctor Detroit | O | Risky Business | O |
| The Draughtsman's Contract | O | Romancing the Stone | A-II |
| The Dresser | A-II | Romantic Comedy | A-II |
| Easy Money | O | Rumble Fish | O |
| Eddie and the Cruisers | A-II | Scandalous | A-III |
| Educating Rita | A-III | Scarface | O |
| Final Option | A-III | Silkwood | A-III |
| Fire and Ice | O | Slayground | A-III |
| Footloose | A-III | Smokey and the Bandit, Part 3 | O |
| Friday the 13th: the Final Chapter | O | Something Wicked This Way Comes | A-II |
| Going Berserk | O | Spacehunter: Adventures in the Forbidden Zone | A-II |
| The Golden Seal | A-II | Splash | A-III |
| Gorky Park | A-IV | Star 80 | A-IV |
| The Grey Fox | A-III | Staying Alive | A-II |
| Greystoke: The Legend of Tarzan, Lord of the Apes | A-III | * The Stone Boy | A-II |
| Hammett | A-II | Strange Brew | A-III |
| Hard to Hold | A-III | Strange Invaders | A-II |
| Harry and Son | O | Streamers | A-III |
| Heart Like a Wheel | A-III | Stroker Ace | A-III |
| Hercules | A-II | Stuck On You | O |
| Hot Dog | O | Sudden Impact | O |
| Hotel New Hampshire | O | Superman III | A-II |
| The Hunger | O | The Survivors | A-III |
| I Am the Cheese | A-II | Swing Shift | A-III |
| Ice Pirates | A-III | Tank | A-III |
| Iceman | A-II | Ten to Midnight | O |
| Jaws 3-D | A-III | Terms of Endearment | A-II |
| The Jupiter Menace | A-II | Testament | A-II |
| The Keep | O | They Don't Wear Black Ties | A-IV |
| Krull | A-II | To Be Or Not To Be | A-II |
| Lassiter | O | Tough Enough | A-III |
| The Lonely Guy | A-III | Trading Places | O |
| | | Twilight Zone | A-II |
| | | Two of a Kind | A-III |
| | | Uncommon Valor | A-III |
| | | Under Fire | A-III |
| | | Unfaithfully Yours | O |
| | | Up the Creek | O |
| | | Valley Girl | O |
| | | War Games | A-II |
| | | Where the Boys Are '84 | O |
| | | The Wicked Lady | O |
| | | Yellowbeard | A-III |
| | | Yentl | A-III |
| | | Zelig | A-II |

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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.)

† ADAMS, Otto S., 86, St. Mary, New Albany, April 20. Husband of Pearl E.; father of Barbara Ann Tush and Edna May Holt; brother of Ada Hannan; grandfather of nine; great-grandfather of four.

† BEZY, Raymond A., 54, St. Mary, New Albany, April 14. Father of Raymond L., Robert W., and Michele Jefferson; brother of Bernard, Gilbert, Gustave, Mrs. Vincent Ott, Mrs. Rita Boylan, Mrs. Donald Hopper and Mrs. Thomas Ulrich; grandfather of two.

† BIRD, Michelle Ginn, 13, St. Gabriel, Indianapolis, April 16. Daughter of Michael G. and Cathy; sister of Sean Michael; granddaughter of John and Mary, and Robert and Sophie Ahart.

† BORGMAN, Ernest, 83, St. Mary of the Immaculate Conception, Aurora, March 26. Husband of Elsie; father of John; and Catherine Smith.

† DAY, Julius, 81, St. Mary, New Albany, April 12. Husband of Edna; brother of Rose Soergel, Loretta Smith, Edith Soergel, Gertrude Ball, Evelyn Vigar, and Cletus; grandfather of two.

† DOERR, Eugene H., 80, Little Flower, Indianapolis, April 22. Husband of Mary; father of Edd, Joseph, John and Daniel; grandfather of 19; great-grandfather of one.

† FOX, John H., 86, St. Vincent de Paul, Bedford, April 17. Husband of Elizabeth; father of Mrs. Robert Slipp; grandfather of three; great-grandfather of two; brother of Charles E.

† HAWKINS, Estel, 55, St. Paul, Tell City, April 25. Husband of Christine; father of Steve, Don, Al, Denise Smith, Pam Burke, and Janice Smith; brother of Stanley, Al, Martha Ross, Sue

Daum, Paulette McAllister and Claudine Peter; son of Lucille.

† HEALY, Catherine Rose, 58, Christ the King, Indianapolis, May 24. Sister of Joe of Joseph, James, Roy, Francis, and Helena Herron.

† HERMEYER, Roy A., 50, St. Gabriel, Connersville, April 23. Husband of Lois Pitstick; father of Robert, Mary Jane Jolliff and Julie Ann Hauger; brother of Floyd L., Melvin R., Marilyn Schunk and Evelyn Klein; grandfather of six.

† JOHNSTON, Charles P., 71, St. Catherine of Siena, Indianapolis, April 23. Husband of Marjorie Turney; father of Patricia Ann, Sharon Piazza, Maureen Green, Kathleen Cecil, Michael, Charles and Daniel.

† KING, Delay, 86, St. Mary, North Vernon, April 21. Mother of Mary A. Cheesbrough and Iona Herr.

† KIRK, Arthur Thomas, 77, St. Mary, Rushville, April 16. Husband of Marjorie Holl; brother of Mary Hurst.

† KRAUSE, Madeline, 83, Christ the King, Indianapolis, April 22. Wife of Reinhold; sister of Mary Peavey.

† LYONS, William T., 57, St. Mary of the Immaculate Conception, Aurora, April 9. Husband of Marcella; father of Thomas, Daniel, and Theresa Bochkort; brother of Thomas, Dolores Cole, Marilyn Gosey and Joan Swango; grandfather of six.

† NYE, Francis J. (Bud), 50, St. Pius X, Indianapolis, April 16.

Husband of Barbara; father of Kathleen, Theresa, Susan and James; brother of James A.

† SHANE, Walter C., 68, St. Louis, Batesville, March 30. Husband of Gertrude; father of Thomas, Daniel, Guy, M. Annette Yeager, Steven and Patrick; brother of Mildred Gibson.

† SORRELL, William E., 50, St. Paul, Sellersburg, April 14. Husband of Mary Avery Niccam; father of David W. and Karen Markins; brother of Robert C. Sorrell, Cecil J. and Charles Cartwright, and Diana Adams.

† STEELE, Edna T., 86, St. Mary of the Immaculate Conception, Aurora, April 11. Mother of Norman and Earl; grandmother of seven; great-grandmother of nine.

† STOLL, Willard, 73, St. Mary of the Immaculate Conception, Aurora, April 5. Father of William, Mary Rita Wolker and

Patricia Miller; grandfather of nine.

† UFFEN, Robert, Sr., 79, St. Margaret Mary, Terre Haute, April 20. Father of Robert, Jr. and Mary Fowler; brother of Minnie Schimmel, and Frank.

† WOLF, Mrs. Roy, 59, St. Mary, New Albany, April 1. Wife of Roy E., Sr.; mother of Kathleen Weber and Linda Hines; stepmother of Roy E., Jr.; sister of William Cloonan, Elizabeth Pointler, Lucille Eckert and Martha Sparvanti; grandmother of one.

† WOLLER, Joseph, 83, St. Mary, New Albany, April 11. Father of Matthew, Joseph, Jr., Barbara Arndt and Anna Kru; grandfather of eight.

† ZIPPE, Maxine, 66, St. Anthony, Clarksville, April 13. Wife of John L.; sister of Charles, James, William and June Monroe, and Rosalie Burks.

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—"Moscow on the Hudson"

All those folks who've been waiting for a movie to "stand up for America" instead of finding fault with it should rush off to see "Moscow on the Hudson," which is writer-producer-director Paul Mazursky's comic but unabashed tribute to freedom and the American Way.

Reagan era or no, the film is something of a surprise, especially since Mazursky has never been political in any direction and so doesn't even have anything to "prove." This is a talented and unconventional man who began his career as a nightclub comedian and writer for Danny Kaye, then made his first impact in films with that notable satire of 1960's mores, "Bob and Carol and Ted and Alice." Since then, most of his movies have been New York-based, revealed a fondness for ordinary but offbeat people ("Harry and Tonto," "Willie and Phil"), and often dealt with trendy issues ("An Unmarried Woman"). But all that populist sentiment and feeling for the wacky wonderfulness of the New York melting pot seems to pour out in "Moscow/Hudson."

Indeed, so different is the film that one has to make the obvious comparison and go all the way back to the 1935-46 movies of Frank Capra to find a similar mixture of patriotism, warmth, humor, faith in the system, and democratic affection for the "people."

Basically, the film is about ethnic refugees of all kinds making it in Manhattan on a modest level. While New York is often derided as a zoo, Mazursky suggests that this random, unpredictable



weirdness is a glorious side effect of freedom.

FURTHER, by centering his story on the adventures of a Soviet defector, an ordinary guy from Moscow named Vladimir Ivanoff (Robin Williams, sweet and humane, as he was in "Garp"), Mazursky is able to contrast directly the unstructured zaniness of American life with the grim predictability of existence in Russia. The ideological message is not subtle; it's up there waving on a flagpole.

Vladimir is a musician in the Moscow Circus. (For the role, Williams learned both Russian and the saxophone). Early in the film, we see him in his native habitat (the locale is actually Munich) and understand that he's not a political person.

He stoically endures standing in lines for shoes and toilet paper, the constant nosiness of the political police, the routine suppression of dissidents. He greatly admires jazz and black musicians. His grandfather is a radical who scandalizes the rest of the

family by putting down the authorities—perhaps more in the style of a Brooklynite than a Muscovite. And he has a friend, a clown in the circus, who is desperately unhappy and determined to defect when the troupe visits New York.

BUT IT turns out that Vlad is the one who impulsively gets the courage to defect, in a frantically funny scene in Bloomingdale's. He is befriended by a black security guard (Cleavant Derricks), a refugee from Alabama, who takes him to live for a while with his family in Harlem.

A Cuban refugee lawyer helps him find work, and he begins to climb the economic ladder—busboy, street vendor, chauffeur—and the experiences are nearly always amusing. (Vlad as a confused counterman at McDonald's: "Come back McSoon.") Part of the delight is in seeing everyday American culture through friendly but foreign eyes.

Vlad also falls in love—somewhat improbably, with an Italian immigrant beauty (further improbably played by Hispanic actress Maria Conchita Alonso). She creates some difficulty by first not wanting an involving relationship, then arguing that she wants to marry someone who better fits the "American image."

But this is only a movie crisis, soon to be resolved, as is Vlad's depression when he finally becomes aware of American negatives like competition, street crime,

porn, rootless teenagers, etc. By the fadeout, all doubts are removed. Vlad has a good job as a musician, and spends his days playing jazz saxophone on the city streets to his heart's content (the image of freedom).

The movie has some marvelous if strangely idealistic moments, like a courtroom of new citizens taking the oath of allegiance as the camera sweeps their moved (and moving) faces. There is also a bravura scene in a coffee shop where the recitation of the preamble to the Declaration of Independence is taken up, one phrase at a time, by customers of varied ethnic background, ending up with a passerby on the street carrying a Fourth of July sparkler that finally frames the image of the street's teeming life.

Obviously, one can complain that "Moscow/Hudson" is naive, that it's a long way from the whole truth about either America or Russia, though it may be close to the essential

truth so often lost in more complex argument. If we felt Mazursky knew Moscow and Russian psychology as well as he knows New York, we could perhaps have more faith in the validity of the film as a whole.

It's also true that Mazursky seems to embrace, rather than avoid, ethnic and sexual stereotypes of every kind as sources of humor—not the least being his musical comedy-level spoof of the KGB. And as usual, his characters are sexually liberated moderns. In Moscow, Vlad makes love to Svetlana as they talk about the marvels of designer jeans, and in New York he makes love to Lucia in a bathtub as he helps her memorize the Bill of Rights.

These caveats aside, whether or not the film works politically, it is refreshingly unexpected entertainment.

(Upbeat and humane, if uneven, comedy; some nudity and explicit sex; satisfactory for adults.)

USCC rating: O, morally offensive.

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