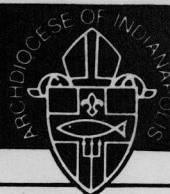


The CRITERION

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Indianapolis, Indiana



Local leaders try to improve bishops' pastoral

by John F. Fink

The U.S. Catholic bishops' pastoral letter "Catholic Social Teaching and the U.S. Economy" should give more emphasis to promoting the common good rather than just helping the poor, and the necessity of creating more wealth in our economy as well as concentrating on its distribution.

These were among the suggestions made by about 100 leaders in the fields of business, labor, the professions and academia at a meeting last Saturday at the Catholic Center in Indianapolis. The leaders were invited by Archbishop Ed-

ward T. O'Meara to give him input for the preparation of the second draft of the pastoral letter.

The participants devoted themselves to trying to improve the pastoral. During the course of the meeting, from 9:30 a.m. to 2:45 p.m., there was much more praise for the first draft than there was criticism, and suggestions were made in terms of making the document better.

In his welcoming remarks, Archbishop O'Meara told those gathered that he "treasures your willingness to be of assistance to me. This day is for you to speak to one another and to me." He em-

phasized that, until now, the first draft of the pastoral is the property only of the five bishops who prepared it. There will be two more drafts before the pastoral is finally issued in November.

The archbishop brought that day's issue of The Indianapolis Star and pointed out the headline "4,000 Indiana Farms Could Fail." This means, he said, that 4,000 Indiana farm families face disaster and said he wished the headline would have emphasized people rather than farms. But the story shows some of the problems in our economy that concern the bishops, he said.

Archbishop O'Meara also stated that it

is not the bishops' intention to attack the United States. "I am very proud to be a U.S. citizen and a Catholic bishop," he said. "I am very proud that we bishops can do what we are doing because there are many places in the world where we could not do that. In the United States the bishops feel no pressure whatsoever as we carry out our pastoral role."

Moderator for the day's discussions was Dr. John Houck, professor of management and co-director of the Center for Ethics and Religious Values in Business at the University of Notre Dame. After briefly

(See TRYING TO on page 2)

Archbp. O'Connor moved by Ethiopian suffering

by Gerald M. Costello
NC News Service



ARCHBISHOP IN AFRICA—Archbishop John O'Connor of New York carries a young Ethiopian famine victim through a crowd of refugees in Mekelle, Ethiopia. Archbishop

O'Connor said, "Hunger has no politics." (NC photo from Wide World)

Archbishop John J. O'Connor of New York, after a five-day tour of Ethiopia, was moved by the suffering he had seen but at the same time said he was uplifted by the faith he found in the Ethiopian people.

"I've not seen their faith excelled anywhere in the world," he said during an interview Feb. 3 on a flight from Addis Ababa to Rome. "It's deep, all-embracing, and affects their lives in every way. It provided me with a reminder of the desperate need to return to simplicity in our daily lives."

The archbishop made what he described as a pastoral visit in his role as president of the Catholic Near East Welfare Association, which supports seminarians, orphans and various church institutions in Ethiopia and other countries.

He toured feeding stations at Makele, a refugee center, where he blessed the dying, comforted the sick, and joked with a throng of excited children. He also met with several government officials of the Marxist nation, including the foreign minister, delivered relief checks totaling several thousand dollars, inspected Catholic Relief Services' food operation programs, and held listening sessions with local church leaders and missionaries.

AMONG THE institutions he visited, the one that appeared to move him most was a shelter in Addis Ababa run by the Missionaries of Charity—Mother Teresa's nuns—for the dying, the poor, the orphaned and the retarded.

"Seeing Mother Teresa's sisters here is just like reading her book," Archbishop O'Connor said. "That's the blueprint for everything they do. Most of the people coming in to the shelter will never leave; they're society's outcasts. The only ticket it takes to get in is to be poor and helpless."

Perhaps the most exuberant moment of the trip came in (See ARCHBISHOP O'CONNOR on page 31)

Pastoral panel hears worries about land control by few

DALLAS (NC)—Bishops and others involved in rural issues told a closed-door meeting of the U.S. bishops' committee drafting a pastoral letter on the U.S.

economy that one of their major concerns is the growing concentration of land in the hands of a few.

Meeting in Dallas Feb. 3-4, the bishops' ad hoc committee on the U.S. economy, headed by Archbishop Rembert Weakland of Milwaukee, heard testimony from representatives of the nation's agricultural community as it began work on the pastoral's chapter on food and agriculture.

Though a section on agriculture was not in the first draft of the pastoral released last November, the committee announced then that such a chapter would be included

in the second draft, due to be released this spring.

"We firmly believe that one of the greatest abuses of society today and of our system, both in the nation and throughout the world, is the ever-growing fact that a smaller and smaller percent of people control a larger and larger portion of the world's land," Archbishop Ignatius J. Strecker of Kansas City, Kan., president of the National Catholic Rural Life Conference, said in an interview after his testimony.

He was accompanied at the pastoral

committee's hearing by Bishops Edward W. O'Rourke of Peoria, Ill., Maurice J. Dingman of Des Moines, Iowa, and (See FARM PROBLEMS on page 32)

Looking Inside

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Archbp. Schulte died one year ago

The first anniversary of the death of Archbishop Paul C. Schulte will be this Sunday, Feb. 17.

Archbishop Schulte was Archbishop of Indianapolis from 1946 to 1970, when he retired. He was succeeded by Archbishop George J. Biskup who was, in turn, succeeded by Archbishop Edward T. O'Meara.

Archbishop O'Meara will commemorate the anniversary with a Mass at St. Augustine Home at 10:30 a.m. Sunday. He

has asked the priests of the archdiocese to remember Archbishop Schulte in their Masses this weekend.

Special section on
WEDDINGS
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the CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

When Archbishop Sheen blessed our marriage

by John F. Fink

While we were preparing the special section on weddings that's in this issue, somehow my mind went back to my own wedding some 30 years ago this coming May 31. (I tell people that Marie and I will be married for 60 years—30 for her and 30 for me.)

Everybody's wedding is unique, of course, including ours. For example, how many people get married on a Tuesday? We did, on the day after Memorial Day and the day after Marie was graduated from Rosemont College, a Catholic girls' college in Philadelphia. I was in the Air Force at the time, stationed in Gulfport, Miss., and we just didn't have the money to spend on two trips to Philadelphia—one for her graduation and another for the wedding.

Marie's graduation day was almost as memorable as our wedding day. For one thing, we were late for the graduation ceremony because we were held up by a Memorial Day parade. Marie had to go in a side door and crawl over a piano bench in order to get to her seat in the auditorium while I found a place to stand in the back.

Archbishop Fulton J. Sheen, certainly the most prominent Catholic in the country in 1955, was the commencement speaker. He also presented the diplomas to each graduate as she came up on stage in alphabetical order by department. Since Marie majored in chemistry, she was among the first.

As Marie approached, I noticed from the back of the hall that the president of the college leaned over and said something to Archbishop Sheen, who was seated. The



archbishop then stopped Marie, said something to her, and she replied. You can imagine my surprise when, after a few more words were exchanged, he stood up and called: "Is Mr. Fink in the audience?"

He bade me join Marie on stage and had the two of us kneel before him as he sat down again. Then, as a packed auditorium waited, this man, whom millions of people watched and listened to each week on television, gave us a private talk about marriage. He compared the relationship of a man and his wife with that of Jesus and His church and spoke of the love that both of us must have for the other. Then he gave us his blessing and asked me to escort Marie from the stage.

That wasn't the end of the episode. The other girls weren't going to let Marie get away with special treatment. From then on, each girl who was engaged (and, I think, some who wanted to be engaged), told Archbishop Sheen about it and, each time, he called the fiancé or boyfriend to the stage for his blessing.

Even that wasn't the end of it. The college's photographer took pictures of Marie and me kneeling before Archbishop Sheen, and the pictures clearly showed huge holes in the soles of my shoes—very visible to the audience.

Some years later, after I had become an editor, I talked with Archbishop Sheen during one of the bishops' annual meetings. He remembered the episode clearly. In fact, he said, the following year, when he was again Rosemont's commencement speaker (he liked Rosemont and spoke there often), he prevented the same thing from happening by announcing at the beginning of the ceremony that he would give his blessing to any engaged couples after the commencement exercises were over.

ARCHBISHOP SHEEN'S blessing must have taken

because Marie and I are still married after almost 30 years and seven children. That shouldn't be particularly remarkable, but, in this day of easy divorce, it apparently is.

I would never consider myself an expert on marriage. Although I try to be, I realize that I'm not a particularly good husband and father. I realize that it is Marie who is responsible for my happiness in our marriage, and I hope that I have contributed to her happiness. But I cannot say precisely why our marriage has been what I consider successful.

In one of the articles in our wedding supplement this week, Dave Gibson asks, "How many years' experience are required before a married person qualifies as a true expert on the institution of marriage?" I agree with his conclusion that two married people will never reach the point where they will say: "Now we've arrived. We completely understand what our marriage is and all that it can be."

I do believe that attitude is extremely important in marriage and a huge part of that attitude is looking upon marriage as the vocation it is. This is the calling that I received from God, the way God wants me to work out my salvation. One cannot be happy if he or she is not doing God's will.

It's not easy to discern God's will, but people who are thinking about marriage should ask if that decision is God's will for them or only something they would like to do because of a physical attraction.

Once it is determined that this indeed is God's will, one must make a commitment. Once you are committed, you carry through no matter what the difficulties. This, of course, is an oversimplification, but, as I said, I'm not a marriage expert.

Trying to improve pastoral

(Continued from page 1)

explaining what the bishops said in each section of the document, those present were asked to write what they particularly liked about the section, what needed to be strengthened or added, and what should be changed or taken out. Then, for an hour-and-a-half, the participants discussed their observations in groups of seven. The reports of each group were then synthesized and reported at the end of the meeting.

All of the individual suggestions as well as the group's conclusions were collected for the archbishop. He will send them to the other bishops in the state of Indiana as well as to the committee that is preparing the second draft of the pastoral.

Among the comments made was that it is right for the bishops to be speaking out on economic issues, that the timing for this letter is right, that the bishops are speaking out from fundamental norms, that it is right from them to be raising global issues, and that the "preferential option for the poor" is well-presented.

Concerning the "preferential option for the poor," however, many of those present felt that the document would be strengthened if emphasis were given to the common good of all society, including the

poor, instead of singling out the poor for special treatment. Some participants also called for doing things with the poor as well as for them or to them.

Some also called for more recognition of the benefits of our free enterprise system and the necessity of creating more wealth in the economy rather than concentrating on its distribution. There was the criticism that the bishops put too much emphasis on the role of the government. "We don't want a welfare state," one man said. Dr. Houck commented that the summary of the document seems to call for a strong central government, but the document itself doesn't. "It's a weak summary," he said.

Other participants said that they liked the bishops' concept of human dignity and work, the call for combating poverty primarily through more employment instead of welfare, and the description that the bishops give of the effects of unemployment. But others wondered how unemployment rates are calculated—"what is full employment?"

Also concerning unemployment, comments were made that the pastoral should stress the motivational aspects of work, say that entrepreneurship is the best device for creating wealth and employment, and that employment should not

be the responsibility of government. One person stated that the bishops were too idealistic when they called for both full and dignified employment.

A division of opinion was found among the participants on the document's section on the world economy. Some agreed with the bishops that the criterion for helping others should be based on need rather than on politics while others were concerned that helping some states could aid in the spread of communism.

Also on this section, one man stated strongly: "When emphasizing global issues, we cannot forget the need to keep and make jobs for American workers. We have a responsibility for the people in this country first," he said.

In his closing remarks, Archbishop O'Meara noted some of the suggestions that seemed to stand out for him. First, he said, "We must say that the document is not an attack on capitalism—it is a critique." He said that the bishops must not be seen as opposed to the free enterprise system in our country.

Concerning the church's "preferential option for the poor," the archbishop said that the bishops must be careful to make sure that this is not confused with liberation theology. He agreed with the concept of stressing the common good and also the idea of doing things with the poor. He thought, too, that taxes' impact on the poor deserves more attention.

He also acknowledged the suggestion that the pastoral recognize the necessity of creating wealth as well as how it is distributed in this country, and, "the sharing of wealth concept needs refinement."

"The church must also admit its own failing," Archbishop O'Meara said. "The church is all of us—individuals, parishes, dioceses. We must see where we are failing in that area. And that is tough to do."

The archbishop also touched on the authority of the pastoral letter. One of the participants had said that the document is not clear about how authoritative it is and asked, "What is doctrine and what is opinion?" Archbishop O'Meara said that there are different levels of magisterial authority in the document. "The more you remove yourself from principles and go to applications, the farther you remove yourself from authority," he said.

Archbishop O'Meara's Schedule Week of February 17

SUNDAY, February 17—Memorial Mass for Archbishop Paul C. Schulte, St. Augustine Home, 10:30 a.m.

MONDAY, February 18—Episcopal installation of Bishop Joseph Florenza, Houston, Texas.

TUESDAY, February 19—Priests Council Age Group #5 meeting, Mater Dei Council, Knights of Columbus Hall, 12:30 p.m.

—Administration of the Sacrament of Confirmation at Holy Name Parish, Beech Grove, for the parishes of Holy Name and Nativity, Eucharistic Liturgy at 7:30 p.m. followed with a reception.

WEDNESDAY, February 20—Eucharistic Liturgy at SS. Peter and Paul Cathedral, 12:10 p.m.

THURSDAY, February 21—Administration of the Sacrament of Confirmation at Our Lady of the Greenwood, Greenwood, Eucharistic Liturgy at 7:30 p.m. followed with a reception.

SATURDAY, February 23—Shamrauction at Cathedral High School, 5 p.m.

Lenten regulations announced

Wednesday, Feb. 20, is Ash Wednesday, which marks the beginning of Lent. This solemn season leads us to Easter. Churches throughout the archdiocese will begin the season with the blessing and distribution of ashes during the Ash Wednesday liturgy.

Archbishop O'Meara will celebrate Mass and distribute ashes at SS. Peter and Paul Cathedral at 12:10 p.m. on Ash Wednesday.

Lenten Regulations for Fast and Abstinence

Ash Wednesday—Feb. 20 is a day of complete fast and abstinence.

Good Friday—April 5 is a day of complete fast and abstinence.

The Fridays of Lent are days of abstinence.

Fast—Binds all over 18 and under 59 years of age. On the days of fast, one full meal is allowed. Two other meals, sufficient to maintain strength, may be taken according to one's needs, but together they should not equal another full meal. Eating between meals is not permitted; but liquids, including milk and fruit juices, are allowed.

Abstinence—Binds all over the age of 14. On days of abstinence, no meat is allowed.

Note: When health or ability to work would be seriously affected, the law does not oblige. When in doubt concerning fast or abstinence, a parish priest or confessor should be consulted.

Easter Duty is the obligation to receive Holy Communion between the First Sunday of Lent (Feb. 24) and Trinity Sunday (June 30).



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Your AAA dollars at work

Family Life Office has broad range of services

by Valerie R. Dillon

The survival of Christian family life is one of the church's most critical challenges today. The family—called "the little church" by Pope John Paul II—is the place where new life is nourished and where adults and children both are nurtured in love and security. Without healthy families, the church and the larger society cannot survive.

Yet today's family lives in an anti-child culture, one which too often promotes materialism, permissiveness, sexual infidelity and easy divorce.

In June 1982, to provide stronger pastoral care and education in family life, Archbishop Edward T. O'Meara established the archdiocesan Family Life Office. He appointed a full-time director, mandating her to focus on the special needs of married couples, parents, single people,

pre-married couples, "hurting" families, developing families and couples desiring to serve in leadership roles in the church.

Since its establishment, the Family Life Office has developed a broad range of activities, programs and services. These include:

Pre-Marriage Education: A monthly Pre-Cana Conference is held for engaged couples. Topics include Husband-Wife Communication, Marriage as a Sacrament, Money Management and Natural Family Planning. Each year, nearly 500 couples attend the half-day program.

Pre-Cana II is presented twice each year for couples marrying a second time in the church. An all-day program, it deals with special needs such as blended families, past relationships, financial decisions and spiritual growth.

Married couples are trained to help parish priests prepare the engaged for



JUBILARIANS—One popular program offered by the archdiocesan Family Life Office is the annual Golden Wedding Anniversary Mass for couples married 50 years or more.

marriage. Two training workshops enable married couples to take part in the sponsor couple program now used in more than 50 parishes in the archdiocese.

An Archdiocesan Marriage Policy is

being developed. When promulgated by Archbishop O'Meara, it will provide uniform guidelines for couples preparing for marriage.

Marriage Enrichment: Natural Family Planning instruction is available in classes held monthly at the Catholic Center and in several parish centers around the diocese. Trained volunteer couples teach the method and provide individualized follow-up help. Married and engaged couples learn this morally acceptable method of family planning as well as the increased communication and marital closeness it can provide.

The Family Life Office supports and promotes Marriage Encounter and other programs which foster stronger marriages.

Couples married 50 years or more are invited each year to attend a Golden Wedding Anniversary Mass celebrated by Archbishop O'Meara. A reception follows at which the archbishop presents each couple with a personalized scroll. The program has honored nearly 400 couples in the last two years.

Ministry to the Widowed: Two widowed organizations are sponsored by Family Life—Catholic Widowed Organization (CWO) and Fifth Wheelers. These groups use office facilities and mailing and print (See FAMILY LIFE on page 6)

Bloomington parish creates a sense of family with "We Care" network

by Richard Cain

How does one encourage a sense of family in a parish with as many as 4,000 people attending Mass each week? That is the question St. Charles Borromeo Church in Bloomington is attempting to answer with its "We Care" network.

"We didn't want people to get lost because of our size," said Father Robert Borchertmeyer, pastor of St. Charles. In addition to local residents, the church draws students and faculty from nearby Indiana University.

Modeled on a similar program in a Cincinnati parish, the "We Care" network consists of 55 neighborhoods each with a representative who acts as a contact person, welcomer and helper, according to Marcelle Pfenninger, chairperson of "We Care." Being a representative involves an average time commitment of one day a week.

The neighborhood system allows "We Care" to identify and respond to needs in a more personal way. It also distributes the responsibility of caring for others within the parish among a large group of people instead of relying on the same loyal few.

"We Care" is primarily involved in identifying needs and finding or starting ways to meet those needs," said Father Borchertmeyer. "But there are certain needs we continue to address." Through its network, "We Care" provides food baskets and gifts to needy families at Thanksgiving and Christmas, assistance to shut-ins, meals for families going through a funeral and

welcome and assistance for newcomers in the parish. The network has prepared a parish handbook for newcomers and also sponsors a newcomer dinner each fall and spring.

Because of its organization, "We Care" has also become a vehicle for addressing other needs within the parish. The network sponsors collections of baby clothes for the local crisis pregnancy center and provides volunteers for the local soup kitchen and the Red Cross blood drive. It also offers food and financial assistance on an emergency basis to needy families.

Sometimes the attempt to meet one need leads to the discovery of another. Although an attempt to start an adopt-a-grandparent program didn't succeed, it helped the parish become aware of the need to help the sick, said Father Borchertmeyer. Other programs, like the cheese co-op and thanksgiving dinners for those with nowhere else to go have been so successful that they have become separate programs.

The network owes its success first of all to its organization. "You can't just throw it out and let it happen," said Father Borchertmeyer. "There has to be a number of people willing to commit some time to serve on the steering committee." Building support among the parish is another crucial factor. "We spent a lot of time taking from the pulpit about what it means to be a family."

Still, the network is not without its challenges. "Finding and keeping people to serve as representatives for each neighborhood is the biggest headache," ac-

cording to Pfenninger. "Keeping the list of parish members in each neighborhood up to date is the next biggest headache."

The network receives no money from the parish network. Instead an extra collection is taken up at Mass once a year. "The Mass, the homily, the whole thing is organized around explaining what 'We Care' is," said Pfenninger.

Because Catholic churches are often stereotyped as being overwhelmingly large and cold, networks like "We Care" have a vital role to play in bringing people into the church. "What has been impressive is the number of people who have found their way back into the church just because (someone reached out to them) during a death in the family," said Father Borchertmeyer. "It's that hidden kind of stuff where 'We Care' is so helpful."

Parishes to participate in Operation Rice Bowl

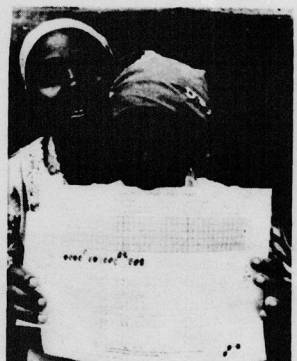
During Lent, most parishes and schools in the Archdiocese of Indianapolis will participate in Catholic Relief Services' 1985 Operation Rice Bowl hunger awareness campaign.

Operation Rice Bowl renews the traditional Lenten practices of prayer, fasting and almsgiving for the poor. Families who participate in Operation Rice Bowl are asked to fast or eat a reduced meal once each week and to donate the savings to Rice Bowl. Some parishes hold weekly soup nights, special activities or liturgical programs.

The theme of this year's campaign, "Shaping a Peaceful World Together," is taken from the bishops' 1983 pastoral letter on war and peace. Father Laurence Olszewski, coordinator of diocesan affairs for Catholic Relief Services in New York, points out, "This theme is particularly suited to the Rice Bowl campaign as it is a call to all Christians to take an active role in the shaping of their world."

Although much attention is focused on Catholic Relief Services' relief efforts, such as its current program in Ethiopia, development work continues to be a main thrust of CRS activities. CRS sponsors hundreds of projects which foster community development and individual self-reliance in more than 70 countries throughout the world. Of the funds collected through the Operation Rice Bowl campaign, 75 percent is remitted to Catholic Relief Services to be used for its development work overseas.

Some of the more than 100 projects funded last year through Rice Bowl include



RICE BOWL—Operation Rice Bowl supports programs of education and literacy which provide people with the skills to participate more fully in their development process.

a rural water supply system in Cameroon, a sewing cooperative in Nicaragua, a radio education program in Paraguay, and a food and nutrition training course in Indonesia. The remaining 25 percent of Rice Bowl donations are used here in the archdiocese to fund anti-hunger and poverty programs.

If you would like more information or promotional ideas, please contact either Father James D. Barton, 1400 N. Meridian St., Indianapolis, Ind. 46206, 317-236-1485, or CRS/Operation Rice Bowl, 1011 First Ave., New York, N.Y. 10022.



WE CARE—Father Robert Borchertmeyer and Marcelle Pfenninger display a banner illustrating the functions of the "We Care" program at St. Charles Borromeo parish, Bloomington. (Photo by Richard Cain)

COMMENTARY

An Irishman celebrates Black History Month

by Dick Dowd

February is Black History Month. What do you suppose is the best way for an Irishman like me to celebrate it?

One of the greatest shocks of my life came in 1960 when I was sent to the naval base at Norfolk, Va. A child of the industrial north, I had been reared in an ethnic melting-pot, a coastal New England factory city, then sent even further north to college.

I learned about civil rights from history textbooks and Catholic publications like *America*, *Ave Maria* and *The Catholic World*. My practical education in the effects of prejudice was nil. There had been only one black student at my high school, another at my college—both the sons of ministers. I was more surprised that they were not Catholic than that they were not white.

My parents, both from New England, allowed no ethnic or racial slurs in conversation or attitude around them. Catholics, I was taught at home, were to accept all people as God's people.

What a shock, then, to find, at the age of 22, that once we stepped outside the naval base gates, the black sailor who lived in my barracks, sat next to me at chapel, stood in front of me in the payline and behind me in the chowline—when we went into the civilian world—was treated like a creature from another planet. He had to sit in the back of the bus. He could go only to certain parts of town. He was set apart from me by law.

I had lived two decades in the United States and didn't have the faintest idea we were citizens of a legally segregated country.

I think about that today when I read about bishops and priests, sisters and brothers, laity of all religions being arrested for protesting against the South



African government's policy of apartheid which legally divides the country into black areas and white areas.

It is a long way to South Africa from where most of us live—not only physically but emotionally and spiritually as well.

As Christians, we are committed to justice and equality. But like the north-erners of my youth, living unknowingly in a segregated civil society, we often need a push, a dramatic event, like peaceful picketing or even being arrested for blocking an embassy door, to get our attention to an evil that needs to be rooted out.

Peaceful picketing got a significant amount of attention in late January when seven Catholic bishops, all of them black, joined in the daily march outside the South African Embassy in Washington.

While demonstrating solidarity with other black protesters, the bishops also demonstrated a new, almost undetected, unity among themselves.

In early September 1984, on the Feast of St. Peter Claver, the black bishops issued their first joint pastoral letter: "What We Have Seen and Heard."

In January 1985, the National Black Clergy Caucus signed an agreement with GIA Publications of Chicago to publish a black Catholic hymnal in early 1986. One of the 10 black bishops, Auxiliary Bishop Wilton Gregory of Chicago, has a doctorate in liturgy and has been involved with the project since 1983.

At the national level, the U.S. Bishops' Committee on Liturgy has established a subcommittee on black liturgy which will be chaired by Bishop Gregory.

With all this activity going on in the black Catholic community I think the best answer to my original question: How does an Irishman celebrate Black History Month? It's obvious. He stands on the sidelines and cheers. Why? Because these examples of black music and black liturgy and black solidarity demonstrate to me what the Incarnation of Christ is all about. He is being made present in our time in a new way in our society so he can attract all men and women to himself.

Some reasons for studying women's issues

by Fr. Eugene Hemrick

"Are you still studying women's issues?" asked my old friend Fad Hasbeen. He had spotted a women's survey on my desk.

"As a matter of fact I am, Fad," I responded. "I'm analyzing responses to the question, 'In what ways do you feel oppressed or discriminated against as a woman in the church?' Want to hear the answers?"

"I've probably heard them already," Fad snickered.

"One woman says," I shouted to Fad, "that the church teaches women are evil and temptresses because of Eve. Another woman observes that assertive women are regarded as a threat in the church."

Fad's interest sparked at the latter statement.

"Wait a minute," he said, "History shows repeatedly that any person, male or female, who is assertive is a threat. Strong, righteous personalities, especially if they are correct, become like a condemning conscience to those who are not acting when action is called for."



"You have a good point, Fad. But what if the assertiveness is directed particularly at a woman's issue and not a man's?"

"Like what?" Fad retorted.

"Like the woman who said women are held responsible for birth defects in their children; if a couple is infertile, the woman has to be tested first."

"Another woman bemoaned the exclusion of women from certain liturgical roles such as altar servers."

"The first statement is an exaggeration," Fad fired back. "What sane husband would blame his wife for their child's birth defects? The second is out of order because the church has a rule on altar servers. There still are some rules that need to be followed, aren't there?"

As I began to respond, Fad revealed his real anxiety. To my surprise, it wasn't about the responses of women but about me.

"People like you," he said with pointed finger, "are getting women all worked up by your questionnaires. If you quit raising these questions, women's issues would become a passing matter."

"Besides," Fad continued, "most of the responses you are getting probably are coming from small, daffy, vocal groups who do not reflect the majority."

"The old 'don't rock the boat, time heals all' philosophy? Is that what you're saying, Fad?" I asked.



The primary role of the laity is in the secular world

by Dale Francis

The theme of the 1986 Synod of Bishops will be "The Mission of the Laity in the Church and in the World." It's about time. There has been a lot of drifting in the understanding of the role of the laity in the last decade and more.

It's time to pull things together. It isn't going to require any new theological insights, just an affirmation of what the church teaches. It needs, too, some common sense understanding of the nature of the role of the laity in the church and in the world.



Bishop Paul Cordes, vice president of the Vatican Council for the Laity, spoke about one of the ways of the drifting in an interview a couple of weeks ago in *L'Osservatore Romano*. He said there has been, with no justification in the documents of the Second Vatican Council, an overemphasis on a church role for the laity.

He said, "In some local churches the impression is given of wanting to turn the lay person into a 'mini-priest,' measuring effectiveness on the basis of church activity."

It really is a good thing for lay people to

be more involved in the liturgy, to be lectors, preparers of the Sunday liturgy, fulfilling roles of lay ministry directly within the church. You don't want to discourage this or belittle its importance.

But at the same time, it is necessary to understand this is not the primary task of the laity.

The laity, by the very fact that they live in the world, are called to the responsibilities of temporal duties. Members of the laity are obliged by their very faith to measure up to these duties, whatever their vocations may be. This is true of farmers, secretaries, factory workers, lawyers, cooks, bankers, salespeople, teachers, merchants, physicians, janitors, editors, housewives, whatever our tasks in the world.

And understand, this isn't just a secular responsibility. It is a religious responsibility. "The Church in the Modern World" says, "The Christian who neglects his temporal duties neglects his duties toward his neighbor and even God, and jeopardizes his eternal salvation."

It is of the nature of the laity that members of the laity are called to temporal duties, to work in the world. But there is something else that is the key to understanding the role of the laity. The members of the laity go into the world to fulfill their temporal duties but they go as the followers of Jesus Christ they are.

They bring to the secular society the dimension of divine teaching. Formed by their own Christian consciences, they must apply what they know through spiritual commitment to problems faced in the secular society—defending, for example, the dignity and worth of all individuals. The role of the laity in the church is to penetrate the world with a Christian spirit.

After saying this in "The Church in the Modern World," the fathers of the Second Vatican Council said, "They are also called to be witnesses to Christ in all things in the midst of human society."

Whatever else the Synod of Bishops says next year, this it must emphasize.

the criterion

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ENTERTAINMENT

VIEWING WITH ARNOLD

Great moments in the history of dance

by James W. Arnold

Dancing is the hottest thing in show business right now, from Baryshnikov to the videos of Michael Jackson. With the nation's young kicking up their heels every weekend in strobe-lit bistros to the beat of heaven-knows-what, who can blame somebody for thinking the time is ripe for a soft movie documentary recapping some of the great moments in the recent history of dance?

Certainly not me, since musicals are my favorite movie genre, and dance of any kind is my favorite (spectator, unfortunately) sport. The new film is "That's Dancing," brought to us by MGM and the same wonderful folks who a decade ago gave us the two-part "That's Entertainment." It was a compilation of cuts from the 1930-58 "golden age" of MGM musicals, mixed in with a dash of classic comedy.

Only two semi-serious complaints can be registered against "Dancing," aside from the fact that it's also a compilation film, and by its nature shows us little chunks of art wrenched out of context. (It's comparable to those records that collect the best three minutes from symphonies or Broadway shows.) But that's the way the world goes now. We live in an era of fast food, highlight films, USA Today and (of course) rock videos. If they lasted any longer, our eyes and ears would melt, either in terror or ecstasy.

One complaint is of dubious validity: that producer Jack Haley Jr. used up all the best movie dance sequences in his earlier shopping trips, and is now going with second string stuff.

To some extent, that's true. You simply can't top "American in Paris" and "Seven Brides for Seven Brothers." But there are more than 10 or 20 great paintings in the Louvre, even if they're not the Mona Lisa. Haley has also helped himself this time by going outside the MGM collection for superb moments by neglected black performers, like Bill Robinson and Nicholas Brothers; for a brief but graceful tribute to ballet, and for cuts from the movie versions of big stage hits like "Oklahoma" and "West Side Story."

The second gripe sounds fuddy-duddy but is possibly more valid: that the film sells its soul (or perhaps only rents it) by including (as a climax, in fact) numbers from "Saturday Night Fever," "Fame" and "Flashdance," and even Jackson's "Beat It" video, in a transparent attempt to appeal to the non-Geritol generation.

There's no doubt that they are good pop dance performances, although they all owe more to energy, cutting and music than pure hoofing talent. But I'm not sure they belong yet in an anthology of great moments by people like Bojangles, Eleanor Powell, Kelly and Astaire. If the intention was only to update, there could also have

been selections from "Superstar," "Hair" and "All That Jazz."

"Dancing" avoids the mistake of the earlier films, which wasted too much footage in transitions and reminiscences by old stars. The narrators this time appear briefly and get the job done. They include Gene Kelly (also exec producer and a staple in this series), Liza Minnelli, Sammy Davis, Baryshnikov for the ballet sequence, and happily, because he's been neglected, Ray Bolger. (We also watch Bolger in a wonderful, previously excised cut with Judy Garland from "The Wizard of Oz.")

The movie wisely recalls that although dancing is an ancient art (indeed, probably the first in which our ancestors expressed religious feeling), it has never been capable of preservation until the invention of film. The poignance of this is revealed by the pitiful but endearing fragments we have of even such 20th century artists as Isadora and Pavlova. From now on, at least, the performing arts will have archives, a "memory" of great work, just as literature, painting and sculpture do.

Nearly everything in "Dancing" is a treasure. Highlights are subjective, but among those I'd take to a desert island: the Busby Berkeley sequences with Ruby Keeler and the astonishing mass tap number from "Dames"; Moira Shearer cavorting in "The Red Shoes"; the Agnes DeMille ballet from "Oklahoma"; and Kelly's slow-motion dance with a cartoon princess from "Invitation to a Dance," set to the music of Rimsky-Korsakov.

True, you can catch some of these moments on cable or cassette, if you're lucky, but seeing them on the big screen is a rare joy. This is especially true of dances designed for and presented in the wide-screen format: e.g., Jacques D'Amboise's magnificent dance from "Carousel"; the

CBS drama on Atlanta murders said to blur fiction, fact

ATLANTA (NC)—A CBS docudrama on the murders of black children in Atlanta in 1981 was criticized by Archbishop Thomas A. Donnellan of Atlanta and the Georgia Bulletin, archdiocesan newspaper, for blurring the distinction between fiction and fact.

Archbishop Donnellan, after previewing about half of the five-hour film, "The Atlanta Child Murders," in a private screening Feb. 2, said he was "confused and a little bit frightened" by the impact of the film and the inability of the viewer to tell what in the film is based on historical fact and what is fiction.

In a Feb. 7 editorial, the newspaper commented that "there's some truth and some fiction" in the docudrama, "and very few people watching will be able to tell which is which."

The two-part docudrama, which was broadcast by CBS Feb. 10 and Feb. 12, suggested that Wayne Williams, convicted of killing two of the 23 young blacks who were on the city's list of missing and murdered children in 1981, was improperly found guilty in an atmosphere of hysteria and pressure to solve the cases.

Archbishop Donnellan was among some 70 civic, business and religious leaders asked to attend a closed-door meeting by Atlanta Mayor Andrew Young Jan. 31 to discuss the show and its impact on the city of Atlanta.

A six-member delegation of Atlanta officials led by Young and former Georgia Gov. George Busbee, spent two days negotiating with CBS representatives in



TV FARE—Anne Murray takes a look at the influences of English pop music from pre-Beatles' days to the current new wave in her fourth network special, "Anne Murray: The Sounds of London." Miss Piggy guest stars on the Feb. 15 CBS special. (NC photo)

wacky garbage can lid number (Kelly, Michael Kidd, Dan Dailey) from "It's Always Fair Weather"; and the super-charged "Get Up and Get Out" from "Sweet Charity" (Shirley MacLaine, Paula Kelly, Chita Rivera, choreographed by Bob Fosse).

Recently I endured 500 commercials to watch "Kiss Me Kate" on TV, only to find that most of the dance numbers had been butchered or completely cut out of the film.

"Dancing" includes a terrific four-person song-and-dance from "Kate" with Ann Miller, Fosse, Tommy Rall and Bobby Van. When the movie gets to TV, don't be surprised if the ignoramus slaughter it again. The message: see it now.

(Joyful retrospective on dance in movies and elsewhere; recommended for all ages.)

USCC classification: A-I—general patronage.

New York, seeking free air time to respond to alleged distortions and misinformation in the film.

CBS agreed Feb. 5 to insert a viewer advisory prior to and during the movie saying that it was not a documentary but a drama with some events and characters fictionalized.

Archbishop Donnellan, who said the confusion over the film would be aggravated by the fact that the film was technically "very well-presented" and well-acted, said the film's emphasis on racial division in Atlanta "impugns the concern of the city of Atlanta."

The film alleged that the Atlanta police force was crippled by racial tension and that there was tension between the black city administration and the families of the missing and murdered children.

The archbishop also described as "dreadful" the film's portrayal of Mayor Jackson and Lee Brown, who at the time of the murders were the city's mayor and commissioner of public safety, respectively.

"From my contact with them (Brown and Jackson), I was very impressed by their very grave concern" and by their efforts to bring together different groups in the city to try to assist, Archbishop Donnellan said.

The Georgia Bulletin editorial said that with "the film's flash and drama" the allegations in it would be easily accepted by unwary viewers.

"There was no coverage of efforts to care for the city's children; no sense of the

unified agony that deepened as the tragic killings continued and intensified; there was no sense that the city and its officials cared beyond headlines and bad publicity," the editorial said.

The editorial also questioned the filmmaker's motives. "If there was a true 'documentary' to be told here of injustice, why didn't the filmmakers make it and rightfully win acclaim, instead of blurring the distinction between truth and dramatic license and riding the wave of publicity all the way to the bank?" the editorial asked.

TV programs

Sunday, Feb. 17, 10-11 p.m. EST (PBS) "Marshall McLuhan: The Man and His Message." Written and narrated by author Tom Wolfe, this tribute to the late media theoretician includes footage of McLuhan, his family, friends and critics, including Norman Mailer and Arthur Schlesinger Jr.

Monday, Feb. 18, 8-9 p.m. EST (PBS) "Words by Heart." This is the conclusion of a two-part story in the "Wonderworks" series about a young girl, her family and the prejudice they encounter in their small Midwestern town.

Tuesday, Feb. 19, 9-10 p.m. EST (PBS) "Down for the Count." Professional boxing is a popular sport and profitable business but it is also physically dangerous. This documentary examines whether it can be made less harmful or should be banned outright.

Recent USCC

Film Classifications

Heavenly Bodies	O
Torchlight	A-III
Tuff Turf	O
Witness	A-IV

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

The Criterion, February 15, 1985

TO THE EDITOR

Saying 'no' to unwise authority

In retrospect, the rise of a Hitler and his demonic manipulation of nationalistic sentiment in a 20th century Christian nation seems inconceivable. Why were there so few who objected, particularly from within the church?

We need not wonder nor judge German Catholics of the 1930s without looking at our own tepid resistance to the ultimate in gas ovens which our own nation continues to produce in the form of nuclear weapons. One can, after all, say, no, I'll not participate in their destruction, just as Austrian farmer Franz Jaegstatter said no, I'll not carry a gun in Hitler's army, or as theologian Dietrich Bonhoeffer said, I'll not bless the Third Reich even if the majority of churchmen justify it by their silence.

To think that at this moment there are only some 4,000 U.S. citizens willing to say no by refusing to pay their federal war tax to feed a growing military machine that could turn against the U.S. citizens in a blink of an eye and which is already exterminating poor people of the world as it siphons off scarce world resources to produce more arms.

Charity and morality begin at home. Saying no to unwise, if not abusive, authority sometimes has to be done within the church itself. That is to say, one can be a conscientious objector to the exercise of authority within the church as surely as in the civic order. It's probably harder to say no to mother church than to the impersonal state. Even though mother does not execute its supposedly wayward sons/daughters, a mother's rejection can be more painful than death itself.

The decision of the Holy See to push Father Fernando Cardenal of Nicaragua

out of the Jesuits is painful for those who run the same risk, if not at the same level as Father Cardenal. History so often vindicates people of their lucid convictions. For example, even a Martin Luther who raised havoc with church discipline has higher historical standing than some of the popes who were his contemporaries.

It seems to me the church should honor rather than chastise the pure of heart, whether it be in the person who goes to jail pacifically opposing abortion, opposing nuclear war, or standing by a poor Central American nation which militaristic capitalism is "inviting" at gunpoint to return to the fold.

For my part, I'm on record in solidarity with Father Cardenal and now invite your readers to do the same through an airmail letter in English or Spanish to him at: Father Fernando Cardenal, Ministerio de Educacion, Managua, Nicaragua.

Father Bernard A. Survil
Rectory (Casa Cural)
Esquipulas de Matagalpa, Nicaragua

Aid wasted

Some things never seem to change and one is the continuous outcry of third world governments for more aid. It is an ongoing symphony played on the heartstrings of the West to the tune of billions of dollars in taxpayers' money and to little avail.

From its inception, foreign aid has been showered on these so-called developing nations and, in my view, their only development has been an unquenchable thirst for more handouts that enrich the government officials who export their take

to Swiss banks, leaving their subjects to live in squalor and starvation.

The Marxist government of Ethiopia spent \$100 million on a party to celebrate the 10th anniversary of their coming to power. They also funneled off foreign aid fertilizer and seed to their state collective farms that only produced seven percent of their food needs. They also channel foreign aid food and clothing to their army. Before the Marxist takeover, Ethiopia exported grain to other African countries. They have plenty of money to buy Russian-made armaments and have taken a page from the history of Stalin's starving to death a million Ukrainians because they opposed collective farming.

Russia's contribution to the starving Ethiopians was a statue of Karl Marx. I imagine it would be very tasty cooked over an open fire. The United Nations has responded by setting aside \$73.5 million to

build a modernistic conference center in Addis Ababa. That would go well on an empty stomach, too. The Ethiopian government will not allow aid to be brought in except by Russian planes so the people will think the Russians are their benefactors.

The only true and lasting benefit to the people of Africa will come only after their governments are removed or change their ways of operating. Something will have to be done, and soon, or South Africa will be the only green spot on the continent.

If private donors wish to continue feeding the third world regimes, that's fine, but our government should stop using the taxpayers for that purpose. If we have the billions to bail out the poor of the world we can take better care of our poor and homeless here at home.

David O. Jackson

Knightstown

Family Life's many services

(Continued from page 3)

services as well as consultation with staff. CWO sponsors a day-long enrichment workshop each year and both groups hold regular support and social programs.

Speakers' Bureau: Approximately 60 speakers are available to speak on a wide range of family-related topics. Parishes and Catholic organizations may contact the Family Life Office for this service. Last year 125 talks and workshops were arranged by the Family Life Office, including two Respite programs for the Archdiocesan Council of Catholic Women.

Teen Sexuality Curriculum: "Growing Up Sexual" for junior high youth was developed by Family Life and Office of Catholic Education staff. Training for youth catechists has been offered at New Albany, Terre Haute, Oldenburg, Bloomington and Indianapolis. Approximately 50 parishes are now prepared

to present the seven-session program to students.

Ministry to the Divorced: Separated, Divorced and Remarried Catholics (SDRC) is sponsored by Family Life and holds monthly meetings at the Catholic Center and elsewhere. Special programs include an annual Lenten Family Mass at the cathedral, celebrated by Archbishop O'Meara, and an all-day personal growth workshop, held in Columbus last year.

Beginning Experience, also sponsored by Family Life, holds weekend programs for the newly divorced and provides follow-up emotional and spiritual support.

A how-to-get-organized workshop sponsored by Family Life resulted in four new SDRC groups getting started around the archdiocese: Richmond, Bloomington, Madison and in an Indianapolis parish.

(Valerie R. Dillon is director of family life for the archdiocese.)

THE SUNDAY READINGS

SIXTH SUNDAY IN ORDINARY TIME

FEBRUARY 17, 1985

by
Richard
Cain

Levit. 13:1-2, 45-46
Psalm 32
I Cor. 10:31-11:1
Mark 1:40-45

Our needs are one of God's greatest gifts to us. They are the wellspring of humility, putting us in touch with our limitations. They are also a school of love, drawing us together and providing others with opportunities to use their talents in service.

But more importantly, they are a path to God. This Sunday's readings encourage us to bring our needs, both great and small, to him, trusting in his loving desire to touch us as he meets those needs.

Who could provide a more pathetic picture of need than a leper? The first reading (taken from Leviticus which contains mostly instructions to Jewish priests) reminds us of how miserable the leper's life must have been. Whether the Hebrew word translated here as "leper" referred to Hansen's disease (what we mean by leprosy today) or to some other form of active skin disorder, the result was the same. Seemingly cursed by God, the leper also suffered separation from neighbors and loved ones. Every encounter with another human served as a deflating reminder of his affliction, for he was obliged to warn the others away with cries of "Unclean! Unclean!"

In the Gospel reading we come face to face with one of these outcasts. Imagine the leper's life before the awful disease changed everything. Maybe he was a successful carpenter with a loving wife and family. Or maybe he was a scribe, for he knew something of the Messiah promised in Scripture. Imagine the day he woke up and discovered the first sore. Maybe he didn't think much of it. But it spread. Maybe he tried to ignore it. When he could hide it no longer, he began the desperate search for a remedy, anything that offered hope of a cure.

Finally he was asked to leave the community. How many weeks—or years—had he been living like a beggar outside the gate or wandering like an animal when he

first heard of the miracle worker from Nazareth? How long did he follow Jesus at a distance, working up the nerve to approach him? And what must have been going on inside his soul for him to make his request with such confidence and insight into Jesus' hidden identity?

The leper's act of faith in response to his need illustrates a profound truth. A strong faith in God thrives on a strong sense of one's need for God. Our faith in God, then, will only be as strong as we recognize and are willing to entrust our needs to Him. The leper made his specific need known to Jesus. The greater the need, the more able we are to specify our need. When you pray, do you make at least some of your prayers specific enough that you will later be able to recognize whether God has answered them? Faith does not need fear to be specific. It only need be open enough to recognize answers in unexpected ways.

It is truly amazing how willing God is to meet our needs. For Jesus was willing to cure the leper, even though he knew it would only make his own ministry and life that much harder!

This Sunday's psalm also talks about needs, but on the deepest level. For our greatest need is for deliverance from sin and reconciliation with God. Ultimately, our faith will not persevere unless we recognize our need for God's forgiveness and turn to him on this most basic level. It is then that we can say with the great mystics meditating on the fall: "O happy fault that brought us so great a savior!"

If we can believe that God has responded to our greatest need, deliverance from sin, with our greatest blessing, the salvation won on the cross by Jesus Christ, then how much more can we trust that behind all our other needs are rivers of blessings. The challenge is to form our attitudes and live our lives accordingly.

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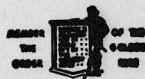
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The Criterion, February 15, 1985

CORNUCOPIA

Remembering the good old days

by Cynthia Dewes

Remembering the good old days seems to be getting out of hand. We are subjected at every turn to TV, movie and stage depictions of the lives of celebrities not long dead, nor even terribly interesting while they lived. Nineteen-year-olds write autobiographies and go on talk shows to tout them inarticulately. Reproductions of old fashioned furniture, books, utensils and lifestyle decorate the homes and theme restaurants of the land. Nostalgia has hit the fan.



Now, I like a Tiffany lamp or a McGuffey reader as well as the next guy. But I remember too much. I know how real the real article often was. Take cars, for instance. Cars may have been built like tanks in the old days, but they drove like them too. And they were boring. Henry Ford blandly told customers they could have their Ford cars in "any color they wanted, as long as it was black."

Or take natural fiber clothing. Silk underwear was elegant and luxurious, but it also wrinkled in five seconds, had to be washed by hand and required careful ironing. Cotton ditto, except that it could be machine washed in hotter water. And then it shrank. Wool, linen, they were all wonderfully natural and wonderfully hard to take care of. We were a natural, unpressed nation.

Natural foods (known simply as "food" in the past) hint at how flavorful unprocessed, unenriched food actually is. But recipes used to say things like "Cook the bird for six hours or overnight; then remove the meat, strain the broth," and so on and on. Appetites have been lost over far less tedious preparation.

The cute handpump in the kitchen sink of yore evokes sparkling, naturally pure water. Forget it. If you didn't get a sulfur taste you were bound to get rust coating your stomach or your laundry, willy nilly.

Other, less romantic plumbing comes to mind. Pumping water at the well and carrying it back to the house by the painful was second only to the outhouse pilgrimage as the most unpopular winter sport of pre-World War II years. And how many remember that the Sears "wishbook" catalog so dear to the hearts of nostalgia freaks was at least as important a source of toilet paper as it was of dreams?

We hastened the inevitability of near-

sightedness, reading by kerosene lamps. We spent a lot of sleepless summer nights, deprived as we were of air conditioning or even electric fans. And we wore out our fingers and toes counting, with no pocket calculators or home computers to turn to (or on).

On the other hand, we weren't exposed to "Entertainment Tonight," liquid diet supplements or the threat of nuclear war. Maybe the Old Days were really pretty Good after all.

vips...

✓ A free evening of song, worship and reflection entitled "Peace on Earth" will be conducted by Clint Bentz at St. Monica Church, 6131 Northwestern Ave. on Saturday, March 2. The evening is intended to help participants form a closer relationship with Jesus and with each other. Call 253-2193 for more information.



✓ Mr. and Mrs. Elmer P. McClain will celebrate their 50th Wedding Anniversary with a Jubilee Liturgy on Saturday, Feb. 16 in Sacred Heart Church, followed by a private buffet supper. Elmer McClain and the former Teresa Peluso were married Feb. 18, 1935 at the Church of the Good Shepherd in Frankfort, Ky. They are the parents of three children: William P., Michael A., and Paul G. McClain.

✓ Marion Superior Court Judge Gerald S. Zore, a member of St. Luke Parish, has been elected secretary-treasurer of the Indiana Judges Association. The organization consists mainly of trial judges.

✓ Religious Emblem Program Awards for Catholic Scouting will be presented by Archbishop O'Meara on Sunday, Feb. 24 at 2 p.m. in St. Catherine of Siena Church. Adult leaders receiving awards for 10 years service to the program include: Sheron Seward, given the St. Anne Award; and Frank Holzer and Kaye Whitney, given the St. George Award. Recipients of five-year service awards include: Mary Mohr and

Jean Arney, given the St. Elizabeth Seton Award; and Bronze Pelican Award winners Louis Peduto, Providence Sister Marie Alexis Gelger, Daniel A. Kirby, Edmond Schneider, Robert McCann, Roger Rudolf, Robert Wagner and Greg Schmitt.

check it out...

✓ Terre Haute Deanery Religious Education Center will present Brian Reynolds conducting a two-part workshop for persons working with young people on Monday, March 4. Reynolds is co-director of the Northeast Center for Youth Ministry in Paterson, N.J., author, and creator of Christian Leadership Institute (CLI), an intensive training experience for young people. Part I, "Contemporary Approaches to Religious Education," will be held from 9 a.m. to 3 p.m. \$12 cost includes lunch. Part II, "Nurturing the Faith Growth of Adolescents," will be held from 7 to 10 p.m. Cost \$5. Registration fee for both parts is \$15. To register call 812-232-9400.

✓ St. Joan of Arc Church, 42nd and Central, will hold a free one-day seminar on daily Bible reading entitled "The Bible and You" on Saturday, Feb. 23 from 9 a.m. to 1 p.m. at the parish center. The public is invited to attend.

✓ St. Simon's Adult Catechetical Team will feature Jim Welter giving "An Ascending View—A Contemporary Look at Scripture" on four consecutive Wed-

nesdays beginning Wednesday, Feb. 20 at 7:30 p.m. in Feltman Hall, 8400 Roy Rd. Registration for the evenings of scripture, fellowship and song is encouraged. Suggested donation is \$5 for the series. Call 899-4997 for more information.

✓ A free Community Outreach program sponsored by St. Francis Hospital Center will offer "Exercise and Eating: For the Health of It" concerning the benefits of diet and exercise for healthy heart and lungs on Wednesday, Feb. 20 from 7:30 to 9 p.m. in the hospital auditorium. Call 783-8312 for more information.

✓ The Family Support Center, 1575 Northwestern Ave., will sponsor a free eight-week Adolescent Group for 13 to 17 year olds, focusing on self-expression, self-esteem, problem solving and coping, beginning Wednesday, Feb. 20 from 6:30 to 8 p.m. A free Parenting Class for Parents of Adolescents will be offered concurrently. Regular attendance for both programs is requested. Call 634-5050 for more information.

✓ St. Vincent Hospital Guild will present a Monte Carlo Dinner Dance on Saturday, March 9 beginning with 7 p.m. social hour and silent auction in the Indianapolis Athletic Club ballroom, 350 N. Meridian St. After dinner at 8 p.m., "Just Friends" Band will play for dancing and Monte Carlo games from 9 p.m. to 12 midnight. Admission \$25 per person, which includes \$5 in complimentary chips. For reservations call 877-0200.

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Communal penance services in South Indy area

Communal penance services will be offered during Lent on a parish cooperation basis in the Indianapolis South Deanery and surrounding area. Parishioners are encouraged to make use of the sacrament of reconciliation at a convenient time and parish. Several confessors will be present at each of the following locations:

Our Lady of the Greenwood, Greenwood; Feb. 27 at 7:30 p.m.

St. Roch; March 14 at 7 p.m.

St. Rose of Lima, Franklin; March 17 at 2 p.m.

St. Mark; March 21 at 7:30 p.m.

Holy Name, Beech Grove; March 26 at 7 p.m.

St. Barnabas; March 28 at 7:30 p.m.

St. James; April 3 at 7:30 p.m.



LIFT-OFF—Students at St. Roch School in Indianapolis release 200 helium-filled balloons to mark Catholic Schools Week. A postcard was attached to each balloon. Several have been returned, including one from Nanty-Glo, Pa., 385 miles from Indianapolis.

QUESTION CORNER

Confusing conceptions

by Fr. John Dietzen

Q Recently a nationally syndicated question-and-answer column in our daily paper discussed the Immaculate Conception. The writer said this teaching of the Catholic Church meant that Mary was conceived without original sin in the womb of her mother; it did not refer to the virgin birth of Christ.

I would think that for Mary to be immaculately conceived her birth would also have to be a virgin birth, and it wasn't (I don't think!). I am really confused. (Illinois)



A The mail I receive on this subject proves you are not the only one confused. The writer you refer to was correct. Our belief that Mary was conceived without sin (the Immaculate Conception) does not mean without sexual intercourse.

The idea that the sexual relationship between the father and mother which begins a new human life somehow "fouls" that new life is certainly not Catholic, and even more certainly is not a healthy and correct understanding of sexuality.

Following the Gospels, Christians believe that Jesus was conceived without a human father. This doctrine, however, properly stems not from a belief that there is something dirty or unworthy of God in the sexual relationship, but rather from the special relationship to the Father and the

Holy Spirit which the Son enjoyed even as He became man.

Q My husband and I were married by a justice of the peace in Texas nearly four years ago. He was previously married and divorced but neither party was baptized or attended church.

I've been a Catholic all my life and encouraged him to attend Mass after we married. In 1983 he was baptized a Catholic but we have never been married in the Catholic Church.

We would like to know how to rectify the situation. I admit we are both procrastinators. In part our reticence is due to embarrassment since we should have been married in the church in the first place. That is one reason we are hesitant to approach our parish priest.

What additional preparation will we need? Do banns need to be announced in the paper, like our Catholic paper? (Missouri)

A Judging from the information you give, something can be done so you can be married in the Catholic Church. The situation is complicated by the fact that your husband was baptized a Catholic before action was taken on the marriage by the tribunal of your diocese. I assume the priest who received your husband into the church and baptized him was not aware of the problem concerning your marriage.

A relatively simple process (not an annulment) still appears to be possible for you. However, there is really no alternative to taking the case to your parish priest. Please trust him, explain the situation and follow his guidance.

No banns will be required prior to the

validation of your marriage in the Catholic Church.

Please don't delay any longer. You told me you have two children, both baptized Catholics, a stable home life and a regular attendance at Mass and church activities. You deserve, and should give yourselves, all the spiritual growth that can come through your marriage and full sharing in the sacraments.

Q Is it true that the prayer "Hail, Holy Queen" has been deleted from the rosary? If so, why? (Florida)

A The "Hail, Holy Queen" was not deleted from the rosary; it was never in any official way part of the rosary.

Through the centuries the prayer we call the rosary has taken many forms. The core seems always to have been 150 Hail Marys (15 decades) in imitation of the 150 Psalms which people who could not read could not share in the liturgy. Another similar prayer of 150 Our Fathers was popular for a time.

In various times and places additional prayers before, during and after the Hail Marys became common. The "Hail Holy Queen" is one of them.

This particular ending has been widely used in our country in the past decades, but is not universal. Not long ago, for example, I was at the Vatican on an occasion when Pope John Paul II led the rosary. He did not use this prayer at the conclusion.

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FAMILY TALK

Encouraging adult child to look for work

by Dr. James and Mary Kenny

Dear Dr. Kenny: How can I get my 19-year-old high school graduate to want to look for work? I know jobs are hard to find, but he doesn't even make the effort. If he would only try for training of some kind, school of any kind. He's a regular Peter Pan. How can I make him grow up?—Pennsylvania

Answer: Instant adulthood is not granted by parental wish or societal fiat. Although 18 is the age of majority in our country, attaining that age does not mean that a young person is motivated or ready to accept adult responsibility.

Age 18 is not the only sign or symbol of transition from youth to young adult. In our culture, obtaining a driver's license and high school graduation are rituals of change. But do any of these events indicate that a young man or woman is ready?

Unable or unwilling? That is the key question for the parent of an 18-year-old. Is your young adult incapable and unable? Or is he simply unmotivated?

Most 18-year-olds are capable of adult behavior. Parents might well consider three areas in deciding whether their young man or woman is ready for adulthood.

First, are they able to handle their own money reasonably?

Second, do they get along well enough with most of their friends?

And finally, are they able to make decisions for themselves?

To the extent that a parent can answer yes to the above three questions, their teen is ready to begin some fashion of adult life. But what if they don't seem to want to? How can parents motivate the post-high school freeloader?

Long lectures, speeches on the value of self-sufficiency and nagging are usually ineffective. They give too much time and attention to the delaying behavior that



parents are trying to stop. In many ways, hanging around the house continues to be rewarding.

The obvious answer with a young person who is capable of adult life is for parents to eliminate any reward. No more allowances. No use of the family car. And begin to charge a very modest room and board.

By taking care of a potential young adult, parents may actually be cruel in their kindness. Parents, like the mother robin who pushes her fledgling from the nest, may need to be tough in order to equip their offspring for life.

Set a deadline for making a decision. One month should be sufficient time at this point to gather information on the pros and cons of job, trade school, job training or college.

Parents can be quite helpful in thinking through choices. But their greatest help of all may be in sticking to their guns and stopping the financial support. Providing money and the use of a car may be encouraging dependency.

Your son cannot continue to play Peter Pan unless you are willing to underwrite his lifestyle. Make sure, first, that he is ready for the beginning responsibilities of adult life. Then firmly begin to withdraw your support, making it necessary for him to provide for himself. Good luck!

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

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Faith Today

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

Conversions come about when people reach a point in life where they know that things just can't keep going the way they're going. Something has to give. They may not know which way they're going to turn, but one thing is certain. They can't keep going on the road they're on.

Let me illustrate.

□ □ □

My friend Pat is a wife and mother who recently went through what I see as a conversion. This conversion was not written in mystical terms. Some may not even consider it religious. It certainly wasn't dramatic. But I believe it is the kind of conversion that lies at the heart of a lived Christian faith.

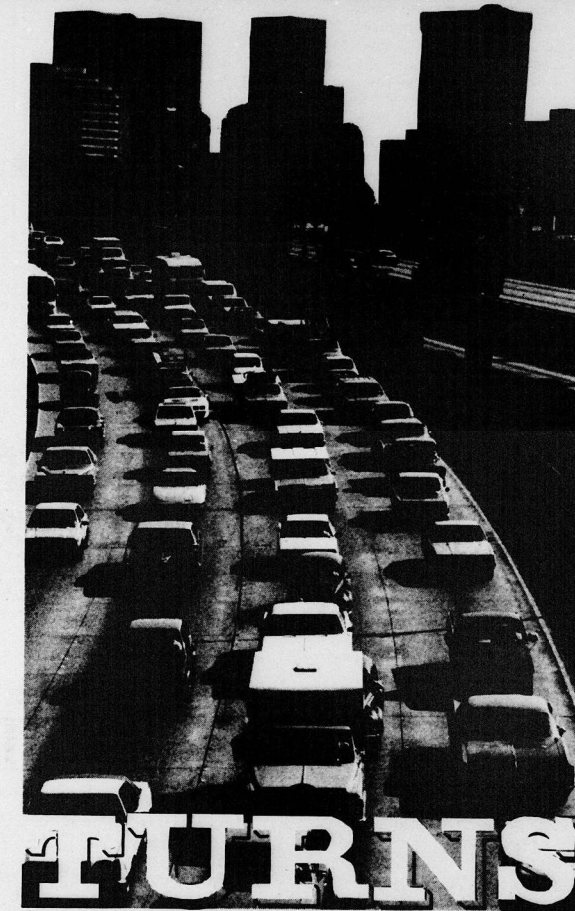
This story is so ordinary it has probably been lived out thousands of times. Pat's family, like many families, was held together by the personality of her mother. Her mother was a strong-willed and supportive woman. She was counselor and friend to her husband and children, the focal point for the celebration of holidays and family festivals, the glue that held it all together.

She also was a marvelous stage manager, able to turn family gatherings into celebrations that everyone remembers fondly. Her death a few years ago was a great loss.

Pat noticed that ever since then the solid family no longer seemed all that solid. With her mother gone, people began to go their own ways. Everyone missed the holiday gatherings and birthday celebrations, but no one wanted to take on the hard work of pulling them all together.

Pat didn't want to step in. She had her husband and children and her own life to live. And she valued their independence and privacy. Assuming her mother's public role and opening the doors of her house and her life to the whole family was something she had never bargained for.

But she saw what was happening to the family, especially her children. Her own faith was made concrete through images and memories connecting faith with religious holidays and family festivals. She wanted the same



Lent

The manner of Paul's conversion, dramatic and memorable, is probably the exception rather than the rule, writes Father David O'Rourke. More often than we think, he says, the possibility of conversion lies in all the myriad turning points of life.

kind of faith for her children, but was convinced she was losing the battle.

How, she asked herself, would her children get their religious images without the big, family celebrations?

This need was brought home forcefully to her when her 6-

year-old announced that Sesame Street was more fun than Thanksgiving. Then he left the table in the middle of Thanksgiving dinner to watch television. That could never have happened at grandmother's.

After several weeks of reluctance and indecision, she and her

husband invited the family to their home for Christmas dinner. She knew what that might mean, not just for this one festival but for all future crises and celebrations as well. As her mother had done 45 years previously, she was going public.

A simple family transition? I think it's much more. I see it as authentic religious conversion.

□ □ □

Think of conversion and what comes to mind?

The one conversion we may all be familiar with is St. Paul's. His account, described in the Acts of the Apostles, is read at Mass every year. St. Paul was thrown to the ground, struck blind for a while and then went off to become the greatest missionary in the early church.

Most conversions, I suspect, are not so dramatic. Neither are conversions rare or exotic. Religious conversions are common, so common we often don't recognize them for what they are. They are as common for people who are already Catholics as they are for people joining the church for the first time.

We miss seeing them, I believe, because we assume that conversions affect only non-believers, and we expect conversions to be something extraordinary.

In these expectations we miss seeing what is really at the heart of a conversion, which is a change of life.

Conversion literally means a turning, a turning point in life. I believe we reach these turning points more frequently than we recognize. It is helpful to recognize our conversions because they can be sources of personal renewal and religious strength.

□ □ □

For some people a conversion is a single and personal turning to God.

For others, like Pat, it is a turning to the Christ we find in the community he founded — others who are close to us.

In both situations, conversion is a common part of our experience of faith.

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

Positively the season

By Katharine Bird
NC News Service

Ashes and sackcloth were at one time in the church the mark of an individual doing public penance for serious sin, explained Jesuit Father Lawrence Madden.

The director of the Georgetown Center for Liturgy, Spirituality and the Arts in Washington, D.C., he was discussing the origins of Ash Wednesday and Lenten customs.

The church once required a public penitent to don sackcloth and to be marked with ashes in a public ceremony at the beginning of Lent, Father Madden continued. Then the penitent was escorted to the door and expelled physically from the church for the duration of Lent.

It was only at the Synod of Benevento in 1091 that Pope Urban II recommended that ashes be used by all Christians as a sign of penitence, Father Madden added. The pope suggested that clerics and laymen have ashes sprinkled on their heads while women have a cross of ashes placed on their foreheads.

The custom lives on today in the church's Ash Wednesday celebration. Often the ashes come from burning palms blessed the previous year.

And judging by the numbers who regularly turn out for services on Ash Wednesday, the custom still holds powerful significance, observed Paul Covino, associate director of the Georgetown center. He and Father Madden are staff members at Holy Trinity Parish.

During Lent, the focus at Holy Trinity is on "making a retreat theme practical in people's lives," Covino said. "It's a time for quiet prayer and meditation."

Lent is a "time for serious reflection on the gift God gave us in Christ," Father Madden said. He added that this focus comes from a Lenten scripture reading which portrays Jesus going off to the desert to think, to meditate.

At Holy Trinity, Covino said, parish groups are encouraged "to cut down on public activities," to alter their frantic pace in order that Lent might be practiced more quietly at home and in church.

Each year the parish liturgy team puts together a Lenten booklet. It is an effort to help people "revisit aspects of (their) relationship with God, the community and with individuals."

To help parishioners get in the proper frame of mind for the season, the booklet contains historical background on Lent and

a schedule of special Lenten services — for example, a retreat, a penance service for adults and another for families, Vespers and Morning Prayer services.

The booklet stresses "home-oriented activities" which can help individuals and families reflect on what conversion is all about, said Father Madden.

The message of the death and resurrection of Jesus is a message of hope, the priest said. Both Father Madden and Covino look upon Lent as a "happy season." It celebrates the mystery of the "reconciliation of the world with God," Covino said.

Asked what Lenten practices he recommends to people, Covino said he encourages them "to do something positive" for Lent. Discipline is important, he added, in the sense of doing something regularly during Lent. But the accent needn't be negative.

Almsgiving, for example, can mean giving time as well as money, he noted. With that in mind, parish teen-agers may undertake a service project, giving time each week to help others — perhaps through serving at a soup kitchen for the poor.

Doing something positive might mean "giving five minutes a day to prayer," Father Madden suggested.

But it also might mean seeing "what can be done about improving family relationships."

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



When you need to call time out

By Father John Castelot
NC News Service

One day Jesus rose early in the morning. It was after a particularly busy day and he must have felt the need to get away and think things over (Mark 1:35).

His absence disturbed the disciples. They could not understand why he would go off like this at a time when the crowds were so enthusiastic about his healings.

So Simon and his companions managed to track him down, and when they found him, they told him, "Everybody is looking for you" (Mark 1:36-37).

But Jesus was not trying to win a popularity contest. He was intent on one thing: establishing God's reign, a victory over the forces of evil.

However, he probably found the acclaim of the people exciting.

He needed to get away for a while to reflect prayerfully on his purpose.

Everyone has to get away from time to time and sort out the pieces of life. Lent is one of those times when there is an incentive for people to take time out and get their heads on straight.

Jesus realized the importance of this not only for himself but for his disciples too. Once he sent the disciples out on a trial mission to Galilee's villages. "They went off, preaching the need of repentance. They expelled many demons, anointed the sick with oil and worked many cures" (Mark 6:12-13).

The disciple's success must have exhilarated them, made them eager to take on the whole world. But when they came back and reported to Jesus, he said: "Come by yourselves to an out-of-the-way

place and rest a little" (Mark 6:31).

All activity, successful or unsuccessful, has to be kept in proper perspective. Why are we doing it? How does it fit in with the overall purpose of our lives? To find answers to those all-important questions, quiet inactivity is needed — time and space for serious, prayerful thought.

This would seem to be a response to St. Paul's plea: "Be transformed by the renewal of your mind, so that you may judge what is God's will, what is good, pleasing and perfect" (Romans 12:1-2).

It is significant that Paul then points out some of the practical results of this "renewal of your mind." All his examples have to do with positive, mutual sharing. It reminds me of what was written in the book of Isaiah when the Jews had gone on a

WEDDINGS

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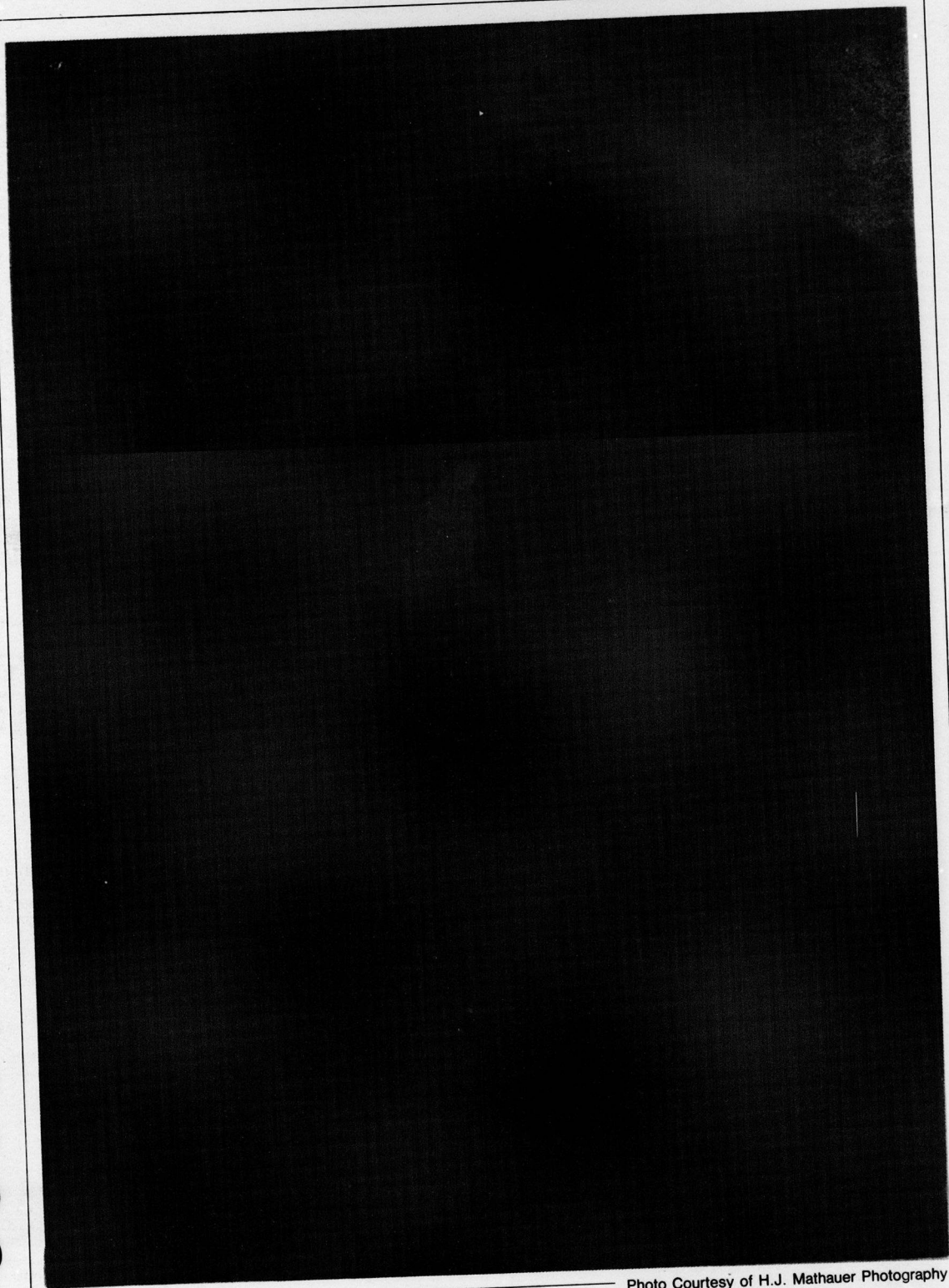


Photo Courtesy of H.J. Mathauer Photography

Proposed marriage preparation policy seeks more successful marriages

by John F. Fink

Priests throughout the Archdiocese of Indianapolis have been studying a new proposed policy for marriage preparation. It has been discussed at deanery meetings, will be discussed thoroughly at the next Council of Priests' meeting Feb. 26, and undoubtedly will be promulgated later this year.

The purpose of the new policy is to encourage more successful marriages. As the proposed introduction states: "The church has a great stake in the successful marriages of its young people and a serious obligation to help them prepare full and well for their vocation. It is in this spirit that the Archdiocese of Indianapolis provides a policy for marriage preparation."

THE PROPOSED policy specifies seven goals that, it hopes, "will increase the engaged couple's motivation and ability to weather the early adjustments of marriage." Those goals are:

"1. To enable the couple to appreciate and understand more deeply the nature of Christian marriage and their responsibilities in undertaking it.
"2. To provide the couple with opportunities for discussion and reflection about their relationship and their expectation of one another and of marriage.

"3. To allow the couple, assisted by priest and parish community, to assess their individual readiness to marry and their readiness to marry each other now and/or in the future.
"4. To bring the couple to deeper knowledge of spirituality, communication, sexuality, responsible parenthood, finances and other important aspects of married life.
"5. To assist the couple in dealing wisely and constructively with any special needs or circumstances they may face, i.e., immaturity, pregnancy, lapsed practice of their faith, interfaith marriage, validation or second marriage.
"6. To increase rapport, trust and bonding between the engaged couple and the church community in which they are marrying.
"7. To set up a process which safeguards both the priest's decision to delay a marriage and the couple's natural, though not unrestricted, right to marry."

UNDER THE new policy, if and when it is approved, all couples wishing to marry in the church are to notify the priest at the parish where they hope the wedding will take place at least six months before the desired wedding date. The policy states clearly, however, that "the six-month notification period is not to be regarded nor described as a 'waiting period' but as a

time to prepare for a lifelong sacramental relationship."

The actual marriage preparation will include the administration of a personality inventory, feedback by a priest or a married couple, meetings with a sponsor couple or evenings for the engaged, possible attendance at an auxiliary program, further meetings with the priest if needed or desired, and the planning for the liturgy of the wedding. Thus, the preparation will include evaluative, formational and liturgical elements.

The Archdiocesan Family Life Office will assist parishes in the development of the programs.

THE PREPARATION will include meetings between the engaged couple and married couples to give feedback on the personality inventory results, to assist the priest in evaluating the couple's marriage readiness as well as strengths and work areas, and to share their own life-experience as a married couple.

Such topics as communication, finances, spirituality, natural family planning, children and family relationships, as well as the church's teaching about marriage and sexuality will be discussed. The proposed policy states that three such meetings are average.

The proposed policy also details what will happen if the couple and/or the priest come to the conclusion that the wedding should be delayed. It states that "the parish team must offer every assistance to help the couple overcome whatever circumstances are causing the postponement." This assistance might take the form of more meetings, consultation with parents, referral for counseling, or consultation with other appropriate agencies.

If the priest feels that he must make the decision to delay the wedding over the objections of the engaged couple, he must inform them of their right to appeal his decision to a diocesan board that will be established to review such cases. The diocesan board will make its recommendations to the archbishop for ratification.

The proposed policy states that this process "shall be regarded as a rare occurrence, used only after all pastoral efforts have been exhausted, and when the priest is convinced that he cannot, in conscience, witness the marriage because of a serious circumstance, i.e., absence of commitment, firm intent not to have children, or refusal to take part in marriage preparation."

THE PROPOSED policy also discusses special circumstances for underaged

couples, pregnancy, older couples and second marriages, non-residents or couples geographically apart, couples of mixed religion, and marriages that are to be validated.

Canon 1071 of the Revised Code of Canon Law states that, if either party is under 18, the wedding shall not take place without the bishop's permission if the parents are "reasonably" opposed to it. The proposed archdiocesan policy states that, if one or both partners has not yet reached his or her 20th birthday, the parents of both will be interviewed and their insights and attitudes used in the evaluation.

The policy also says that the marriage preparation for underaged couples will usually be longer and "no wedding date should be finalized until the priest is convinced the couple is sufficiently mature to take on the responsibilities of marriage."

Pregnancy, the policy says, "is NOT a sufficient reason to bypass normal marriage preparation," but "the total time used may be modified at the priest's discretion." Further, if a wedding was not being planned prior to the pregnancy, "serious assessment is needed to determine the couple's reasons for seeking marriage."

For older couples and second marriages, the proposed policy states that they should receive some form of preparation, although "special sensitivity needs to be shown to such couples."

If a couple is separated by great distance before the wedding, the policy states that the parish should adapt its program so the local partner can participate insofar as possible and the other person should be encouraged to receive preparation in his or her own diocese. "The couple also should be encouraged to take part together in an acceptable, intensive (weekend) preparation program," the policy says.

FOR INTERFAITH marriages, the policy repeats Canon Law that permission for such marriages must be secured from the bishop and that the Catholic party must declare in writing that he or she intends to live as a Catholic and will "do all in his or her power" to have children baptized and raised in the church.

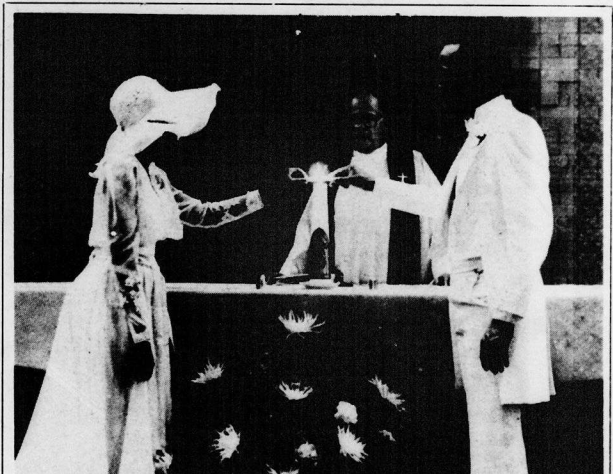
For couples who have married outside the church and who wish to have their marriages validated, the proposed policy states that "pastoral sensitivity is called for" but also that "marriage outside the church does not exempt a couple from some form of appropriate preparation." It also states that, except in unusual circumstances, "validation shall not take place until at least six months after an invalid marriage has occurred."

After the archdiocesan policy is approved and promulgated in its final form, priests will receive a pastoral guide that will deal with such issues as delaying a marriage, pregnancy, cohabitation, confidentiality and non-active Catholics.

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UNITY CANDLE—At St. Paul of the Cross Church in Atlanta, Mr. and Mrs. Samuel Ferguson light a unity candle during their wedding. St. Paul stressed the unity of the two persons whose bond is marriage. A man and woman who marry enter into a new and special way of life—a shared life whose unity is such that two are "made into one." (NC photo by Roger W. Neal)

Mother and daughter survive wedding countdown

by Mary Coyne Wessling

For many women, the day to their wedding begins on the day of their engagement. Within moments of saying "yes," visions of wedding gowns are dancing through their heads. The months of anticipation and planning are encountered with a flurry of emotion.

Not so this bride. I managed to hold off my countdown until the week before my wedding. I avoided many of the pressures because I was clever enough to plan it long distance.

When the hall needed to be rented and the cake and flowers ordered, I simply gave my reliable mother a call and told her to use her best judgment.

With mom handling things in Cleveland, I had little to do. My bridesmaids were chosen long before I met Terry, and I was grateful for having three sisters willing to be my attendants.

My dress was purchased in August for an April wedding and even my musicians came to me without the torture of decision. They offered their services without my asking.

From May through the first week of April one could barely notice I was about to be married. Oh, there were occasional lapses like the day I got my engagement ring in a crowded deli and returned to work delightfully giddy.

But for the most part I was intent on being calm.

IT WAS WHEN I arrived in Cleveland a week before my wedding that the WUDs (Wedding Ups and Downs) hit me. My countdown had begun.

Within moments of being in my parents' home, I was confronted by a million questions from my mother.

"Yes, the flower colors sound fine. Yes, I remembered to bring my petticoat. Yes, I know I need to look at the guest list. Yes, Terry and his family are arriving in town on Thursday. Yes... Yes... Yes."

As the countdown wore on, my patience and my mother's wore thin. Troubled waters rose between us. It wasn't exactly

the nervous reaction I expected from either of us.

That entire week we drove each other crazy. Her requests became naggings to me. My comings and goings became her traumas. A sampling of our communication, or lack of it, went like this:

Tuesday: "Mary, when are you going to give the dog a bath?"

"Soon, Mom. Right now I'm going swimming."

Wednesday: "Don't forget, the dog needs a bath and the kitchen floor needs washing."

"Yeah, Mom. But why do you insist on reminding me as I'm heading out the door?"

Thursday: "Are you going to give the

dog a bath? When's the floor going to be cleaned?"

"OK, this is it. I was going swimming but instead I'll wash the dog and floor right now!"

"Well, don't do it now. I need to start dinner soon."

BY FRIDAY I was frazzled. I couldn't believe this was the same cool mom I knew and loved. I couldn't believe I had become such a spoiled brat. In desperation I did two things: I apologized to my mom and then, in a rare moment, I prayed to Mary.

I asked Mary to help me understand my mother's heart and mind. I prayed for the patience to realize that seeing one's child marry is no easy task.

By Saturday morning, I knew my prayers were answered.

When mom approached me about dusting the living room, I jokingly replied, "This is where I draw the line. I don't dust on my wedding day."

We both laughed.

During the ceremony, I thanked Mary for her help and thanked God that I have such a good mother.

As the wedding ceremony ended and Terry and I headed down the aisle, I saw my mother crying. Later she told me it was the only one of her children's weddings at which she cried.

I was sure a large dose of those tears were shed in relief that the countdown had ended for us both.

Marriage popular again among young

by Antoinette Bosco

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he said: "If there were a Baseball Hall of Fame for wives, my wife would be there. I may have been No. 1 on the team; she was No. 1 in my heart." I was touched, and I felt a momentary emptiness, knowing that I am a divorced Catholic who will not marry again, and will never know what it is like to have that kind of devoted love.

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I particularly loved what actor Robert Young, married 51 years, said. He compared the differences in attitude to two men laying bricks. When asked what they're doing, he said, one says, "I'm laying brick." The other says, "I'm building a cathedral."

On how to construct a lasting marriage, Young said: "You live it one day at a time. My wife means everything to me."

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Mother and daughter survive wedding countdown

by Mary Coyne Wessling

For many women, the countdown to their wedding begins on the day of their engagement. Within moments of saying "yes," visions of wedding gowns are dancing through their heads. The months of anticipation and planning are encountered with a flurry of emotion.

Not so this bride. I managed to hold off my countdown until the week before my wedding. I avoided many of the pressures because I was clever enough to plan it long distance.

When the hall needed to be rented and the cake and flowers ordered, I simply gave my reliable mother a call and told her to use her best judgment.

With mom handling things in Cleveland, I had little to do. My bridesmaids were chosen long before I met Terry, and I was grateful for having three sisters willing to be my attendants.

My dress was purchased in August for an April wedding and even my musicians came to me without the torture of decision. They offered their services without my asking.

From May through the first week of April one could barely notice I was about to be married. Oh, there were occasional lapses like the day I got my engagement ring in a crowded deli and returned to work delightfully giddy.

But for the most part I was intent on being calm.

IT WAS WHEN I arrived in Cleveland a week before my wedding that the WUDs (Wedding Ups and Downs) hit me. My countdown had begun.

Within moments of being in my parents' home, I was confronted by a million questions from my mother.

"Yes, the flower colors sound fine. Yes, I remembered to bring my petticoat. Yes, I know I need to look at the guest list. Yes, Terry and his family are arriving in town on Thursday. Yes... Yes... Yes."

As the countdown wore on, my patience and my mother's wore thin. Troubled waters rose between us. It wasn't exactly

the nervous reaction I expected from either of us.

That entire week we drove each other crazy. Her requests became naggings to me. My comings and goings became her traumas. A sampling of our communication, or lack of it, went like this:

Tuesday: "Mary, when are you going to give the dog a bath?"

"Soon, Mom. Right now I'm going swimming."

Wednesday: "Don't forget, the dog needs a bath and the kitchen floor needs washing."

"Yeah, Mom. But why do you insist on reminding me as I'm heading out the door?"

Thursday: "Are you going to give the

dog a bath? When's the floor going to be cleaned?"

"OK, this is it. I was going swimming but instead I'll wash the dog and floor right now!"

"Well, don't do it now. I need to start dinner soon."

BY FRIDAY I was frazzled. I couldn't believe this was the same cool mom I knew and loved. I couldn't believe I had become such a spoiled brat. In desperation I did two things: I apologized to my mom and then, in a rare moment, I prayed to Mary.

I asked Mary to help me understand my mother's heart and mind. I prayed for the patience to realize that seeing one's child marry is no easy task.

By Saturday morning, I knew my prayers were answered.

When mom approached me about dusting the living room, I jokingly replied, "This is where I draw the line. I don't dust on my wedding day."

We both laughed.

During the ceremony, I thanked Mary for her help and thanked God that I have such a good mother.

As the wedding ceremony ended and Terry and I headed down the aisle, I saw my mother crying. Later she told me it was the only one of her children's weddings at which she cried.

I was sure a large dose of those tears were shed in relief that the countdown had ended for us both.

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CORRECTION

Books and resources for newly married and those preparing for marriage

The Archdiocesan Family Life Office, which helps parishes prepare engaged couples for marriage, offers the following resources to the newly married and those preparing for marriage:

General Books About Marriage

Beginning Your Marriage, John L. Thomas, S.J., The classic best-seller, available in Standard and Interfaith editions, it looks at love, fidelity, communication, sexuality and sensuality as the building blocks of relationship. Buckley Publications, 233 East Erie Street, Chicago, IL 60611. \$1.95.

Christian Families in the Real World, Reflections on a Spirituality for the domestic Church, Mitch and Kathy Finley. This award-winning book suggests that a couple/family becomes the "little church" when it lives each day's joys and conflicts in communion with Jesus Christ. Down-to-

earth and non-doctrinaire. St. Thomas More Press, 225 West Huron Street, Chicago, IL 60610. hard cover \$9.95.

Family Prayer, Dolores Curran. A "complete guide for praying families," this volume by a noted catechist and family expert offers couples and families of all ages many special prayers and rituals for a spiritually enriching life together. Twenty-Third Publications, P.O. Box 180, West Mystic, CT 06388. \$3.95.

From This Day Forward, Challenges and Gifts of the Early Years of Marriage, Jon Nilson. Not a how-to book for young couples but for those who may be asking, "Is this all there is?" and who seek to understand the changes in their marriage and the real presence of God in their everyday moments. Abbey Press, St. Meinrad, IN 47577. \$2.95.

Marriage Among Christians, A Curious Tradition, James Tunstead Burtchall,

C.S.C., and others. A fine collection of essays by eight married men and women and a priest, offering rich insights into the many facets and meanings of Christian marriage. Ave Maria Press, Notre Dame, IN 46556. \$3.50.

Marrying Takes a Lifetime, H. Paul LeMaire. A strong, positive statement about marriage flows out of LeMaire's treatment of such topics as quiet time for oneself, values and their effect on life, family and occupation, liberation, suburban living, parents and in-laws and other issues. Twenty-Third Publications. \$5.95.

The Secret of Staying in Love, John Powell, S.J. Noted author and lecturer defines communication as that "secret" and explores ways to deepen one's capacity for open sharing. Self-acceptance is the key. Available from International Marriage Encounter, 955 Lake Drive, St. Paul, MN 55120. \$3.95.

Strangers, Lovers, Friends, A Marriage Book for the Very Married, Urban Steinmetz. A down-to-earth, witty and insightful book which emphasizes the need for mutual growth and provides upbeat suggestions to couples at all stages of marriage. Ave Maria Press. \$3.95.

Traits of a Healthy Family, Dolores Curran. A new best-seller, Curran shows beginning and experienced couples how to build on their strengths to produce healthier families. Affirming and practical. Winston Press, 430 Oak Grove, Minneapolis, MN 55403. Hardback \$14.95; Soft cover \$3.50.

The Ways We Are Together, John Garvey. A husband, father and author writes practically for couples seeking to broaden and strengthen their relationship. He treats difficulties of learning to live together and suggests ways "to fight our way from illusion to reality." Thomas More Press. \$9.95.

What Your Wedding Can Be, Fr. William Peters. Written for engaged couples, but offering a clear and thoughtful treatment of marriage as sacrament as well as practical helps before the wedding. Abbey Press. \$2.95.

Books on Sexuality

Challenge to Love, Mary Shivanandan. neither a textbook nor a manual, this book on natural methods of family planning offers rich insight into the dynamics, communication and interpersonal growth of a couple's use of NFP. Studies of real-life couples are the focus. KM Associates, 4711 Overbrook Road, Bethesda, MD 20816. \$3.25. Also available from Family Life Office, 317-236-1596.

Delivering the Male out of the Tough-Guy Trap into a Better Marriage, Clayton Barbeau. Noted marriage counselor suggests ways to free men from outmoded roles and stereotypes, offers women ways to open new communication channels. Available from International Marriage Encounter. \$6.95.

A Joyful Meeting, Sexuality in Marriage, Drs. Mike and Joyce Grace. Physicians and spouses, the Graces combine scientific information with their own married experience. A book to help couples explore and become more comfortable with their own sexuality. Available from Marriage Encounter. \$3.00.

New Dynamics in Sexual Love, Mary Rosera Joyce and Robert E. Joyce. The Joyces reject both a purely biological concept of sex and an overly romantic one, suggesting instead that human sexuality is a deeply spiritual reality as well as a down-to-earth part of living. This is not a simple book, but one rich in insights for the serious seeker. St. John's University Press, Collegeville, MN.

No-Pill No-Risk Birth Control, Nona Aguilar. This journalist-author outlines a hazard-free and effective method of family planning which relies solely on a woman's own body signals and the mutual cooperation of partners. Excellent chapter on other birth control measures and side effects. Available from Anne Hance, Twin

Circle Publications, 6404 Wilshire Blvd., Suite 900, Los Angeles, CA 90048. \$6.95. Also available from Family Life Office.

Books on Parenting

The Family Years: A Guide to Positive Parenting, Michael Colin McPherson. A complete, talk-it-out, thinking-it-through book to help new and old parents better understand the family as a system. Also helps develop skills and insight into children from toddlers to teens. Available from Marriage Encounter. \$5.95.

The First Nine Months of Life, Geraldine Lux Flanagan. A sensitive and scientific account, with authentic photos of the day-by-day development of a human being from egg cell to birth. Expectant parents will gain much from this narrative. Available from Ten-Mill Books, P.O. Box 10399, Glendale, CA 91209. \$2.

When Your Child Needs a Hug, Larry Losoncy. The author, a counselor and a parent, aims at helping parents understand their child's emotional development from infancy through adolescence. Simple writing, concrete suggestions. Abbey Press. \$1.95.

Raising a Joyful Family, Jeanne Hunt, editor. This series of essays by many writers offers solid guidance to help Christian parents create a home of love, understanding, honesty and prayer. Use of shared time, task to bring parents and children together, teaching children to pray and building mutual self-esteem are among topics covered. Harper and Rowe, 10 East 53rd St., New York, NY 10022. \$5.95.

Self-Help Books

Beyond the Marriage Fantasy, How to Achieve True Marital Intimacy, Daniel Beaver. Concrete, practical and helpful suggestions show married couples how to break through the rigid "good wife" and "good husband" fantasies and to achieve real vitality and intimacy in marriage. Written by a family therapist. Harper and Rowe. \$6.95.

Building a Successful Inter-marriage Between Religious, Social Classes, Ethnic Groups or Races, Man Keung Ho. The author, a psychologist and social worker, brings professional and personal life experiences to his theories and realistic suggestions. Abbey Press. \$6.95.

COUPLES, How to Confront Problems and Maintain Loving Relationships, Dr. Carlfred Broderick. An excellent guide by a noted marriage counselor for couples seeking to deal constructively with conflict and destructive communication patterns. Using his own professional experience, Broderick offers specific principles and exercises to resolve difficulties. Simon and Shuster, Rockefeller Center, 1230 Avenue of the Americas, New York, NY 10020. \$6.95.

The First Two Years of Marriage, Foundations for a Life Together, Thomas Hart and Kathleen Fischer Hart. The author-couple offers others in the their first years together much practical advice in dealing with differences, sexuality, intimacy and preparing for the first child. Available from International Marriage Encounter. \$5.95.


The Good Couple Life: A 12-Month Guide to Enriching Your Marriage, Lynn Balster and Demetri Lontos. A gentle, sensible guide offering ideas, resources and exercises for couples to do together. Designed to help them get started at working on their relationship. Available from Marriage Encounter. \$6.95.

Love and Anger in Marriage, Dr. David Mace. This well-known family therapist provides a practical step-by-step approach to dealing creatively with anger. Available from Marriage Encounter. \$4.95.

Reflections on Marriage, Fr. William Steinhauser and Laurie Boyce. A workbook that invites newly wed couples to tell their own story and deepen their relationship and communication. Many exercises and activities and discussion topics make this an enjoyable enrichment experience. Cana Conference of Chicago, 155 East Superior, Chicago, IL 60611. Approx. \$2.3.

Special Resources

Deka I, Growing Together in Marriage. A seven-session program for developing communication skills between spouses. Designed for a group setting, but individual couples could profitably use it. Five (See RESOURCES on page 15)



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TV portrays a lifetime commitment as being close to impossible

Values of working on relationship and communication ignored

by Cindy Liebhart

On the surface, the popular 1984 movie "Country" tells a story about a husband and wife struggling to preserve their small family farm in the face of natural catastrophe, low farm prices and the threat of imminent foreclosure on government loans.

But just underneath the central plot lies a serious, if not ideal, portrait of marriage and family life all too uncommon in many movies and TV series today—a portrait of a couple's shared commitment to one another, their willingness to persevere through hardship, the ability of one partner to keep trying when the other seems to have given up hope and finally, the capacity to forgive and to be reconciled with one another.

At the beginning of "Country," Jewell and Gil Ivy are portrayed as a couple whose lifestyle is grounded in traditional values—family, hard work, care for neighbors, faith in God.

The scenes of Gil laboring long hours in the fields, while Jewell takes care of the home, children and the farm's record keeping, clearly illustrate the couple's sense of mutual responsibility for maintaining and strengthening the way of life they have chosen.

Even when Gil crumbles under the strain of seemingly insurmountable obstacles and walks away in an explosion of

anger and desperation, Jewell refuses to give up.

It is her ability to hold on during a moment of crisis, to understand—if not condone—her husband's actions, and to be able to forgive him that keeps the marriage and family together.

"Country" ends on a happy note. But not all marital crises on television and in the movies end in reconciliation.

In fact, the prevailing philosophy in many media portrayals of the struggles inherent in married life is "get out at the first hint of trouble."

Father Thomas Lynch, family life representative for the U.S. Catholic Conference Education Department, said movies and TV programs capture well the reality of problems that occur in marriage—from financial difficulties to conflicts about family roles.

But, he said, the media rarely suggest the commitment, creativity and hard work needed to resolve those problems.

"One has to ask whether television and the movies are telling people that these relationships are impossible," Father Lynch said.

David Cavanaugh, director of family services in the Diocese of Arlington, Va., agrees. "If there is a breakdown in communication, a couple may conclude they are incompatible and they march off into the sunset in different directions" with little thought about the consequences.

Or if a couple remains together, they "grit their teeth and take a stoical position that things will work out," with no real attempt to work through the problem themselves, Cavanaugh said.

The danger with such portrayals, according to some media experts, lies in the fact that the media subtly influence our attitudes about and behavior toward the people with whom we interact.

"A growing body of literature suggests that television has become one of the chief storytellers of our society, supplementing and in many instances taking the place of the home, the church and the school," said Elizabeth J. Roberts and Steven A. Holt writing in "Television Awareness Training: The Viewer's Guide for Family and Community" (Abingdon, 1979).

"It encourages people to perceive as normal and real that which fits the

established fantasies of our society," they said.

"Television principally affects our attitudes and behavior through its repetition of a limited range of human relationships, meanings and feelings communicated daily by its regular fare," Ms. Roberts and Holt said. "Television's everyday portrayals of the roles and relationships between people may be far more important and have far more impact on a viewer in the long run than any one program."

Father Lynch said he believes the essential qualities in maintaining a marriage relationship during both the good and the difficult periods, often ignored or eroded on television and in the movies, include:

► A serious commitment to the relationship itself, the ability to say "I'll be with you even in the dark times."

► A willingness on the part of each individual to grow and to develop personally.

► A willingness to communicate honestly.

► A willingness to seek outside help if the relationship becomes "really bogged down" by problems.

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COMMITMENT—Jewell Ivy, played by Jessica Lange, and Sam Shepard as her husband, Gil, enjoy themselves at a town dance in "Country," a Buena Vista release. The film about a couple trying to preserve their Iowa farm in the face of a series of problems also offers a portrait of two people's commitment to one another, their willingness to persevere through hardship, the ability of one partner to keep trying when the other seems to have given up hope, and the capacity to forgive and be reconciled with one another. (NC photo)

Books and resources for married

(Continued from page 14)

cassette tapes and activity book. Available at Office of Catholic Education Resource Center, Indianapolis, 317-236-1446. Free if user's parish is an OCE subscriber. Otherwise, rental is \$8 per week.

Marriage and Family Living magazine. A monthly publication offering wide spectrum of writings on marriage and family topics. Practical, informational and inspirational. Abbey Press, St. Meinrad, IN 45777. Yearly subscription \$12.50.

Newly Married Ministry, A Statement of Principles and Guidelines. Produced by a special committee of family life ministers, this manual describes the needs and available programs for the newly-married. While it is especially useful for those in this ministry, engaged and newly-wed couples can benefit from an extended listing of resources. Abbey Press. \$4.95.

(Note: many of the above books are available at popular or religious book stores or can be ordered by the stores.)

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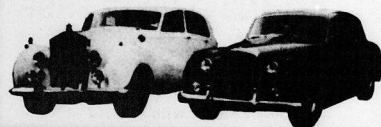
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Financial advice for newlyweds

Set short, medium, long range goals

by Doug Landwehr

An engaged couple sits romantically before a fire, wine glasses on the side table. The woman turns toward the man and says softly:

"Yes, dear. I see the value in tax-deferred mutual bonds, and certificates may be advisable, but we ought to have something left over for the high-tech stocks. The risk seems acceptable at this point of the market shift."

What is this? A love nest for single CPAs?

No, just a couple trying to follow the advice of savings and loan officer John Steinbrecker.

Steinbrecker has been speaking to Engaged Encounter audiences in northeast Wisconsin since 1978. He advises young couples to make financial conversations as much a part of the courtship as wedding rings and honeymoon plans. Engaged Encounter is a premarital program patterned on the Marriage Encounter weekend for married couples.

Steinbrecker is vice president of Savings and Marketing for First Northern, a Green Bay savings and loan association. A bachelor when he conducted his first session, he admitted he was a little unsure

of his advice to those about to be wed. But a year later, married and with his philosophies tested by practice, he said he walked into a 1979 program "loaded for bear."

Financial incompatibility is a source for misunderstandings and fights and a problem that causes many divorces, Steinbrecker tells his young audience.

He tells couples to relax, "have some soft music playing and set their financial goals: long range, medium range and short range."

He doesn't want to suggest specific goals for the engaged audiences. "Each family has different goals," he points out. "Once when I asked the audience what their long-range goals were, a guy raised his hand and said, 'I want a Corvette.'"

"His fiancée was surprised. He hadn't told her that before," Steinbrecker adds. "She said she wanted to save up for a down payment for a home. By the end of the session, they had compromised: They were going for a mobile home."

When he says long range, Steinbrecker is talking about financial goals that are five years or more in the future. This includes such things as the down payment on a home, the beginning of a retirement fund and a six-month rainy-day cushion.

Medium range for the financial adviser covers one to three years. Newlyweds usually list wedding bills, furniture, education loans and car payments in this category.

By short range, Steinbrecker is talking about weekly entertainment, miscellaneous expenses and a yearly vacation.



He calls his talk to engaged couples, "How to Make a Million Dollars" and points out that most couples make this much during their earning lifetime. An average \$25,000 combined income each year for 40 years equals \$1 million.

"I'll even show them how to make a

second million," he says. Assume that \$2,000 is deposited each year for 35 years into an Individual Retirement Account. If it makes an average of 12 percent interest over the life of the IRA, a couple will have \$967,000.

Along with the emphasis on sharing finances, budgeting and agreeing on goals, Steinbrecker said he makes four financial recommendations to every group he addresses.

1. Get health insurance. "There is nothing as devastating to a young family's finances as bills from a catastrophic illness," he says.

2. Save a six-month cushion to insulate the family against job problems. If one mate should lose a job, the couple has to have savings to get through the rough period.

3. Get life insurance. When there are children and if there is a spouse at home full time, have insurance for the houseworking spouse too.

4. Leave room in the budget to give something back to the community. "Just think of what it gives to you," Steinbrecker says.

Steinbrecker advises couples to go to their credit union, bank, or savings and loan if they want further professional advice.

He also tells couples not to overlook the advice of married experience: parents, grandparents and relatives who have made financial decisions all their married lives.

Steps toward becoming a good communicator

by Theodore Hengesbach

Marriage can be the forum for effective communication between a man and a woman. But good communication doesn't happen by accident. It requires effort—an effort that can result in great rewards and benefits.

Based on my experience as a counselor and a husband, it seems there are some steps to communication which can be learned. And through practice these steps can help couples become more skilled at communicating with each other.

Step 1. Make quality time together a priority as a couple. Frequency of quality contact is the first and most basic requirement for good communication.

Let me note that frequency of contact doesn't inevitably lead to effective communication. A husband and wife may spend

time together without paying attention to each other. They may talk at each other but not with each other. They can listen but not really hear what the other is saying.

Step 2. Be willing to listen. Listening well means asking appropriate questions and responding to questions put to us. From this two-way street, conversation is born.

Step 3. Learn how to uncover attitudes and interests in the other similar to one's own. This helps to establish some common bonds, a shared vocabulary which serves as grist for the conversational mill. It provides something of mutual interest to share.

Step 4. Be on the lookout for what is likeable in another. Then learn to accentuate the positive so the other person knows he or she is appreciated.

Step 5. Learn to accept and be tolerant of qualities that are not so likeable. It's not

so hard to do this once likeable and positive qualities are found in the other person. Points of disagreement can be seen in the context of a larger, positive picture.

Step 6. Praise the other and be willing to accept praise graciously in return.

Step 7. Take time to have fun and enjoy a laugh together. The many points of agreement between good communicators make them comfortable with one another.

Step 8. See yourself as basically equal to your spouse.

Step 9. Recognize that each person is unique and special.

Step 10. Learn to trust. Good communicators trust each other, even to the point of sharing some private ideas, or news, or secrets.

Step 11. Develop a sense of self-worth. The positive feelings good communicators have about themselves help them to engage

in the sometimes dangerous and bruising activity of conversation.

Let me note that one step leads to and builds on another: Each spouse takes the time to listen attentively to the other. Each identifies similar attitudes, interests and positive characteristics in the other. This leads in a natural way to admiration and praise, fun and laughter.

Realizing that each person is unique and different enhances the growth of equality in a relationship. This leads naturally to the kind of trust needed for sharing one's private thoughts, and hopes, and dreams.

In the final analysis, good communication grows out of the realization that one's self-worth is appreciated by the other person. And good communication is enhanced by the trust each places in the other.

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Interfaith marriages

Mixed marriages more common but still involve several challenges

by Valerie R. Dillon

Not so long ago marrying someone of a different religion was a scandal, a quasi rejection of one's faith, a heartbreak for the family, or, at least, a rash and imprudent decision.

The Catholic Church forbade mixed marriages and priests commonly tried to persuade couples not to go through with it. If they persisted, the non-Catholic party often was forced to attend a series of doctrinal instructions before the marriage. He or she also had to sign promises not to interfere in the Catholic's practice of the faith or in the children's upbringing as Catholics.

The Catholic partner also signed promises to raise the children in the faith and "to strive prudently for the conversion of the non-Catholic."

On the wedding day, the ceremony was celebrated at the rectory or, more rarely, in the church but outside the altar rail.

Such attitudes and practices weren't limited to the Catholic side. Protestant clergymen also discouraged their members from marrying outside their denominations.

In the Jewish tradition, those who married non-Jews were mourned as dead by their families. Behind such intolerance were centuries of religious estrangement and mistrust, as well as the pervasive conviction each denomination had that it alone possessed the truth and salvation. For a church member, then, to marry an outsider was a threat to that person's ultimate entry into heaven.

One of Vatican II's documents, the Declaration on Religious Freedom, did much to break new ecumenical ground and ultimately to pave the way for growing numbers of interfaith marriages.

Today estimates are that half of all couples marrying are doing so across religious lines. (In the Archdiocese of In-

dianapolis, where Catholics are only 10 percent of the population, the percentage is between 50 and 60 percent.)

Although permission still must be given for an interfaith marriage, the Catholic Church has eased significantly its rules and has accommodated itself liturgically to the Catholic/non-Catholic wedding ceremony.

No longer is it the responsibility of the non-Catholic party to make promises or to convert. Instead, it is the Catholic who today assumes responsibility for his or her own faith life and the religious training of the children in Catholicism. Verbally or in writing, the Catholic spouse states:

"I reaffirm my faith in Jesus Christ and, with God's help, intend to continue living that faith in the Catholic Church. I promise to do all in my power to share the faith I have received with our children by having them baptized and reared as Catholics."

These promises made by the Catholic must be made known to the non-Catholic partner prior to the wedding. Most priests who handle marriage preparation en-

Interfaith couples should focus on their similarities

courage a full discussion of their meaning and implications. Ideally there will be dialogue about the non-Catholic's role in sharing his or her faith with their children.

Normally, an interfaith wedding takes place in the Catholic church. Usually it will not include a nuptial Mass out of sensitivity to the non-Catholic family and the lack of intercommunion between faiths. However, the minister or rabbi of the non-Catholic partner may be present at the altar and vested in his liturgical robes. He may offer prayers, greetings or a blessing. Members of the bridal party need not all be Catholic, although at least one official witness is expected to be of the Catholic faith.

Under special circumstances, a Catholic may marry validly in a Protestant church, a synagogue or, under more unusual circumstances, in completely secular surroundings. To do so, the couple must receive a dispensation from the Catholic bishop of the diocese.

The priest also could participate in such

a wedding ceremony. However, church law prohibits two religious ceremonies, so that the priest normally would offer special prayers or greetings and give a blessing.

Although the church has softened its rules since Vatican II, it still advises couples that special risks accompany such a marriage. More interfaith marriages break up than single-religion unions. So, young couples contemplating an interfaith marriage need to consider potential problems and challenges in their life together. Some of these are:

► **Family opposition:** Mary's Irish Catholic family frets when she chooses Dan, a devout Baptist. Will this jeopardize Mary's practice of the faith, or the upbringing of children as Catholic? Meanwhile, Dan's parents suspect that Mary hopes to lure him into the Church of Rome.

If either or both families object to a marriage, newlyweds suffer increased stress and more difficult adjustment.

► **Differing beliefs:** All couples after marriage must adapt to the differences between them in personality, communication styles, sexual needs, feelings about money, recreational preferences, etc. We all are products of our early home life, bringing to married life diverse family customs, role expectations and lifestyles. An interfaith couple also must adjust to divergent religious beliefs and practices, and, perhaps, to a radically different philosophy of life based on religious values.

The more distant the two churches, the more difficult the adjustment may be.

► **Deterioration of religious practice:** "Beth," a Catholic, and "Bill," a Quaker, are determined that their mixed faith won't cause conflict. "Religion is important," Beth says, "but not as important as our relationship." Neither one wants to antagonize the other, so they avoid any mention of their faiths.

Gradually, each one slacks off on church attendance and prayer life, and ignores spiritual needs. And what should be a strengthening influence, faith, eventually weakens and fails to provide the motivation to make marriage succeed.

► **The issue of children:** Often, mixed

religions won't cause problems until children are born. Then, despite promises, a tug-of-war begins, especially if both partners are devout. The promise which the Catholic signed can become a source of worry, guilt and conflict.

In spite of the obstacles often met in interfaith marriage, such unions can be happy and successful. Couples who have bridged the chasm suggest the following guides to couples who believe their love is calling them to enter an interfaith marriage:

1. Most important is to deal fully and honestly with religion before the wedding. Often this isn't done because the couple fears confrontation. They don't want to "rock the boat" nor impose on each other. Priests and married couples in marriage preparation ministry should encourage honest discussion of all issues.

2. Young couples need to share their concerns with families and close friends, trying to be open to their insights. If parents have reacted negatively to the wedding, this may be hard to do. But, if the engaged can calmly listen to the family's opinions and feelings without becoming defensive, they may well gain some insights which can benefit them.

3. Couples marrying outside their tradition—be it faith, culture, ethnicity or race—would do well to examine their motives for marrying. Most couples will exclaim: "Why, we're marrying for love, of course!" But people marry for many complex reasons which they may not clearly recognize.

4. Study and become knowledgeable about one another's religion, occasionally attending one another's church. It is not disloyal or unfaithful to one's own faith to try to understand the teachings of one partner's church. What many Catholics in an interfaith marriage have discovered is that their own faith is strengthened and more deeply understood as they share with their partner. They are stimulated to look more deeply into their childhood religion which may, until now, have been unexamined since youth.

5. Interfaith couples should recognize and capitalize on all they share as religious people, instead of focusing on their differences. Embracing such opportunities will enhance and enrich the spiritual union of interfaith couples and strengthen their marriage bond.

(Mrs. Dillon is director of the Office of Family Life for the Archdiocese of Indianapolis and author of the monthly "Family" column for Columbia magazine. This article is a condensation of two of Mrs. Dillon's columns and is reprinted with permission from Columbia.)



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How to keep the music of marriage playing

Build friendship with spouse and others

by Fr. James Young, CSP

How do you keep the music playing?
How do you make it last?
How do you keep the song from fading too fast?

When I was giving premarriage instructions to Larry and Kay, they seemed ready for marriage in every way. Only after several conversations did an underlying fear of marriage begin to emerge.

"In a world of so much marital breakup," they asked finally, "how do two people keep the love alive that led them to marry in the first place?"

Then they quoted the words to "How Do You Keep the Music Playing?," the popular song from the movie "Best Friends" about the funny-sad time Goldie Hawn and Burt Reynolds have putting a marriage together. And the song asks:

How do you lose yourself to someone
And never lose your way?
How do you not run out of new things to say?

Larry and Kay were mature young people, situated in good careers. They had known each other for three years and were approaching marriage thoughtfully. They knew marriage would involve finding a new way together. And they knew there would be some disenchantment as they got to know each other all too well.

I knew that Larry and Kay, like 90 percent of Americans, wanted a marriage that would last for life. But in a world where the only constant is change, coping with change haunted them.

"How will we deal with job changes, children, sickness, moving to another town, growing old?" they asked. They were aware that education, experience and personal growth would change them.

"How do we change in tandem, respecting differences, even enjoying them? How do we stay in touch?" they wondered.

I SHARED with them some things that Drs. James and Evelyn Whitehead wrote in their book, "Marrying Well." This married couple, a theologian and a psychologist, suggest that however close engaged persons may be, becoming the best of friends in marriage is a new and difficult challenge.

People need to move beyond romance into the experience of lifelong, committed love, the Whiteheads say. A friend in marriage is a confidant, a companion who can be trusted to share the important parts of one's life. With friendship, loving each other can be a much richer experience.

"Sexuality, sensitivity and devotion overlap in a lifestyle of mutual support and challenge," the Whiteheads comment.



SLIPPING AWAY—So many divorced couples have said that their marriages seemed to slip away from them because they never dealt with problems, Father James J. Young writes. Angers, fears and small crises grew into major problems and before they knew it, the ground of love under their marriages had washed away. (NC photo by Carolyn A. McKeone)

But the Whiteheads also insist that married couples need other adult friends to nourish their lives. Couples need friends, community and involvement in the world through concern for others to create the appropriate climate for true, lasting friendship, they note.

Building this marriage friendship and a friendship network with others takes time and care. Sadly, these are sacrificed in many marriages, often bringing fatal trouble.

Larry and Kay and I talked about the value of early marriage-support groups, Encounter weekends and even occasional marriage counseling. The couple able to seek outside advice and talk over problems as they arise is a couple situated for lifelong marriage. The unexamined marriage is a marriage heading for trouble.

Many counselors today propose regular marriage checkups, much like physical checkups. In these sessions, couples take stock—with outside assistance—of how their marriage is going.

Many a divorced couple has told me

over the years that their marriage seemed to slip away because they never dealt with problems, angers, fears and small crises. Then these grew into major problems.

I had no foolproof recipe to offer Larry and Kay. I could only propose a vision of marriage based on the Gospel. We spoke of church belonging, sacramental celebration and prayer together as ways of nurturing a larger vision of marriage and sustaining growth together.

The Lord taught that those who would find their lives must lose them. At the heart of the Gospel—and at the heart of human relationships—we see that we find ourselves by losing ourselves in others.

This, I suggested, may be the best way to deal with the inevitable trouble spots that come to every marriage.

If we can try with every day to make it better as it grows
Then I suppose, the music never ends.

("How Do You Keep the Music Playing" by Marilyn and Alan Bergmann and Michel Legrand. Copyright 1983 by United Artists Music Inc.)

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Where are the marriage experts?

by David Gibson

How many years experience are required before a married person qualifies as a true expert on the institution of marriage?

This writer confesses that nearly 13 years' experience have produced some important lessons about marriage. But expertise? I sincerely doubt it.

Now, lest the reader fear that I am about to cast aspersions on the great institution of marriage, let me reassure you that my purpose is altogether the opposite.

It's just that marriage—like so many other worthwhile endeavors—has a way of teaching you that "the more you know, the more you realize how much there is to know!"

St. Paul stressed the unity of the two persons whose bond is marriage. And undoubtedly Paul was right to do this. For a man and a woman who marry each other enter into a new and special way of life—a shared life whose unity is such that two are "made into one." (Ephesians 5:31)

Yet—and this too is part of the mystery of marriage, as well as part of its

fascination—where there were two people the day before a wedding, there remain two people the day after, two personalities. Undoubtedly they have much in common: Perhaps they like the same kind of music, they enjoy cooking together and a quiet Saturday afternoon suits them both just fine.

On the other hand, their two personalities are different: Perhaps one likes to jog and swim, while the other doesn't want to lose the benefits accrued from long years of tennis practice. One enjoys mystery stories, the other sticks mostly to non-fiction books. One worries about money, the other is relaxed when it comes to financial matters. Or one wants to go back to school for an advanced degree, while the other hopes never to lay eyes on a university campus again. And this listing could continue.

Of course, if the marriage was well thought-out and prepared for, and if the two

people love each other, it is amazing how their two separate personalities can enrich their unity—their oneness.

But it doesn't seem to this writer that two such people, two personalities with the ability to grow and expand, and whose curiosity about life and world is never fully satisfied, will ever reach the point where they will say: "Now we've arrived. We completely understand what our marriage is and all that it can be."

Instead, they will always feel there is more to be discovered about their marriage. Which is to say that marriage is complex and undergirded by a mystery that always challenges a couple.

Marriage is a way of living. And just as an individual's potential in life is never fully exhausted, so the possibilities for a couple are limitless.

Which is not a bad way of looking at marriage when you think about it. It means marriage can still be interesting and hopeful 15, 25 or 40 years after the wedding day.

But it does make it difficult to call yourself a marriage expert.

Lament of a working mother

by Marianne Strawn

Additional income, intellectual stimulation and widening horizons are cited as reasons why more and more women are going to work outside the home. If NBC-TV were to ask my opinion for the evening news, I'd wax eloquently on my contribution to corporate America.

But over a cup of coffee at the kitchen table, I might make a more honest confession. I tucked my youngest child into her desk in first grade and plunged into the world of work out of total self-sacrifice.

The truth is, my job gives my children something to complain about. Part of the mandate of being a child—it comes with the diaper pins—is that you complain a lot. If you are the poor deprived child of a working mother, you never have to search around for a gripe.

"We're out of cookies!"

"We had the same thing to eat three nights in a row."

"Why do I have to go to that horrible camp?"

"You promised last Christmas you'd fix my jacket."

All car be blamed on "the job."

If I had not sought employment, I probably would have thrown my microwave oven into the car and been at the school every day to cater a nutritious hot lunch for my children. No doubt the teachers would have discovered me sewing calico skirts around my children's desks, just to create a homey touch.

I CHOOSE to work, but it is no bed of roses. Life is hard. Scott Peck said it. So did Buddha. No one knows it better than the working mother. Both time and energy are

more precious than emeralds in a Cracker Jack box.

"Why do you go to bed at 9:30 every night?" my husband asks.

"Because I can't go to bed at 7:30," I answer.

B.C.—before career. At that time I was critical of mothers who cut corners. Today I confess I can wrap a birthday present and tie an acceptable bow while shifting gears and rounding a corner a block away from the party. I cook dinner and sort laundry, only occasionally losing a sock in the spaghetti sauce.

I write notes. I have notes about notes. In the pocket of every piece of clothing I own is a note demanding that I accomplish something. Buy mittens. Cancel dentist. Climb Mt. Everest.

I am still working on the problem of paper flow in my purse. One day I came home with groceries from last month's list. We had 15 pounds of hamburger but not an egg or a drop of milk in the house.

Hard as I try, there are complications to achieving a well-organized household that never occur in the executive suite.

"I have a report due tomorrow and if you don't take me to the library I'm going to fail fourth grade," confides my son.

"Cindy broke her foot and you'll have to drive the soccer car pool the rest of the season," my daughter insists.

"I don't feel so good and I have these red spots on my stomach," says my youngest.

The job I took has its own deadlines, traumas and complications. Of course, the people in my office do not throw oatmeal. And no one there berates me if their socks suffer static cling.

Yes. It's a sacrifice for me to work. But I'm glad to do it for my family.

A view of the homemaker

Making a home is a creative enterprise

by Katharine Bird

Christmas Eve dinner for the three children consisted of frozen meals warmed up in the microwave. That was followed by a game of Trivial Pursuit.

For breakfast Christmas Day there was orange juice with cheese cake after 7 a.m. Mass.

Dinner later that day was

homemade turkey soup and rolls.

But even though Christmas 1984 didn't follow any of the Haas family traditions, no one minded. For on Christmas Eve, shortly before midnight, my sister Evie gave birth to her third son, Nicholas Alexander.

With the new baby as an excuse, I flew to Milwaukee Jan. 2 to spend a few days

with Evie and her husband Dick.

It was like a step back in time for me—a reminder of how much effort goes into creating a family and keeping family life humming smoothly. Getting married is the easy part. Forging relationships that work at home takes thought and energy and patience.

(See JOYS on page 21)



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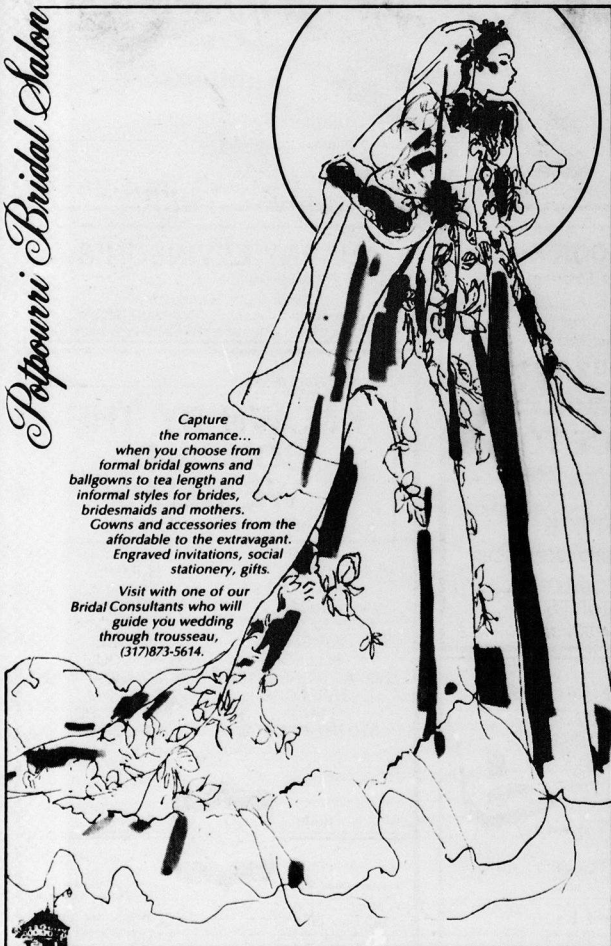
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MOVING DAY—Moving some distance away from both families soon after the wedding can be a real plus for a marriage, Bob and Barb Zyskowski found. Cloistered off in the East when every friend and relative they had was in the Midwest forced them to find companionship in each other. They took the time to talk and plan and work out problems without family interference, to solidify a relationship that was strong but still new, and to learn more about one another. (NC photo by Timothy J. Krohn)

You mean we have to move again?

Getting involved in the new community
is the key to sparking
relationships in your new location

by Bob Zyskowski

The first time was the easiest.

"What do you think about Philadelphia?" I asked my wife of little more than a year.

Barb, who was raised in a town of 1,200 and had never been outside the state of Illinois, amazingly answered: "Philadelphia? When do we move?"

Three apartments, four houses and hundreds of cardboard boxes later, our conversation will amount to considerably more than it did then (Lord, have mercy) should moving be suggested again.

ACTUALLY, BARB and I discovered that moving some distance away from both families soon after the wedding can be a plus for a marriage. Cloistered off in the East when every friend and relative we had was back in the Midwest, we were forced to find companionship in each other.

There was no large family with a bevy of sisters to turn to for Barb. There was no running off to shoot hoops with the old gang for me.

Each other was all we had, at least at first. That meant lots of time to talk, to plan, to work out problems on our own, to solidify a relationship that was strong but still new, to learn more about one another.

"Yeah," Barb chided, "you learn a lot about a person when he rips up the rules to the Monopoly game."

And you learn as a couple that you have to get along on your own financially. When your refrigerator is empty, there's no running to mom's for Sunday dinner if mom is 800 miles away.

Yet, while being alone has benefits, it has its dangers, too. For both partners there is hesitancy in forming new relationships in new locales. The worries—sometimes unspoken until later years—run along these lines:

► "Do we really want to go over to the neighbors' for dinner and then have them over and get chummy with them if we're going to be moving right away?"

► "Yes, it's nice that you've found someone to go shopping with, but what does her husband do? How do I know we'll have anything in common?"

► "Why do I have to be friends with the spouses of the people you work with? We'll just leave them behind too. And can't I choose my own friends?"

Yet love multiplies when it's shared.

That's where Barb's bubbly personality made moving so often in the first dozen years of marriage possible. The woman could make friends in the Gobi Desert. She could get along with Darth Vader.

We still keep in touch with Marcy and Larry in Memphis, Tom and Barb in Wisconsin and Darlene and Mike and Coleen in Chicago.

Those friendships weren't sparked by spontaneous combustion.

They were kindled by the offering of a ride to work, the tendering of a cold drink over the garden fence on a hot summer's day, two moms and dads running into each other as they pushed the baby stroller.

They were forged by the hand lent to carry in a new sofa, by driving through a snowstorm to be godparents for a new baby, by struggling under the hood of a stubborn car, by taking in another couple's children at a moment's notice when an emergency came up.

It's tough to leave situations like that. Yet, as Barb and I have found, getting involved in the new community is probably the key to sparking relationships in your new location.

IT'S IMPORTANT for husband and wife to realize that to become part of their new community they have to give up a spouse for a while.

► Husband has to surrender wife a couple of hours a week to lead the Brownie troop.

► Wife has to let go of husband so he can offer his time to a parish project.

What is ideal, of course, is finding activities in the new town that husband and wife can participate in together. Spend a Saturday volunteering in the Little League concession stand, for example. Or co-teach a religious education class or an extra-credit course at a local school.

No matter where you and your family are, you'll find friends and fulfillment if you are active and involved, especially if it means giving a little of yourself.

Actually, if you can survive the moving day, or the impossibility of living in one city and trying to sell a house in another, or trying to figure out how to move the parakeet and the cat 400 miles in the same station wagon, you'll have it made.

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Joys of making a home

(Continued from page 19)

I also was reminded how busy a full-time homemaker is as I cooked dinners for six every day and took the dog for walks along the Lake Michigan shore and put birdseed on the shelf outside the kitchen window—much like the familiar routines I pursued when raising my own four children.

Best of all was getting to know my sister's children. Besides the baby, there's Peter, a high school senior, 14-year-old Jennifer and five-year-old Charlie.

Partly because of the differences in ages, I quickly discovered I had to relate to each child separately. I couldn't simply treat them as a group. Each child has a distinct personality and interests and needs.

Nicholas was easiest. To win him, all I needed was to cuddle him. If holding him didn't work then the solution was close at hand: Hand him over to Evie so he could nurse.

It took Charlie a while to get used to me. But once he did, he began to come over on occasion for a quick hug and a kiss—perhaps for reassurance that life hadn't changed too much with the new baby in the house.

Walking him to the corner to catch his school bus, he put his hand in mine. It felt good, reminding me how important touch is for small children, maybe because it expresses louder than words the care and commitment between children and the adults who are close to them.

My time with Peter came late at night. Everyone else had gone to bed and I was reading when he came in after spending the evening with a friend. Old enough to know his own mind, he talked about his favorite movies and quickly hit on one we both liked. Another meeting point—we both like spy thrillers.

Serious and responsible, Peter told me about his plans

for college and his dream of becoming a mechanical engineer. Already he knows what car he wants when he has his first job.

Jennifer is my godchild and I feel a special bond with

her, built up through our brief contacts on her birthday over the years. At 14 she's no longer a child, almost a woman. Like her mother, she has an eye for clothes; like me she loves the color red.

She joined me in the kitchen while I was preparing meals and talked about her ballet lessons and a book review she was doing for school. She laughed with me when I ruined the pie crust, and pitched in to help when I got stuck trying to do two things simultaneously.

Together Peter and Jennifer took me cross-country skiing. Peter borrowed boots from his school for me and patiently provided careful instructions.

Jennifer, knowing this was my first attempt, stayed close by on the trails. We encouraged each other to

dare the gentle slope and applauded Peter as he took off down a higher trail with more pitfalls.

Visiting my sister and her family was fun. And with a little effort maybe I can keep up the friendships there despite the miles that separate us.

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Differing family backgrounds can leave wedding day in shambles

by Don Morris

When two pieces of differing metal are welded, too much heat can crack the bond. So it can happen when two families are brought together by a woman and man on their wedding day.

As wonderful and memorable as a wedding day should be, differing expectations caused by differing family backgrounds can leave the day or the preparations for it in shambles.

I think back on Eileen's and my wedding day. Most of my family, including my mother and father, are Lutherans. My wedding would be the first Catholic liturgy my parents and other members of my family would attend.

I distinctly recall my mother's distress—not at the fact her Catholic convert son had gone a step farther and was marrying a Catholic, but that she would not know when to stand, kneel or sit.

I tried to assure her that a lot of Catholics are never quite sure either, but she wasn't going to be happy and comfortable until she was certain what was going to happen when—and why.

EILEEN AND I were lucky. Even though from differing religious heritages, our families were of about the same economic status, educational level and social strata. Our families melded well.

Others are not always so lucky. I think of a college roommate from a well-to-do family. He married a classmate, a wonderful person from a moderate-income family. Even though both families are Catholic, all kinds of egos and issues and expectations came into a complex mix that pretty near stopped the marriage altogether.

Susan's father, a plumber, was very strong on the tradition of the bride's family footing most of the bill for the wedding.

Mike's family, very influential and socially visible, were nonetheless modest people. Still, they felt the peer pressure of not having their son's wedding too much outdone by the weddings of their friends' children.

Susan's father is a sensitive and intuitive man and knew this. He quietly took out a substantial loan. Mike's father was also sensitive to the issue and tried gently to offer help with expenses. The unspoken tension that resulted was almost palpable in the months and weeks before the wedding.

Susan began to feel resentment toward Mike's family. Mike naturally became defensive, and then confused, and then irritated at the "bullheadedness" of Susan's dad. The marriage took place, but 12 years later the familial bruises are still tender.

As much as one would like blithely to say "the wedding day isn't the marriage,"

the symbolic importance of that day shouldn't be underestimated.

Again this was brought home to me by the interfaith marriage of friends. David is a Jew and Marcia a Catholic. While the pair had known one another for years and had talked through how they hoped their different heritages would contribute to their lives together, their families had not.

It did not help any that the rabbi and priest asked by David and Marcia to co-officiate at the marriage rite were not overjoyed at the prospect.

It is a real credit to that couple's wisdom that they sensed trouble ahead relatively early in the wedding planning. They scheduled little get-togethers for their parents, their brothers and sisters, both sets of parents and for the rabbi and the priest. Grandparents were invited too.

These were simple meals or outings with no other agenda than creating a forum for friendship.

Frankly, I think that investment in kindness is paying dividends even today.

The sounds of a couple's wedding day can echo for years. And the role of family—not just bride and groom—in that day is deep and powerful.

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Ruben Brigantty's gift

By Suzanne Elsesser
NC News Service

It's a dream come true for Ruben Brigantty when he steps in front of the weekly class on Scripture at the South Bronx Pastoral Center in New York City. All his life he has wanted to teach.

Starting the class with prayer and a quiz on last week's lecture, Brigantty gently encourages his students in their native Spanish. He knows what it is like for adults to come to class after a full day's work in a factory or at home in a too-small apartment with young children.

For Brigantty too is a factory worker. Each day he carools to a plant outside of the city. He works on an assembly line, adding mirrors, door handles and trim to cars as they come through his department.

"I never had the opportunity to go to college in Puerto Rico," he explains. "And so when I was asked to teach it was a surprise, a challenge and I said, 'Why not?'"

Brigantty was invited to teach by the pastoral center staff several years ago after he had completed four years of rigorous study at the center.

Sister of Charity Nora Cunningham, who helped train him, gets an additional sparkle in her eyes when she talks about Brigantty's quiet enthusiasm, his gentleness and ability to relate to people. She says that he "represents the potential that is dormant in a lot of people."

serious fast and God did not seem to notice:

"Is this the manner of fasting I wish, of keeping a day of penance, that a man should bow his head like a reed, and lie in sackcloth and ashes? Do you call this a fast, a day acceptable to the Lord?"

"This, rather, is the fasting that I wish: releasing those bound unjustly, untying the thongs of the yoke, setting free the oppressed, breaking every yoke; sharing your bread with the hungry, sheltering the oppressed and the homeless; clothing the naked when you see them, and not turning your back on your own."

"Then your light shall break forth like the dawn" (Isaiah 58:5-8a)

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

"The richness of the South Bronx is in its people," Sister Cunningham states. "It has people with potential — and a lot of priests and other ministers who believe in people."

Lent. This is a time when the whole church turns attention to Christian growth — to change, "conversion." And often the way people grow is by tapping their potential, either as individuals or as communities.

That means, I think, that:

• People need to be open to the idea that their full potential as human beings hasn't yet been unlocked; they need to be open to the possibility of growth and change in their own lives;

• And, people need to take responsibility for encouraging others to recognize their own potential and use it to the fullest.

Belief in people is the underlying purpose of a group in New York's South Bronx called People for Change. This group published a pamphlet in 1984 called "People Power."

Illustrated in comic-book style, the pamphlet shows a woman standing in front of a six-story building decked out with many rooftop TV antennas and a filled laundry line stretching to the next building.

The woman is saying: "Take our building, for instance. It looks pretty good now but last winter we had no heat."

A man answers: "We had to organize. I learned a lot from that. Together we can change things."

The main character responds: "We had to stop ignoring each other. We had to start dealing with each other, sharing the problem affecting us all." She adds, "Our unity gave us power with the city and the landlord."

People for Change offers that kind of training, the kind that helps people to understand their own potential.

Our potential, whether as individuals or as communities is a gift from God. But it's not given for the sake of our own narrow interests.

Ruben Brigantty was fortunate. He dreamed of being a teacher. When his talent was recognized by others and after he was trained, the dream became reality.

And Brigantty enjoys teaching. But through him God is reaching a lot of people.

Ruben's gift is a gift for all.

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

FOOD...

...for thought

An old friend calls you up one day, wants to talk. He's chosen an inconvenient time to reappear on the scene. And you approach the meeting with some trepidation, suspecting your friend's story won't be pretty.

But the friend wants a chance to tell his story — one that, indeed, proves to be a story of sadness, loneliness — a series of personal crises. Now the friend has sought help, is trying to change his life's course.

You listen to his story. You try to understand. You know that this friend doesn't seek much from you except your compassion and your hope.

And you wonder: Is this one of the people Pope John Paul II had in mind when he spoke recently of solidarity with the world's poor. "We affirm our solidarity with all the poor of the modern world, in the tragically concrete and daily reality of their sufferings," was the way he put it. And he went on to name the poor people of the modern world:

• "The unemployed waiting for work that will enable them to earn an honest living" and to contribute to the building up of society.

• "Those who, through

sickness, old age or misfortune, are tasting the bitter cup of solitude and abandonment."

• "Those struggling to escape from the toils of drugs, violence, criminal organizations."

• "Those excluded by reason of their nationality or race from equal dignity" with others in their own land.

• "Refugees who find themselves, forcibly, far from their homelands and...are very often living in conditions unworthy of human beings."

And that is only part of the pope's list of those who suffer poverty in the broadest sense of the term. He named numerous others, victims of war and terrorism, for example, and those deprived of human and religious freedoms.

How will you observe the season of Lent? Will you fast? Will you give alms?

The book of Isaiah had something to say about fasting. It linked fasting directly to efforts that would release those bound unjustly, that would free and shelter the oppressed, that would feed the hungry. Fasting, it was written there, means "not turning your back on your own."

Who is poor? What might you offer the poor this Lent?

...for discussion

1. That word "conversion": What does it really mean? After reading Father David K. O'Rourke's article about his friend Pat's conversion, can you point to a turning point in your own life? Was it a conversion? How? What changed for you?

2. What does Lent have to do with your own hidden potential? After reading Suzanne Elsesser's article, do you see any specific way you might grow or expand your potential during Lent?

3. Almsgiving, it is suggested in the article by Katharine Bird, can mean more than the gift of money. It can mean making a gift of your time, for example. How might you "give" — how might you practice almsgiving — during Lent?

4. There's more to fasting than meets the eye, Father John Castellet suggests. What is the definition of fasting he finds in Scripture?

SECOND HELPINGS

Lawrence Cunningham's new book, "The Catholic Heritage," explores the history of Christianity as it is reflected in martyrs and pilgrims, in mystics, theologians, artists, activists and saints. The ways these people, at different points in time, "attempted with faltering steps to imitate" Christ are the writer's focus, along with the manner in which heroes and saints of the past can serve as "models for the present." Cunningham is a Florida State University professor. He writes: "I would like to communicate to sympathetic readers my own profound respect for the tradition which is behind, under, and, in a real sense, 'in front of' our current Catholic experience. I would like that hypothetical reader to understand, for example, that the Franciscan spirit is not a relic of a past age but a very real way of being for those who, like the Catholic Workers, daily serve the most battered and afflicted of our society." (Crossroad Publishing, 575 Lexington Ave., New York, N.Y. 10022. Hardback, \$14.95.)

CHILDREN'S STORY HOUR True Fasting

By Janaan Manternach
NC News Service

The prophet stood in the temple watching the people. It was a time for fasting and penance.

Men and women walked back and forth praying. They wore rough clothes made of sackcloth. Some had poured ashes all over their heads and clothes.

The prophet didn't like what he saw. He knew the people were not ready to change their lives. But they thought if they just put on the ashes and sackcloth and fasted everything would be all right.

The prophet became angry. He knew that wasn't what God wanted the people to do. He felt God wanted him to speak out. So he climbed up where people could see and hear him.

"Listen to me!" he shouted.

People stopped. They looked up at him. "It is that fool," an older man said.

"He thinks he's a prophet sent by God," a woman added.

"Do you call what you are doing real fasting?" the prophet asked

them all. "Is it just a matter of ashes and rough clothes?"

The crowded temple was silent. Everyone was listening to God's prophet. He spoke now in God's name.

"This is the kind of fasting I want: Free those who are chained by injustice. Set the oppressed free. Share your bread with the hungry. Open your homes to the homeless poor. Give clothes to those who have nothing to wear. Don't turn your back on your fellow human beings."

The people were astonished by the words. The prophet was calling them to something much harder than wearing sackcloth and ashes. Some people became angry at the prophet. Others felt sad. Some were glad to hear his strong words. They knew it was God's word they heard in his words.

"Then my love will shine on you like the morning sun," the prophet continued, speaking in God's name. "Your wounds will then be healed. I will be with you and protect you. You shall cry for help to the Lord. The Lord will say, 'I am here!'"



The prophet's words brought hope to many in the crowd. They felt less threatened. They sensed how much they needed God's love.

The prophet spelled out God's promise still more. "If you put an end to all oppression and stop lying; and if you give food to the hungry and reach out to those in need, then my light will rise for you. The darkness that surrounds you will be turned into the brightness of noon. I, the Lord, will always guide you and give you good things. I will make you strong. I, the Lord, have spoken."

The prophet looked at the people for a moment. Then he climbed down. The people moved slowly out of the temple.

"I never knew that before," a man said to his wife as they walked home. "To fast and do penance also means to act with justice and love toward everyone."

(This story is based on Isaiah 58)

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

a game

Hidden Words

Find the words hidden in the puzzle below. They may be vertical, horizontal or diagonal. All the words are in this week's children's story.

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A	D	A	A	T	E	M	P	L	E
S	K	Y	C	M	R	F	T	M	L
H	O	E	P	K	S	E	X	B	I
A	R	H	C	I	C	Q	U	H	S
R	B	U	E	N	S	L	F	J	A
E	V	O	A	E	R	I	O	S	I
C	I	N	H	J	N	G	G	T	A
H	E	S	C	D	E	H	W	D	H
P	A	L	P	S	Z	T	K	K	T

a game

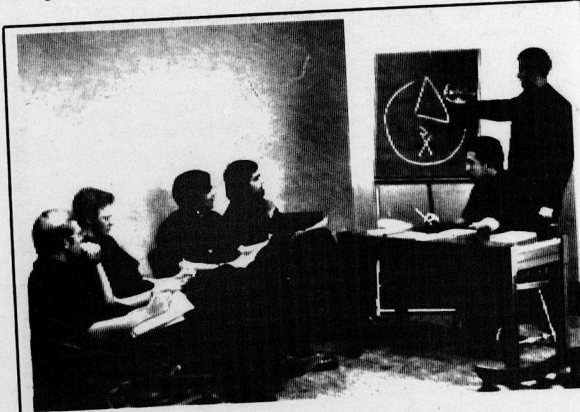
ASHES, SACKCLOTH, PENANCE, LIGHT, TEMPLE, SHARE

HOW ABOUT YOU?

☐ Lent is a special time when people think about growing and changing and becoming better Christians. Name one thing you might actually do to become a better Christian this Lent.

Children's Reading Corner

"Cassie Binigar" is a story by Patricia MacLachlan. Children and adults might enjoy reading it aloud together. In Cassie's new home there is no special place for her to be alone, as there was in her old home. Gradually through the help of a friend and her family, especially her grandmother, Cassie learns about inner space. She tells what this means in a poem to her grandmother: "But my very favorite space, Behind my nose, Behind my face...Where I sort out my thoughts and sighs...That is where I like to be, Because I know that's really me." (Harper and Row Inc., 10 East 53rd St., New York, N.Y. 10022. Hardback, \$8.90.)



Frontier

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All humanity belongs to the holy family of God

by Fr. John Buckel

"Is he dead?" the young prostitute asked the old leper.

It was well after sunset when these two unlikely companions noticed someone lying on the ground. The dimly lit garden afforded little help in identifying this seemingly lifeless body. Upon closer investigation, the leper exclaimed, "Why, he is just a boy!"

Shivering intensely, the lad began to groan. "Here, put this around him," the woman suggested as she offered her cloak.

"What is your name?" inquired the old man.

Slowly regaining consciousness, the boy mumbled, "I am called Jesus."

"My name is Miriam and this is my dear friend Josephus," the woman said tenderly. "We came upon you while enjoying the view of Jerusalem. Josephus and I often stroll through the Garden of Gethsemani on the Sabbath."

"The Sabbath!" Jesus cried out. "I've been lying here since yesterday afternoon."

"What happened?" Josephus wondered aloud.

"My parents brought me to Jerusalem for the Passover," Jesus began. "They were visiting some friends, so I decided to walk up here and explore the area." Holding his throbbing head, Jesus continued, "I tripped and bumped my head on something. That's the last thing I remember."

Jesus could now see the old man's distorted face and realized that he suffered

from leprosy. "Does it bother you that I am a leper?" Josephus asked in a gentle voice.

"Should it?" Jesus replied. "Miriam and Josephus smiled. 'His leprosy saved my life,' boasted Miriam. 'Two years ago, several drunken men were attacking me when Josephus happened to walk by. They were all frightened by his leprosy and ran away. We became friends that day and have been ever since.'"

"Your parents must be worried sick about their lost son," Josephus said.

"Mom and Dad told me to wait for them in the temple if we should separate," Jesus responded.

"It's much too late for that now," Miriam decided. "Tonight you will stay with us, and tomorrow we will go to the temple."

Jesus' stomach was grumbling with hunger and he was cold. "Someday I hope to repay your kindness." The trio descended from the Garden of Gethsemani and made their way to the poorer section of Jerusalem.

When morning came, Jesus arose and was escorted to the temple by Miriam and Josephus. As they approached the entrance of this sacred building, the temple authorities stopped them and would not allow the leper and the prostitute to enter. "Unclean! Unclean!" the religious leaders shouted.

Jesus was horrified. "It's all right," the leper said meekly. "Miriam and I will wait outside."

"We don't want your kind around here," screamed the Pharisees. Alone, Jesus reluctantly walked into the temple.

Making his way through the crowded courtyard, Jesus approached one of the elders and explained his situation. "No one has inquired about you," the elder answered regretfully. "You are free to remain here and wait for your parents."

The religious leaders were discussing the Passover and the privileged position of the Jewish race. "The children of Abraham are indeed the chosen people," they all agreed. Feeling sorry for Jesus, the elders and the teachers wanted him to take part in their discussion. "What do you have to say, young man?"

Jesus stood up and waited for a long time. A strange sort of silence seized the room until the eyes of every person were fixed on this remarkable youth. "I believe that God is the father of every human being and people everywhere are brothers and sisters," Jesus stated confidently. He then sat down.

The silence was quickly replaced by the uproar of outraged men. One of the elders

responded first: "Are you saying that the pagan Romans who enslave us, the tax collectors who rob us, the Samaritans whose blood is impure, the unclean lepers and prostitutes are all children of God and our brothers and sisters?"

Jesus replied softly, full of conviction: "The entire human race belongs to the holy family of God."

A certain teacher stood up and spoke for everyone. "You are naive, my son. Someday you will grow up and learn the ways of the Lord."

In the midst of this intense discussion, Jesus' mother and father entered the temple and saw their son speaking to the religious leaders. Mary's joy at seeing her lost son was overcome by the anguish of the past three days. "Son, why have you done this to us? You see that your father and I have been searching for you in sorrow."

Jesus responded: "Did you not know that I had to be in my father's house?" Recalling their recent discussion, the

elders and teachers were amazed at the words of Jesus.

Embracing Jesus with his powerful arms, Joseph said, "Let's go home." The reunited family walked out of the temple, exchanging information about the past few days.

On seeing Jesus, the leper and the prostitute came out of hiding and introduced themselves to Mary and Joseph. Jesus' mother and father felt at ease with these people who had shown kindness to their son. "You are always welcome at our home in Nazareth," Joseph concluded as he and Mary kissed their new friends goodbye.

Once again, a crowd gathered around the leper and the prostitute. "Unclean! Unclean!" they shouted. Stones were hurled at these two innocent victims. For the rest of his life, Jesus would always have a special place in his heart for the lepers and the prostitutes and for those who had lost their way.

the Saints *by Luke*

The SEVEN HOLY FOUNDERS



THE SEVEN HOLY FOUNDERS OF THE SERVANTS OF MARY (SERVITES): ST. BONIFILIUS AND COMPANIONS, INCLUDING ST. ALEXIS FALCONIERI AND ST. BUONFIGLIO, ALL WERE BORN IN FLORENCE NEAR THE END OF THE 12TH CENTURY. IN TIME THEY ASSEMBLED TOGETHER IN "THE LAUDES," A CONFRATERNITY, WHOSE MEMBERS WERE CALLED "THE PRAISERS OF THE BLESSED VIRGIN." ON THE FEAST OF THE ASSUMPTION, IN 1233, THE SEVEN WERE IN PRAYER WHEN MARY APPEARED AND PERSUADED THEM TO GIVE THEMSELVES WHOLLY TO GOD. THEY THEN LEFT THEIR FAMILIES, HOMES AND BUSINESSES AND LIVED IN SOLITUDE IN A CAVE ON MONTE SENARIO. SOON MANY FLOCKED TO THEM AND SOUGHT ADMISSION TO THEIR COMPANY. BISHOP ARDINGO ADVISED THE SEVEN TO DRAW UP A DEFINITE RULE. IN 1240, ON GOOD FRIDAY, MARY AGAIN APPEARED AS THE MOTHER OF SORROWS, VESTED IN BLACK, SAYING SHE HAD ACCEPTED THEM AS HER CHILDREN. SHE INSTRUCTED THEM TO WEAR BLACK IN MEMORY OF HER SORROWS, TO FOLLOW THE RULE OF ST. AUGUSTINE, AND TO SPEND THEIR LIVES SERVING HER UNDER THE TITLE "SERVANTS OF MARY." THE SEVEN ORIGINAL SERVITES ARE THE ONLY CONFESSORS IN HISTORY TO BE CANONIZED COLLECTIVELY. TODAY, MORE THAN 700 YEARS LATER, MONTE SENARIO IS STILL THE MOTHER HOUSE OF THE ORDER. THE FEAST OF THE SEVEN HOLY FOUNDERS OF THE SERVANTS OF MARY IS FEB. 17.

Much rides on church's care for the family

DALLAS (NC)—The destiny of humankind "will depend in great part on the care the church takes for the family in upcoming years," Vatican theologian Msgr. Carlo Caffara told American bishops Feb. 5 in Dallas.

Msgr. Caffara, in the keynote address at a workshop for bishops presented by the Pope John XXIII Medical-Moral Research and Education Center, also said one of the most serious duties of bishops is to clearly present church teaching on contraception, abortion and other family-related matters or risk the "profanation" of the family.

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The Active List



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

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1416, Indianapolis, IN 46206

February 15

St. Vincent de Paul Parish, Bedford, will hold a Pitch-In Appreciation Dinner for parish volunteers at 6 p.m. in the school cafeteria, 18th and "I" Sts. Meat and beverage furnished. RSVP Dolly Gennett at 812-279-9435 or 812-279-8982.

Magr. James M. Downey Council #3660, K. of C., will sponsor a Monte Carlo for the benefit of Gibault School for Boys at 7 p.m. Admission \$2 (no one under age 21 admitted). Free food and refreshments.

February 15-16-17

Trinitarian Father Thomas Stepanski will conduct a Married Couples Weekend on the theme "Growing in the Lord Together" at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

An Enneagram III-Integration Workshop will be held at the Beech Grove Benedictine Center. \$30 deposit, applicable to fees. Call 788-7581 for information.

February 16

The Catholic Widowed Organization (CWO) will hold a Monte Carlo Night at 7:30 p.m. at

the Catholic Center, 1400 N. Meridian St.

The Fifth Wheeler Club will meet for dinner at the Irtson Hotel following a show at IRT's Cabaret. Call Mary 882-4510 or Betty 784-3239 for information.

The Men's Club of St. Paul Parish, Sellersburg, will sponsor a Mardi Gras Dance. See Jim Haydon for tickets.

Holy Name Parish Men's Club will sponsor a Valentine's Dance from 9 p.m. to 12 midnight. \$10 per couple includes beer, set-ups, snacks. Music by Mad Dog Matis.

St. Rita Parish will hold a Roast in honor of Divine Word Father Richard A. Jeschke beginning at 6 p.m. in St. Peter Claver Center, 3110 Sutherland Ave. Tickets \$15. Proceeds will benefit St. Rita School.

The Men's Club of St. Paul Parish, Sellersburg, will sponsor a Mardi Gras Dance. Music by "Footloose." Tickets are \$15 in advance.

February 16-17

New Albany Deanery Catholic Youth Ministry will sponsor a

Retreat for High School Freshmen at Mount St. Francis Retreat Center. Cost \$23. Send registration to: Youth Retreats, Mount St. Francis Retreat Center, Mount St. Francis, Ind. 47146.

February 17

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

An Indianapolis area Pre-Cana Program will be held at the Catholic Center, 1400 N. Meridian St., from 12:45 to 5:30 p.m. Pre-registration required. Call 236-1595.

St. Vincent de Paul Knights of Columbus, Bedford, will sponsor a Spaghetti Dinner from 5:30 to 7 p.m. at the K. of C. Hall, 22nd and "M" streets.

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

February 18

St. Ann Parish, 14th and Locust Sts., Terre Haute, continues its Scripture Study Program on the Acts of the Apostles at 9:30 a.m. and at 7:30 p.m.

The Scripture Study Series continues from 9:30 a.m. to 2:30 p.m. at Alverna Retreat House, 8140 Spring Mill Rd.

The "Breaking Through" enrichment series for homemakers will be held from 9:30 to 11:30 a.m. at Alverna Retreat Center, 8140 Spring Mill Rd.

St. Paul the Apostle Church, 202 E. Washington, Greencastle, continues its program on the Acts of the Apostles from 7 to 9 p.m. in the parish center.

Our Lady of Everyday Circle #1133, Daughters of Isabella will

hold its monthly meeting at 7:30 p.m. in St. Elizabeth's Home, 2500 Churchman Ave.

February 19

A Charismatic Healing Mass celebrated by Franciscan Father Fintan Cantwell will be held at Mount St. Francis Retreat Center at 7:30 p.m.

February 20

The Catholic Widowed Organization (CWO) will meet for 5 p.m. Mass in Cathedral Chapel followed by the regular meeting at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St.

The first session of Fr. John Powell's "Free to be Me" series will be held from 8 to 9:30 p.m. at the Catholic Student Center of IUPUI, 1300 W. Michigan St.

The "Know Your Faith" tape and discussion series continues from 7:30 to 9 p.m. at St. Paul the Apostle Parish Center, 202 E. Washington, Greencastle.

St. James Altar Society will host a Fish Fry from 5 to 7 p.m. in the cafeteria, 1155 E. Cameron St. Adults \$3; children ages 12 and under \$2; pre-schoolers free.

St. Simon Adult Catechetical Team will present the first of four evening sessions called "An Ascending View—A Contemporary Look at Scripture," conducted by Jim Walter at 7:30 p.m. in Feltman Hall, 8400 Roy Rd. Registration encouraged. \$5 donation for the series is suggested. Call 869-4097 for information.

February 21

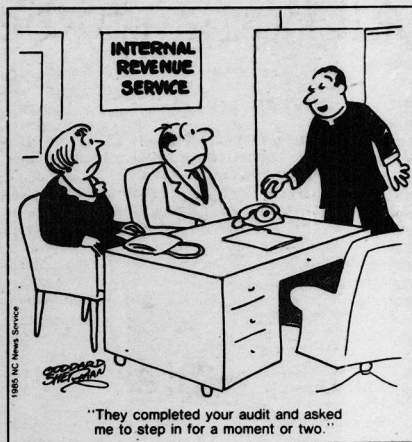
The "Breaking Through" enrichment series for homemakers will be presented at Alverna Retreat Center, 8140 Spring Mill Rd., from 9:30 to 11:30 a.m. Call 257-7338 for information.

February 22-23-24

An Overcasters Anonymous Retreat will be held at Mount St. Francis Retreat Center. For information call 812-923-4817.

A Women's Weekend Retreat conducted by Fr. Edward Dhoact on the theme "Living the Gospel Today" will be held at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

A Tobit Weekend for engaged couples will be held at Alverna Retreat Center, 8140 Spring Mill Rd. For information call 257-7338.



February 23

The Triad of Prayer conducted by Benedictine Sister Gwen Goss continues at the Beech Grove Benedictine Center on the theme "Prayer and Scripture" from 9 a.m. to 4 p.m. Call 788-7581 for information.

A Soul Theatre performance will be presented by Holy Angels School students at Attucks High School.

St. Joan of Arc Parish will hold a free seminar, "The Bible and You," from 9 a.m. to 1 p.m. at the parish center, 42nd and Central.

February 24

St. John's Festival of Arts will present a free concert by the Baroque Ensemble of the First Congregational Church at 4:30 p.m. in St. John Church, 126 W. Georgia St., preceding the 5:30 p.m. Mass.

A Soul Dinner will be held at the Urban Life Center in the Madame C.J. Walker Building.

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

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A religious giver's checklist

The season of Lent, which begins next Wednesday, is the traditional period of prayer and penance in preparation for Christ's resurrection and saving grace. But it brings with it a multitude of direct mail appeals from religious charitable institutions.

In one way or another, these appeals ask our help so that others might have food, a place to live or just a chance at improving their lives.

These appeals come from domestic and foreign missions, research and children's hospitals, homes for the aged, rehabilitation

centers and many other charitable organizations.

As faithful Catholics and sensitive human beings, it is hard for us to ignore the plight of others. And so we give. We give perhaps out of fear or self-protection. We give because it makes us feel good. We give out of compassion. We give because others do and we think it's the right thing to do. We recognize that in appreciation for all God's gifts the least we can do is share them with those in need. We realize our responsibility to give. Our giving becomes an act of faith.

But whatever your personal reasons for giving, chances are you'll give a hundred times over

throughout your lifetime. To assist you in your giving, following is a checklist designed to answer the religious giver's questions and concerns. Keep these tips in mind each time you wish to donate to a religious charity. It will make you a more informed and educated giver.

1. Read the appeal letter carefully. It should contain the soliciting organization's full name and address, be in good taste and present the organization's needs in a factual manner, describing fully and for what purpose or programs the charitable contribution will be used.

2. Premiums or gifts with the appeal, such as medals and cards, do not obligate you to give. If you decide not to

donate to the appeal, you do not have to return the gift.

3. If you have any questions at all about the organization—its programs, finances or beneficiaries—or, if you want your gift applied to a specific program or fund, do not hesitate to write directly to the charity. Do so before you make a contribution. And, of course, do not give until you are completely satisfied with the answers.

4. If the charity's finances are a special concern for you, remember that Catholic organizations have a clear moral obligation to be fully accountable to you, the donor. Under the guidelines for religious fund raising issued in 1977 by the U.S.

Catholic bishops, Catholic organizations, upon your request, must provide you with a statement of financial accountability. In addition, member organizations of the National Catholic Development Conference (NCDC), the membership association to which many of the nation's major fund raising organizations belong, request that members adhere to a code of ethics in their fund raising practices.

5. If you give, expect a prompt thank you or acknowledgment.

6. If you don't want to receive mail from particular organizations, write to them and ask that your name be removed from their mailing lists.

Young world

Take a break

by Tom Lennon

Question: Is there life after death? (South Carolina)

Answer: The young person who asks this question is having many problems with her parents. She says she cannot communicate with them and does not feel her parents love her as much as they do her older and younger sister.

This young reader raises a number of profound questions about suffering, and then ends with the question given above.

Probably in asking it she is showing a yearning for a better world and a happier place than she now occupies. Many people have similar feelings.

Fortunately the church has a reassuring answer for

her. Every Sunday at Mass Christians say in the Profession of Faith, "We look for the resurrection of the dead and the life of the world to come."

Sometimes when troubles and sorrows get us down, it's a good idea to take a break and think for a while of the happiness of "life everlasting."

This doesn't mean we should give up trying to solve the problems we face here on earth. Not at all. It's just a matter of taking a break and having a pause that refreshes us for the tasks of daily life.

What will life after death be like?

We have no blueprint of the specific details, but thinkers have come up with some intriguing ideas about life beyond the grave.

Long ago that happy saint, Thomas Aquinas, wrote that in heaven "God himself is the reward of all our labors."

He said also that heaven "consists in the complete satisfaction of all desires, for the blessed will be given more than they wanted or hoped for. . . . Whatever is delightful is there in superabundance."

There'll be no family misunderstandings or lack of love. United with God, we will be loved by him and by all our relatives and friends. It will be a joyous gathering, presumably of billions of happy people. The time for tears will be over.

The best thing about it is that our perfect, absolute happiness will never, never be taken away from us. There'll be no gnawing fear or anxiety or doubts.

Take a break. Dream for a while of heaven. Then come back refreshed, to struggle with the challenges of this life.

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

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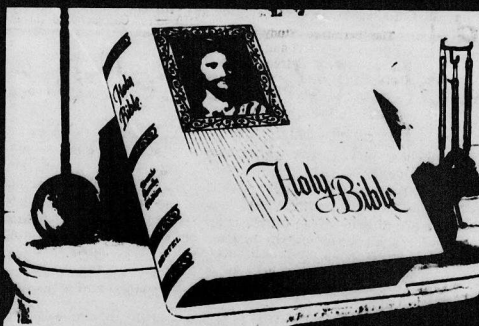
OMAHA, Neb. (NC)—This year's national Teens Encounter Christ convention will be held May 25-28 at Creighton University, Omaha, the group announced.

The convention will celebrate the 20th anniversary of TEC's founding and the completion of a year-long renovation of the organization. TEC is a weekend of Christian living that concentrates on teaching high school juniors and seniors how to put their faith into daily practice.

Father Matthew Fedewa, founder of TEC, will give the keynote address for the first day. Irene Friend, a nationally recognized leader in youth ministry, will keynote the second day, speaking on how TEC can be brought into the mainstream of the youth ministry movement.

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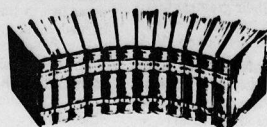
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Over 400 youths attend rally in New Albany

by Carol Miller

Despite the bad weather, over 400 youths from around the archdiocese attended the 1985 Mid-Winter Youth Rally held Feb. 2-3 at Our Lady of Perpetual Help Church in New Albany. There were over 700 reservations for the third annual rally, sponsored by the New Albany Deanery Catholic Youth Ministry Office.

"There was so much uncertainty due to the weather and slick roads," said Jerry Finn, New Albany Deanery coordinator of youth ministry and chairperson for the rally. "Everything was set up. We had food prepared for 700. We felt we just had to go with the rally."

Finn greeted those attending with the manifesto of the rally: "We can make such a difference in our church if we realize the many gifts that we have and work to become the best possible persons that we can. It's time that we stand up and be counted and take our role in making a difference."

Father Don Kimball, director of Cornerstone Media in Santa Barbara, Cal., delivered the keynote address. He is also a disc jockey and author and works closely with youths and their music.

The 12 workshops offered were divided into groups. In keeping with the "Movin' Right Along" theme, they were titled Roadblocks, Detours, Construction, Work, Rest Areas and Expressways.

Roadblocks offered a Dead End—Adolescent Suicide, presented by Julie Cornell, a counselor at Sacred Heart Academy in Louisville.

Detours offered Caution—Dealing with Depression and Aloneness—presented by Father John Meyer, moderator of the New Albany Deanery; and One Way—Drugs and Adolescent Society—presented by Mark

Bouchard, youth consultant for the Archdiocese of Louisville.

Construction Work had three workshops under its heading. One was Bumps Ahead—Dealing with Change in Our Life—given by Dan and Mary Chris Rodden. Dan Rodden is a local police officer and Mary Chris is a teacher at Jeffersonville High School. The second Construction Work workshop was Yield—Peer Pressure—handled by Tony Bennett, a teacher at Providence High School. The third was Mowing Crews Ahead—Keeping a Positive Outlook on Life—offered by Rothelle Price, a

seminary student at St. Meinrad School of Theology.

Rest Areas had Slow Down—Dealing with Stress—presented by Father Larry Voelker, pastor of Our Lady of Perpetual Help Church. Quiet Zone—Prayer in Our Life—was done by Mike Carotta, coordinator of youth catechesis for the Archdiocese of Indianapolis. Slippery When Wet—Friendship—was offered by Mrs. Kevin Sue Bailey, a teacher at Floyd Central High School.

Expressways concluded the workshops. No Parking—Dating Relationships—was done by Rick Etienne, youth ministry coordinator for the Tell City Deanery. School Zone—Looking Towards College and Higher Education was presented by Paula Bourne, admissions counselor for Indiana University Southeast and former teacher at Providence High School. Finally, there was Noise Pollution Controlled—Music, Media

and Its Message, presented by Father Kimball.

The workshops were geared to the youths and the problems they face. "They were so in tune to what the youth of today have to deal with. I am really pleased with the workshops I attended," said Norma Meiners.

"I feel so much better about the music my teenagers and their friends listen to since I attended Father Don (Kimball's) workshop. I know a little more about it. I understand how to deal with it and I feel that I know a little better what our teens see in it," said Rosemary Gnau, an adult advisor and parent from St. Michael in Charlestown.

Participants could attend two workshops. There was more variety in the workshops as well as more workshops offered this year than in the past. The workshops were so popular that there were many young people who were disappointed because they had the opportunity to attend only two.

In addition to the workshops, the weekend was full of activities including discussions; making new friends; prayer services; a dance featuring the local band, Countdown; the Archdiocesan Youth Council meeting and the closing liturgy.

"The key is not entertainment but to bring responsibility into their lives. The church is a partnership. The theme is 'Movin' Right Along' and we are trying to show them that the Lord walks with us and that there are some people in our Church who understand the youth," said Father Kimball.

The youth rally also touched many lives beyond those attending. Over 120 families opened their homes to visitors, according to Joe Procter, head of the committee to house out-of-town guests. Many of these were older families who made special efforts to make their guests feel at home.

(Anyone interested in obtaining the tapes or the "Pop Music Countdown" newsletter mentioned by Father Kimball may write for information to Cornerstone Media, Inc., P.O. Box 6236, Santa Rosa, CA 95406.)



MEAL TIME—New Albany Deanery member Jim Schindler of St. Mary of the Knobs serves lunch to Bill Cottrill of St. John's, Bloomington at the Mid-Winter Youth Rally.

Catholic Schools Week celebrated in Brookville

by Ruth Alderson

Catholic Schools Week was celebrated in a variety of ways in the Connersville Deanery's four schools. As the principals planned a joint celebration to be held at St. Michael School of Brookville on Feb. 5 many other subjects relating to Catholic education were discussed. The other deanery schools besides St. Michael are St. Gabriel, Connersville; St. Elizabeth Seton, Richmond; and St. Mary, Rushville. On Feb. 5 a snow and ice storm made roads impassable in the Brookville area. The celebration was moved to St. Gabriel's and consisted of Mass, a magician's performance, lunch and "Brain Games" played by teams that covered questions on religion, history and other related subjects. The fifth and sixth grade pupils enjoyed the day of renewing friendships and sharing the liturgy.

Other activities for the week included open house for parents, a day honoring grandparents, essay contests, and days of appreciation for both students and teachers. Franciscan Sister M. Dominica Doyle, principal of St. Michael, said that another event at her school featured a Family Quilt Patch activity. Phil Spears, principal of Seton schools, was featured on a radio talk show along with Franciscan Sister Marilyn Brokamp. The station, WKBV of Richmond, also saluted Catholic Schools Week and featured Seton grade five pupil Mark Billish on the Thursday, Feb. 7 program. The week of programs made the Richmond listening audience aware of the advantages of Catholic education.

Enrollment is down at St. Gabriel's this year but is stable in the other schools. Mary Ann Dorsten, new principal at St. Gabriel's, tells how her school is implementing the Catholic Week theme "Sharing the Vision—Teaching Values." She states, "We are trying to do this through our religion classes, participation

at Mass, by parent newsletters that go home bimonthly, and by personal example of the faculty and staff."

Sister Dominica adds, "Catholic schools teach the values Christ commissioned us to teach. We are able to set up Christ as an example for students to imitate in their attitudes toward their peers. In our school we have the privilege of attending Mass four days each week. Here we are reminded in the homily of the values Christ taught. In a Catholic school we have the support of others to attain these values."

DONALD Burkhardt, principal of St. Mary's, relates: "As Christians, we all share the vision, and hopefully teach values found in Christ's teachings. Catholic schools are unique in the school domain in that we are able to do this while public schools are not so fortunate. Catholic schools really become a 'way of life' and help us all learn to incorporate the teaching of Christ in our lives by instilling the values of justice, faith, hope, joy, love, truth, peace and responsibility."

Fears of this pre-teen age group were discussed. Spears answers, "Children fear nuclear war but this age group is more afraid of entering public school, their popularity and family problems in general. They are becoming aware of world problems and especially are touched by the plight of Ethiopia."

Sister Dominica agrees, "I do not find the fear of nuclear war their greatest fear. Problems I feel this age group have are: divorce, drugs, crime and violence on TV."

Miss Dorsten adds, "My fifth and sixth grade teachers have noticed no present fear of a nuclear war. The fear might be there but it is not expressed. Some do have a fear of the unknown like going from sixth grade to junior high in a public school." She continues, "Respect for Life Week made them aware of social problems and they took up a collection for Ethiopia."

Their fears are expressed by Burkhardt, "Actually, most of our kids are worried about what happens after they get out of school (high school and college). Their second concern is nuclear war, but they feel a sense of helplessness in not being able to control that situation. I don't hear much about drugs or sex fears at this level. They are more concerned about their friends or lack of them."

On the subject of helping advance children's awareness of social problems in addition to Ethiopian aid, Sister Dominica stated, "Schools try to educate their students in the moral values Christ taught vs. what society portrays; make children aware of the needs of the poor and the hungry by encouraging support of missionary activities such as Christmas seals, Bishops' Relief, Collection for Ethiopia; educate children to dangers of drugs, etc."

Burkhardt adds, "Religion classes give us ample opportunity to deal with many of the social justice issues and moral values. In fact, some of the new social studies books up for adoption this school year are reflecting an increased awareness and treatment of these issues."

SPEARS, who was a principal in public education for a number of years before assuming the role of principal of Catholic schools last year, states his opinion on the future of Catholic schools: "Our strongest asset lies in the fact that we have a concerned faculty and parents who support you and become involved in the school. Catholic schools get about three times more for each dollar spent than public schools do. Since about one half of college students are Catholic we will see more financial and tax support from the public sector."

Burkhardt adds, "The major cry today in Catholic schools is finance, finance, finance. How are we going to continue to

keep our schools open unless some serious efforts are made at state and archdiocesan levels to help alleviate our difficulties? Those among us charging tuition cannot continue to increase tuition as we will price ourselves out of business."

SISTER Dominica says, "Catholic education is vital in today's society. Daily contact with being exposed to Christian values allows for constant encouragement to make these values theirs also. What is needed is a sincere belief in the need of a Christian environment in an educational system."

Miss Dorsten sums it up, "I believe Catholic schools are an important part of education. They give parents an option to public education, which also helps public education try to maintain standards. Besides teaching the basic subjects we have the privilege of passing on our religious tradition and heritage, thus helping the students to understand better their relationship with God and their responsibility toward others."

Spears adds, "Better funding and more archdiocesan support would make a difference. Catholic education is the one viable alternative for parents today in lieu of our public schools. It's financially hard for Catholic schools to compete with public high schools, but our elementary schools are a cut above all others. These lower grades are here to stay as essential for concerned parents and all parishioners must care enough about society to want them trained to be Christian."

"Seton offers the very finest, state-licensed teachers, dedicated and effective, always going that extra mile to meet each child's individual needs and to elicit a real team approach with the parent. They are underpaid and overworked but it is more than just a job; it's a way of life, a mission, a calling, because they in return love His littlest children."

Combining the roles of professional actor and permanent deacon

by Richard Cain

Gregory Abels may be one of a kind. A professional actor with roles in theater, television and film under his belt, he is also a permanent deacon in the Archdiocese of New York. Currently, he is playing Lt. Col. Vershinin in Anton Chekhov's "The Three Sisters," now in production at the Indiana Repertory Theater in Indianapolis.

"It's like going home for me because I started in regional repertory theater," Abels said in a richly compelling, yet somewhat tired voice. Yesterday's rehearsal had kept him up until one in the morning.

Despite the distance from home and his fatigue, Abels seemed satisfied to be playing Vershinin. "It's a wonderful role. The play is a celebration of life and the human spirit. Vershinin is full of so much hope and optimism and yet has many weaknesses."

Abels and Vershinin share a number of similarities, making possible that kind of resonance between art and reality so compelling to the actor. At 43, Abels is the same age as Vershinin. Both have a strong sense of the dignity of the human person. And like Vershinin, Abels is forward-looking.

Abels grew up in northern New Jersey and received his schooling from the Jesuits and the Irish Christian Brothers. In 1961 he began studying acting under Stella Adler. After graduating, he worked for six years at regional theaters like the Milwaukee Repertory Theater, The McCarter Theater at Princeton in New Jersey and the Cincinnati Playhouse in the Park.

In addition to one Broadway play, "Nuts," and numerous off-Broadway and off-off Broadway plays, Abels has also done work in television including the Adams Chronicles, Playhouse 90 and a four-year stint as Michael Hathaway in "Where the Heart Is." He still has a recurring role as a priest in "One Life To Live."

Abels has also been active in programming of a more spiritual nature. He served as Thomas Merton's voice in the recent PBS documentary on the Trappist monk and prolific spiritual writer. He has also written and directed commercials for Bread For the World and films for Catholic Relief Services on the famine situation in the sub-Sahara.

Abels' present activity in the church also represents a kind of coming home. "I left the church for 16 years," he said. "I came back around 1972 through the prayers of my wife and through reading Thomas Merton."

His decision to become a permanent deacon came at almost the same time. "Along with my conversion came the realization that the Lord wanted all of me without reservation. He wanted me to give as much as I could give—no compromise."

One of the three ordained church offices found in the New Testament (the other two are priest and bishop), the permanent diaconate was revived by the Second Vatican Council and Pope Paul VI. Permanent deacons may administer baptism and Eucharist, officiate at marriages and funerals, and preach. Their office is mainly one of service and administration. Of the 5,886 permanent deacons in the United States in 1982, 94 percent are married. In 1984, The Archdiocese of New York had 224 permanent deacons. At present, there are no deacons in the Archdiocese of Indianapolis.

Besides reviving the permanent diaconate, Vatican II helped to spark Abels' renewed interest in the church. "He (Pope John XXIII) opened the windows and I took a big happy breath," Abels said, referring to Pope John's explanation of the council's purpose as letting some fresh air into the church.

Abels found the twofold role of leadership and service in the permanent diaconate appealing. It also left him free to continue his acting and directing career. After completing the two-year preparation program (now three years), Abels was ordained a deacon in 1977 by Cardinal Terrence Cooke. He was then 35, the minimum age allowed for ordaining a married man as a permanent deacon.

Abels now serves at St. Malachy's, the actors' chapel on West 49th Street in Manhattan, the heart of the theater district. In addition to preaching once a month, Abels offers spiritual counseling

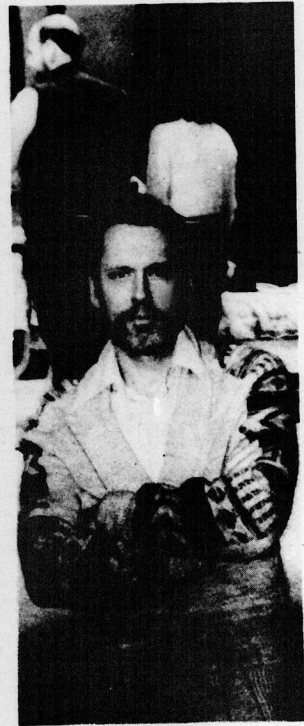
mainly to actors and leads retreats twice a year. He recently bought a 60-acre farm with two cabins two hours away from New York City to serve as a retreat center.

Abels finds the life of a permanent deacon rewarding, but not without challenges. The main difficulty is the unfamiliarity of the office to many in the church and the question of where the permanent deacon fits in. "Sometimes priests can feel threatened. And the lay people look at (the permanent deacon) either as Joe Jones with his family or as a cleric."

According to Abels, the permanent deacon must create his own role. "The most important thing for the deacon is to be in touch with the people and outspoken in advising the pastor."

He does not see the return of the permanent diaconate as an obstacle to the growth of lay leadership in the church. "If you want to give leadership to the laity, then give it to them. The deacons are not objecting to it. I believe passionately in the growth of the laity...."

For Abels, then, the permanent diaconate provides the same opportunity he has in theater and film, the freedom to be both an actor and a director in the unfolding drama of the life of the church. It is a resonance the actor can fully appreciate.



Gregory Abels



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WASHINGTON (NC)—Moves by the Federal Communications Commission to weaken or abandon the Fairness Doctrine, which requires broadcasters to cover important public issues and to air contrasting viewpoints, "threaten every American's access to vital information and ideas," a U.S. Catholic Conference official said Feb. 6.

Richard Hirsch, USCC secretary for communication, said that "without a balanced discussion of important issues of the day on television and radio, citizens would be unable to participate fully in our democratic society."

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Book review

Good guide to child discipline

PARENTS, PLEASE DON'T SIT ON YOUR KIDS, by Clare Cherry. Pitman Books (Belmont, Calif., 1985). 187 pp., \$8.95.

Reviewed by
Rose Ann Harold
NC News Service

For parents seeking answers to the frequently frustrating problems of child discipline, this is an excellent handbook.

It will appeal to busy

mothers and fathers because it is not so long that one could not read it in a few evenings, and it is not filled with terms child psychologists use when they talk with each other. Close-up pictures of small children scattered throughout add charm.

Mrs. Cherry, mother, author and lecturer, draws on her experience and knowledge gained as a nursery school director to give examples of conflict

between adult and child and then suggests alternative methods to correct or modify a youngster's behavior.

The basics of the discipline she recommends are contained in what she terms her "Magic List." She suggests that readers reproduce it and place copies throughout the house as a handy reference when need arises.

Love permeates the discipline, and the list is

always concerned with a child's self-esteem. Under the heading, "Anticipating Trouble," which is first on her list, she reminds parents that recognizing problem situations before they are fully shaped can sometimes eliminate them or reduce their frequency. Positive preventative techniques are best, she says.

Another "Magic List" alternative, "natural or logical consequences," is a

common-sense procedure which can help a child face up to the outcome of an unpleasant situation. A third, "Renewal Time," is suggested to give both child and parents a chance to arrive at some constructive and reasonable behavior.

Veteran mothers may view some of Mrs. Cherry's recommendations with skepticism. As one of their peers I say try them before saying they won't work. Parents should keep in mind, though, that while the alternatives on the list are excellent, all children will not respond to them in the same way.

those parents just starting out, Mrs. Cherry's advice, she feels, can apply to relationships with children of any age. Parents of teens, whose habits are already formed, may be dubious, but a good bibliography of further reading to ease their misgivings is included.

Practical, encouraging, understanding, non-threatening to the challenging work of disciplining children, Mrs. Cherry's book definitely will be an aid to parents, teachers—anyone who loves children.

(Mrs. Harold, an Indiana resident, teaches English and history and is the mother of five children, four to 16 years old.)

Mother Teresa newest comic book hero

NEW YORK (NC)—Spiderman, the Incredible Hulk and Mother Teresa may seem to be an unlikely trio, but they have one thing in common—they're all heroes in Marvel Comics.

The Marvel Comics Group, along with the Franciscan Communications Office, has published "Mother Teresa of Calcutta," a 48-page comic book that hit the newstands in January.

Unlike Spiderman and the Hulk, Marvel's Mother Teresa doesn't rely on bulging muscles or witty

dialogue to save the day. Her secret weapons are faith, sacrifice and, according to one of the comic's characters, the simple fact that "she cares!"

In the comic book, a cable news reporter, assigned to do a feature story on the Nobel Peace Prize-winning nun, travels the world in search of what makes her special. After stops in Lebanon, Yugoslavia and Ireland, he finally catches up with the 74-year-old missionary in Calcutta. After watching Mother Teresa comfort a

roomful of dying people, the reporter finally realizes what makes her able to do so much.

"The thing that makes Mother Teresa special is, quite simply...she cares!" he concludes.

"MOTHER Teresa" is the third in a series of historical, Catholic-oriented comic books published by Marvel. The first, "Francis, Brother of the Universe," published in 1982, sold more than a million copies.

The second, "The Life of

Pope John Paul II," sold about 750,000 copies.

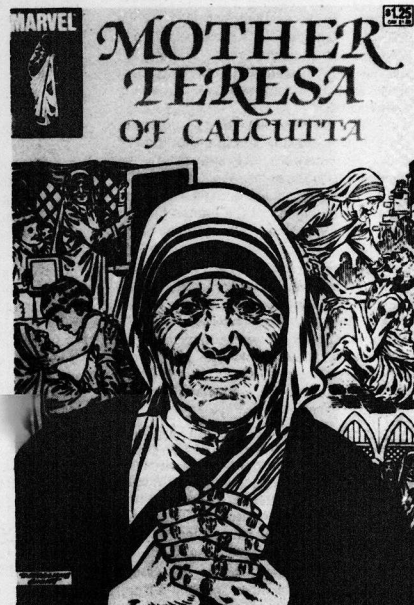
Franciscan Father Roy M. Gasnick, director of the communications office, said "Mother Teresa" may top "Francis" in sales "because she is contemporary and easier to identify with."

Father Gasnick was responsible for the research and story line of "Mother Teresa" and "Francis." Marvel did the illustrations and artwork. The comic book publisher and the religious order are joint copyright holders for both books.

Paulist Press of Ramsey, N.J., will distribute the new comic book to religious outlets and also will offer all three comics as a package.

"We see these comics as a valuable tool for teachers in the classroom who wish to impart spiritual values that have practical applications to daily life," said John Twomey, Paulist's editor.

Future collaborations between Marvel and the Franciscan Communications Office may include a comic book on Martin Luther King Jr. and a four-part series on the history of the Catholic Church in the United States.



MOTHER TERESA COMIC—Following its success with comic books on St. Francis of Assisi and Pope John Paul II, Marvel Comics has released a comic book on Mother Teresa of Calcutta. The life story of the Nobel Peace Prize-winning nun is available through religious goods stores at \$1.25 per copy. (NC photo)

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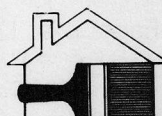
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MAY THEY REST IN PEACE

(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.)

† BARKER, Paul G., "Bud," 86, Our Lady of Perpetual Help, New Albany, Feb. 5. Husband of Della M. "Clifton," father of Tricia Ryan and Anetta Kitterman; brother of Ethel M. Meyer; grandfather of three; great-grandfather of two.

† BARTENBACH, Edward, 67, Christ the King, Indianapolis, Jan. 28. Husband of Betty L.; father of Julie Burkett, David, Joel, Jim, Bob, Tom and Rick; brother of Betty Micheli and Carl; grandfather of 10.

† BURKE, Joseph A. Jr., 33, St. Christopher, Indianapolis, Feb. 1. Father of Amy; son of Joseph A. Sr. and Mary Catherine; brother of Kathy McGraw, Sue Ann Thompson and Peggy.

† BURKE, Joseph A. Sr., 80, St. Christopher, Indianapolis, Feb. 6. Husband of Mary Catherine; father of Kathy McGraw, Sue Ann Thompson and Peggy.

† CADWALLADER, Eileen Curran, 70, Little Flower, Indianapolis, Feb. 5. Mother of Con, and Patti Morozowski; grandmother of four; sister of Maxine Curran.

† CARROLL, Joan, 56, Little Flower, Indianapolis, Jan. 27.

Mother of John P. (Jay), Jeffrey, James, Joseph, Janice Wimer, and Julie Ann; sister of Barbara Garrett and Norman Hansen.

† CASSIDY, Philip M., 77, St. Lawrence, Indianapolis, Jan. 21. Brother of Agnes Kerr, and Leo.

† CUPP, Kandrea K., 17 mos., St. Catherine of Siena, Indianapolis, Jan. 27. Daughter of Angela Cupp and Mickey McGuire; granddaughter of Kenneth and June Cupp and Luther and Anna McGuire.

† DOYLE, Francis A., "Chip," 76, St. John, Dover, Jan. 22. Uncle of Mary Kay Thurnburg.

† ELLIOTT, Anna M., 85, St. Catherine of Siena, Indianapolis, Jan. 31. Mother of Cecil P., and Carolyn Wade.

† EUBANKS, Martha E., 68, Little Flower, Indianapolis, Feb. 1. Wife of William S.; mother of William Martin.

† FOHL, Aloysius J., 83, Holy Guardian Angels, Cedar Grove, Jan. 26. Husband of Clara; father of Paul, Robert, James and Aloys; grandfather of 20; great-grandfather of 17.

† FOX, Thomas W., 61, Christ the King, Indianapolis, Jan. 29. Husband of Barbara; father of David, Timothy, and Anne Callahan.

† GILLISPIE, Edith M., 79, St. John the Baptist, Dover, Jan. 30. Mother of Doris McQueen, Linda

Diamond, Waneta Ferrell, Thomas, and Cletus Uehlein; grandmother of 10; great-grandmother of 10.

† KELLERMAN, Francis, 67, St. Christopher, Indianapolis, Feb. 3. Husband of Patricia; father of John.

† KIESLER, Charles, 85, St. Michael, Bradford, Jan. 28. Husband of Pearl Brockman; father of Paul, Dale, Marvin, Frances Eveslage, Maratha Froman, Wilma Ott and Jean Dethy; brother of Herman, Mary and Clara Beach; grandfather of 25; great-grandfather of 18.

† KNABLE, Woodrow, 71, St. Mary, New Albany, Jan. 29. Husband of Dorothy Knipe; father of Nita Backherms; brother of Irma Dautrich and Thelma Watkins; grandfather of three.

† KNECHT, Helen, 88, St. Peter, St. Peters, Jan. 16. Mother of Robert, Roy, Emma Oehlman and Alene Schuman; sister of Marie Beneker and George Werner.

† LANG, Rosemary, 64, St. Philip Neri, Indianapolis, Feb. 5. Sister of Oscar J., Mildred R. Gilliland and Gloria J. Robbins.

† MANGIN, Caroline A., 93, St. Philip Neri, Indianapolis, Feb. 5. Mother of Mildred Lark, Harriet Miller, Mary Donahue, Eileen Breiner, Carl, Paul and Gene.

(Continued on next page)

Archbishop O'Connor in Ethiopia

(Continued from page 1)

Asmara in the northern province of Eritrea, where Archbishop O'Connor was mobbed on his arrival at the local Ethiopian-rite cathedral. While priests thumped out a steady beat on five-foot drums and girls threw flower petals and popcorn puffs at the guests, the hundreds of women in the crowd signaled a welcome with a high-pitched warbling that filled the square.

THE FOCUS OF the trip, however, stayed primarily on relief efforts aimed at easing the drought-caused famine that

has already killed several hundred thousand of Ethiopia's 42 million people. The archbishop said he found mixed estimates on the current situation.

"Anyone who was at Makele two or three months ago and knows the situation today will tell you there's been a dramatic improvement. There were 25,000 or more huddled outside the camps then, waiting to get in. The number is now down to 5,000. They have far more tents than they did, and new ones are arriving every day. Children who were emaciated only two weeks ago are returning to health rapidly," he said.

Even at Makele, a relief worker said, deaths continue at

the rate of 85 to 90 per day, mainly because the stepped-up aid had arrived too late to help the most critically ill.

While the archbishop found food supplies generally getting through to the worst famine areas, he said that huge shipments—particularly of basic grain, soybean oil and powdered milk—will continue to be needed for months to come. There is a critical need also for medical supplies and personnel, and one for trucks as well.

"Whatever the other problems are," he said, "and whatever the allegations about supplies being blocked here or there, there's one reality in this regard. There's a critical shortage of vehicles."

Despite the array of problems, Archbishop O'Connor said Ethiopia, perhaps the poorest country in Africa, could become a model for the rest of the continent if its resources were developed.

"Water is the basic need," he said. "It's imperative that the country develop a major irrigation system. It would require a great deal of money and technological know-how, but Ethiopia could become the breadbasket of Africa."

THE ARCHBISHOP said he hopes to translate his observations to New Yorkers in three ways:

► A continued request for contributions channeled through Catholic Relief Services. "Their food," he said, "is unquestionably getting through."

► A personal appeal as president of Catholic Near East for continued help based on his first-hand confirmation that Catholic Near East funds are reaching the people for whom they are intended.

► A personal plea to representatives of the medical profession and the pharmaceutical industry for both supplies and personnel.

— REST IN PEACE —

(Continued from page 30)

† McMAHON, Catherine K., 68, St. Roch, Indianapolis, Feb. 1. Mother of Patricia.

† PEARSON, Dr. John, 69, St. Thomas, Indianapolis, Feb. 3. Husband of Mary A.; father of John Jr., Stephen T., Kay Papila, Ann Conrad and Jane Miller.

† PRZYBYLSKI, Theresa H., 52, Christ the King, Indianapolis, Jan. 31. Wife of Leo A.; mother of Gerald, Lawrence, Thomas, John, Carol Strange and Marian Stout; sister of Paulina Beltowska.

† RENNIE, Natalie M., 3, St. Lawrence, Indianapolis, Jan. 29. Daughter of Robert J. and Colleen Y.; sister of Nicholas; granddaughter of Herrell and Fannie Dillaha and Herbert and Zelda Rennie.

† RIEBEL, Fred, 87, St. Augustine Home, Indianapolis, Jan. 28. Brother of Claire Boersig and Frances Osborne.

† RIFBERGER, Pauline, 77, St. Gabriel, Connersville, Jan. 29.

† RUSSELL, Elizabeth, 91, St. Philip Neri, Indianapolis, Feb. 7.

Mother of Laura Margaret Weatherly, Jo Ann Bartholomes, Paul, Byron, Joseph and Harry; sister of Lucy Stamper.

† SIEFERT, Emma M., 78, Holy Family, Oldenburg, Jan. 29. Mother of Louis, Robert, and Catherine Hartman; sister of Mary Rennekamp, Raymond, Otto and Sylvester Moorman; grandmother of 18; great-grandmother of one.

† STIMPSON, Edna, 91, Our Lady of Lourdes, Indianapolis, Jan. 23. Cousin of Rosemary Zimmer.

† SUTTER, Frances, 79, St. Lawrence, Indianapolis, Jan. 14.

Mother of Bonnie Powell, Charles (Mac) Payton and William J. Bowen III; grandmother of 11; great-grandmother of 18.

† SWEZ, Susanne, 79, Sacred Heart of Jesus, Terre Haute, Feb. 5. Mother of John.

† TOUCHTON, Bernice, 73, Sacred Heart of Jesus, Terre Haute, Feb. 7. Wife of Joseph; mother of Franklin, Joseph and Lowell.

† WELSH, Roscoe M., 62, St. Mary, New Albany, Jan. 28. Husband of Mildred Ely; father of Patrick T. and Michael P.; brother of McKale Gill; grandfather of three.

Mader buried Feb. 13

Marie J. Mader of Indianapolis, mother of Father Joseph Mader, pastor of St. Thomas More Parish in Mooresville, died here Feb. 10 at the age of 68. She was a resident of Cloverdale where she and her husband, the late Sylvester Mader, operated Owen Park for many years.

Mrs. Mader was born in Indianapolis and lived in the area all her life. She was buried on Feb. 13 from St. Paul the Apostle Church in Greencastle after a Mass celebrated by her son and other priests.

In addition to Father Mader, Mrs. Mader is survived by six

Sr. Riehl dies

other children including Kathleen Dryer, Rosemarie Dryer, Steven, Michael, Paul, and Dr. David; a sister, Theresa Koesters; and 24 grandchildren.

Ferdinand—Benedictine

Sister Mary John Riehl, 86, a member of Convent Immaculate Conception here, died Feb. 1. She had celebrated her golden jubilee in religion in 1984.

Sister Mary John was born in Troy. She entered the convent in 1921 and made final vows in 1924. From 1925 to 1953 she taught music and dramatics, followed by 19 years as a classroom teacher. Sister taught in Indianapolis archdiocesan schools in Jeffersonville, Clarksville and Corydon, as well as in schools in the Evansville diocese.

For five years before her semi-retirement to the Ferdinand motherhouse in 1977, Sister Mary John worked as a patient visitor in St. Joseph's Hospital in Huntington. She is survived by one brother, Herbert Riehl of Florence, Ky., and several nieces and nephews.

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Survey says theologians divided on abortion

by Jerry Fliteau

WASHINGTON (NC)—Fifty-eight percent of U.S. Catholic theologians who answered a survey would not categorically label every abortion "murder," and 60 percent do not view automatic excommunication as an appropriate church response to abortion, said Catholics for a Free Choice.

On the other hand, nearly three-fourths of the respondents rejected the U.S. Supreme Court's 1973 abortion decisions as "completely unacceptable" or "too permissive," and more than half thought there should be at least some legal restrictions on abortion even in the first stages of pregnancy.

Among the theologians, women were far more likely than men, and laity far more likely than priests or Religious, to accept abortion both morally and legally.

The results "prove once again that committed Catholics in fact have widely disparate viewpoints on this most sensitive issue," said Frances Kissling, Catholics for a Free Choice executive director, at a press conference in Washington Feb. 5.

The press conference was called to publicize the abortion survey results. But it also marked another round in the controversy over a statement that the group published last October as an ad in The New York Times which argued that there is

more than one legitimate Catholic position on the morality of direct abortion.

Among 97 signers of that statement were 24 nuns and three men Religious. The Vatican Congregation for Religious and Secular Institutes subsequently sent letters ordering each of them to recant or face expulsion from religious life. None of the nuns has recanted, but two of the three men Religious have issued public retractions.

MS. KISSLING said the controversial statement and the survey of theologians on abortion were sent out together by the Catholic Committee on Pluralism and Abortion in March 1984 and again in June 1984 to 2,000 theologians. The recipients, she said, were the members of the Catholic Theological Society of America, the College Theology Society and the Catholic Biblical Association—the three major associations of Catholic theologians in the United States.

She said 498, or about one-fourth, responded. Because responses came only from those who chose to answer, they could not be called a representative random sampling, but they nevertheless made up a significant portion of U.S. Catholic theological scholars, she said.

Ms. Kissling was asked why she described The New York Times abortion ad as nothing more than an expression of the fact that Catholics hold different opinions on abortion, when the point of complaint by church officials has been the assertion in

the ad that there is more than one "legitimate Catholic position" on the morality of direct abortion.

She said she thought there was "some misunderstanding" by church officials on that point, because "the word 'position' was chosen very carefully" so as not to imply that there was more than one legitimate Catholic "teaching."

The point of the ad's statement, she said, was not that there is diversity in official church teaching on abortion, but "that I as a Catholic, and as a legitimate Catholic, have a right to hold a different position" from that taught in official church teachings.

ACCORDING TO the survey results released by Ms. Kissling, when Catholic theologians were asked if "it is correct to call all abortion murder," 38 percent said yes, 58 percent said no, and four percent checked "it depends."

Asked if "abortion can ever be a moral option" for anyone, those who answered the survey were reported almost evenly split, with 49 percent saying yes and 48 percent saying no.

On the church law which provides automatic excommunication for engaging in abortion, 38 percent considered the law appropriate and 60 percent did not.

Fifty-one percent answered "never" when asked if "abortion legally should be left to the conscience of the pregnant woman." Sixteen percent would leave it to a woman only in the first three months, and another 12 percent would prefer no legislative restrictions up to viability of the fetus. Six percent wanted no legal restrictions up to birth. Ten percent gave other answers.

Asked how well the Supreme Court interpreted the U.S. Constitution in Roe vs. Wade, the key 1973 decision legalizing abortion, 58 percent of the respondents thought the court's view of the Constitution

was "completely unacceptable." Another 16 percent thought the court view was "too permissive," 24 percent thought it "fairly balanced," and two percent considered it "too restrictive."

Among those who said they thought abortion should be legal in at least some circumstances, 53 percent favored public funding of abortion for poor women; while 46 percent opposed it.

Ms. Kissling said that 65 of the 498 who answered the survey also signed the statement on diversity of opinion among Catholics over abortion. She said another 81 answered that they were not signing the statement because they believed their positions would be in jeopardy if they signed.

The sharp Vatican reaction to Religious who signed showed that concern to be "prophetic," she said.

Farm problems

(Continued from page 1)

Lawrence J. McNamara, Grand Island, Neb., all of whom have been associated with the rural life conference.

"Ownership of land is power," Archbishop Strecker said he told the committee. "There's a moral involvement there, and that is the freedom of the people. It reaches a point where a few people can totally control the freedom of the rest of society."

OTHER ISSUES raised in the rural life conference testimony included the right to food, stewardship of natural resources, "the moral responsibility that we have to preserve the land that God has given us," and energy as it relates to stewardship, Archbishop Strecker said.

These questions "strongly call for a response on the part of the church because of the moral principles involved and because the present conditions so deeply touch and affect the lives of people," he said.

"We are a part of God's creation so we as human beings have a relationship to the earth itself and all the natural resources of the earth which God has given to us for our use and enjoyment and, at the same time, for our preservation to pass along to the next generation," he added.

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RAPID CITY, S.D. (NC)—Bishop Harold J. Dimmerling of Rapid City has criticized the U.S. bishops' committee writing a pastoral letter on the U.S. economy for making agriculture "an afterthought" because farm issues were not discussed in the pastoral's first draft.

"I am certain that today's farm family must wonder: If my government doesn't care, and my church doesn't care, who does care?" The second draft of the pastoral is scheduled to have a section on agriculture. An adviser to the panel of bishops drafting the pastoral said the committee had intended to discuss agriculture throughout the pastoral but opted later to give the issue a separate section.

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