



## Sex education in the archdiocese

*There are differences of opinion on how to teach children about sex*

by John F. Fink

First in a two-part series

There are few more divisive subjects than that of sex education for children. Although few people believe that children should not be taught about sex, controversy arises about who should do the teaching, what should be taught, how it should be taught, and where and when it should be taught. There is also much disagreement about why it should be taught.

Differences of opinion are reflected in the archdiocese of Indianapolis as they are in other parts of the country.

The Catholic Church teaches that parents are the primary educators of their children in the area of sex as well as other subjects. The ideal situation would be for parents to teach their children about sex and to do it thoroughly and gradually at the proper time in accordance with the child's mental and emotional development, instilling moral values along with biological knowledge.

Most parents, however, find themselves ill-equipped to undertake such a task. Most don't even attempt it.

The church, therefore, advocates the next best alternative. The children should be taught by those who have expertise in this area, ensuring that the church's moral teachings are conveyed.

Most Catholics in this country strongly support sex education in high school. According to a 1980 survey by the Gallup Poll, 90 percent of Catholics support, and 7 percent oppose, sex education in high schools. The question did not specify Catholic high schools. Catholics said that they support sex

education in elementary school by a margin of 66 to 32 percent.

Unfortunately, the question was not asked about students in junior high school. The responses among those who know about such

things is that high school is too late to start teaching children about sex. On the other hand, the early elementary grades are too early for explicit sex education, they say.

In the Archdiocese of Indianapolis, the

director of the Family Life Office, Naima Johnson, and the coordinator of adolescent instruction in the Office of Catholic Education, Mike Crotella, coordinate these efforts. See SEA ECRS at ECRS, page 27.



**SUPREME GIFT**—The new document on procreation, issued by the Vatican's Congregation for the Doctrine of the Faith, said that a child "is not an object to which one has a right" but is "the supreme gift" of marriage. See pages 5, 18 and 22 for several articles about the Vatican's new document. (St. photo by Dwight Gendrowski)

## New CRS board chairman sees 'enormous needs'

by Tracey Early

**NEW YORK (NC)**—Indianapolis Archbishop Edward J. O'Meara, new board chairman of Catholic Relief Services, said in an interview March 13 that the agency will increase its efforts to meet the "enormous needs" of the human family.

Public criticism of CRS over the past two years has not seriously hurt its standing, he said, and it remains "credible" as an agency for people to choose when they want to support overseas relief and development efforts.

The bishops and church members in

general also remain unshaken in their commitment to CRS. Archbishop O'Meara said. Referring to his own archdiocese he commented, "My 200,000 Catholics are generally very proud their archbishop recognizes this role in Catholic Relief Services."

Archbishop O'Meara was interviewed at the agency's offices at the conclusion of his first meeting as chairman. The president of the National Conference of Catholic Bishops is also CRS president but traditionally designates another bishop to chair the board, which includes 12 elected bishops and the NCCB general secretary.

"I love what the agency stands for and does," Archbishop O'Meara said of CRS.

Serving as chairman is "very satisfying," he said, although it is also "tough work."

Archbishop O'Meara stressed that all board members take an active role and that while some CRS centers have been in the role of "junkhouse" projects, who was chosen in 1981 as the first layman to serve as chairman. "The board is responsible for the ultimate direction of the agency and determines that provide that direction."

He added, "Among the world, the agency is doing what it's doing because we decided to do this by action of the board of directors."

Archbishop O'Meara said he had become "stunned" by the critical report issued by members of the U.S. Agency for International Development

last year about CRS work in certain African countries and found its conclusions "not really black and white" or conclusions through "incomplete and poor" change.

He said CRS was negotiating the points in dispute with AID and "nothing is sticking at the moment."

Archbishop O'Meara, who was formerly national director of the Society for the Propagation of the Faith, said he found a "complementary" between that agency and CRS, and therefore in his service to the Church strengthening the church in areas served by Propagation of the Faith, he said, channels are developed that enable CRS to maintain its high level of effectiveness.

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## CRS to aid earthquake victims in remote Ecuador

**NEW YORK (NC)**—Catholic Relief Services will send an initial team of \$25,000 and 27,000 pounds of food to aid residents of the remote area of Ecuador devastated by a series of 18 earthquakes in early March.

The announcement was made by Seth Griffin, CRS spokesman, March 13.

Mr. Griffin said CRS has sent assessment teams to the Ecuadorian towns of Lago Agrio, Coca, Baena, Santa Rosa and Cayambe, which are located within the area that was hardest hit.

Marketers destroyed a 36-mile stretch of Ecuador's main oil pipeline, forcing the nation to stop payments for this over its \$2 billion foreign debt.

CRS will coordinate relief efforts with other Catholic and indigenous groups, Mr. Griffin said, adding that the organization will distribute aid through local churches to reach the people most in need.

At least 300 people were killed, 1,000 injured and 25,000 left homeless by the earthquake and subsequent flash floods and mudslides, Mr. Griffin said.

Other reports indicate that several villages were completely wiped out and many Ecuadorians are still missing.

Contributions for the recovery effort may be sent to Catholic Relief Services, Ecuador Recovery Fund, P.O. Box 3045, Church Street Station, New York, N.Y. 10108.

the criterion

from the editor

# What the American Catholic people believe

by John F. Fink

While I was president and publisher of *Our Sunday Visitor*, one of our periodicals was *El Visitante Dominical*, and it was because of that weekly newspaper for the Spanish-speaking that I first met George Gallup. In 1978 we contracted with the Gallup Poll to do a study of the religious and social attitudes of Hispanic-Americans. After that survey was completed I asked George to do a regular survey for OSV about the beliefs and practices of American Catholics. I believed then, and still do today, that it's important for people to know what Catholics believe—important for everyone, but especially for the leaders of the church, whether or not they agree with some of the findings.



So it was with more than passing interest that I read George's latest book, "The American Catholic People—Their Beliefs, Practices and Values" (Doubleday & Co., Garden City, N.Y., \$15.95), which he wrote with Jim Castelli, former OSV staff member. I consider this book vital for anyone who wants to understand the state of the Catholic Church in the U.S. today. I intend to devote a couple columns to it, but I can only touch the highlights of the book's 289 pages.

GALLUP HAS BEEN taking polls for decades so is able to compare today's responses with those of earlier years. One thing he learned is that "there is a need to redress the map of American Christianity." It's no longer possible to compare or contrast the beliefs of Catholics and Protestants because there are two very distinct divisions of Protestantism: mainline Protestants (Episcopalians, Lutherans, Methodists) and the Evangelicals (mainly Baptists and Southern Baptists). Catholics' beliefs are usually much closer to those of mainline Protestants than mainline Protestants' beliefs are to those of the Evangelicals.

Weekly Mass attendance is always considered one of the gauges of Catholic devotion, and we all know that this has fallen. Gallup says that it went from 74 percent in 1958 to 66 percent in 1980 to 52 percent in 1978, but it has remained stable at that figure for the past decade. Women attend weekly more than men, by 61-44 percent. College graduates attend Mass weekly more than those with only a high school education by 61 to 47 percent.

With the popularity of Bible classes, it's not surprising that, as Gallup says, "there has been an increase in Bible reading in virtually all groups of Catholics." But some might find it surprising that four out of 10 Catholics say the rosary regularly.

WHEN IT COMES to religious beliefs, Gallup found some serious disagreement, with church teaching. However, he says, Catholics "don't necessarily want the church to change all of the teachings with which they disagree; they just want those teachings viewed as ideals which may seem impractical in the real world and from which they may dissent in conscience."

Disagreement with church teaching shows up mainly in the area of sex, and the most startling finding is that "only 35 percent of Catholics said premarital sex is wrong. Catholics shifted from being slightly more than likely than Protestants to disapprove of premarital sex to being considerably more likely to approve—Catholics approved by 55-35 percent, Protestants disapproved by 45-45 percent."

While that's the most startling finding (at least to me), the greatest disagreement is with the church's ban on artificial means of birth control. That's followed by the church's treatment of separated, divorced and remarried Catholics. Seven out of 10 Catholics believe that divorced Catholics should be allowed to remarry in the church.

Gallup says, "Protestants are more likely than Catholics to be offended by what they regard as sex-related sin—such as homosexuality or cohabitation or premarital sex. Catholics, on the other hand, tend to regard sexual activities as matters of privacy."

IF THERE'S DISAGREEMENT with church teachings on sexual issues, Gallup found considerable agreement with the U.S. bishops on life, peace and social issues. Gallup says, "In the 1980s, the U.S. bishops have given highest priority to four issues: abortion, peace, Central America, and economic justice. They have strong support from their people on all four issues."

Thus, 81% of 10 support a constitutional amendment to restrict legal abortion (but would allow abortion in cases of rape and incest); more than eight of 10 support a verifiable bilateral nuclear freeze; 81% of 10 support cuts in military spending; seven of 10 believe Central America could become another Vietnam, and more than seven of 10 support increased federal spending on social programs.

Most Catholics believe in the "nuclear garment" argument, Gallup says. They believe, two to one, that single-issue politics hurts, rather than helps, the anti-abortion movement. He says, "It seems that the more likely Catholics are to see an issue as a matter of life, the more likely they are to agree with church teaching; but the more likely they are to see an issue as a matter of sex and familial privacy, as with in vitro fertilization and surrogate motherhood, the less likely they are to agree with the church."

(Continued next week.)

## Sisters of Providence to rededicate church Sunday

The Sisters of Providence of Saint Mary of the Woods will rededicate the Church of the Immaculate Conception March 22, following completion of eight months of restoration work.

Construction began in July 1986 to shore up old floor supports tired with age and to update the environment in keeping with liturgical norms adopted following the Second Vatican Council.

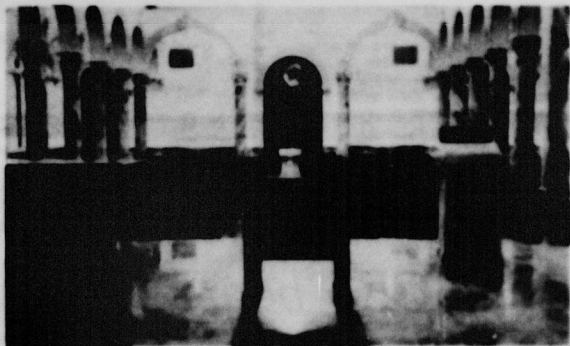
Archbishop Edward T. O'Meara will preside over the 1 p.m. rededication ceremony which will focus on the rite of dedicating the new altar of sacrifice. The rite is comprised of anointing and incensing, clothing and lighting the altar.

Music included in the rededication will be the second performance of a four-part work, "From Living Stones," written by Carey Landry for the dedication of a church

and offered to the Sisters of Providence for the occasion. "Lift Up Your Gates," composed by Sister Cecilia Clare Biscard will also be sung.

A concert at noon in the Conservatory of Music on the Saint Mary of the Woods College campus will open the rededication celebration and feature the Saint Mary of the Woods College Chorus and the mixed choir of St. Joseph College, Remondou. A reception in Providence Hall will immediately follow the rededication liturgy.

As the 100-year-old church was restored, pen and ink designs by Architect/Artist Harry Brown of Champagne, Ill., took form and shape. A new maroon and black-splashed travertine floor, coupled with freshly painted walls and ceiling in colors of mauve, stone pink and alabaster, highlight the marble already so prevalent and unique.



Church of the Immaculate Conception, St. Mary of the Woods

In the new design, the center of worship is the enhanced sanctuary now complete with an altar of sacrifice, lectern and the preacher's chair created from the white Carrara marble of the reredos or high altar

which formerly dominated the sanctuary area.

That marble was also used to refashion the shrines for the Blessed Virgin Mary and St. Joseph, and to create the pedestal for the Sacred Heart statue, the holy water font and the Eucharistic reservation area.

Begun in 1889 under the design of D.A. Bolen and Sons of Indianapolis, the Indiana limestone structure was completed in 1891 and later consecrated in 1897. Much of the recent work on the church was provided by contractors and builders such as F.A. Wilhelm Construction Co., Santarossa Masonic and Tile Co., and Landis Painting, all of Indianapolis.

Dedicated to the Blessed Virgin, the present church is the fourth convent chapel of the Sisters of Providence, and has been the focal point on Saint Mary of the Woods campus for 100 years.

## School administrators study public relations

"Public Relations for Church Leaders" was the topic of a one-day workshop for school administrators of the archdiocese on

Wednesday, March 11. Sister of Providence Cathy Campbell, public relations consultant for the Catholic School Office of the Archdiocese of Chicago, was the presenter. Seventy-five principals, assistant principals, directors of development, and Office of Catholic Education personnel attended the session at the Holiday Inn South, Indianapolis.

Sister Cathy told the group that "image," or perception, sets up the relationship of people to an institution. Public relations is "everything that a school does (or does not do) which affects how it is perceived by its 'publics.'" Publics are definable groups to which the school looks for support. These groups may be internal, such as faculty, or external, such as alumni or community business leaders, she explained.

Sister pointed out that "positioning" is how the school develops and communicates differences between itself and other schools. Research in many areas is necessary to define these differences and to identify those who need to receive the message about them.

The "four P's" of PR, personnel, planning, productive media management, and publishing, were discussed during the afternoon session. The focus was on practical tips for starting a public relations effort in a Catholic school.

Personnel was described as the delegation of day-to-day public relations tasks by the principal so that public relations becomes the responsibility of all persons associated with the school. Planning involves looking at the school's mission and building a strategy or position around it. It also includes research and ongoing evaluation of all public relations efforts.

Productive media management was considered to be taking advantage of every opportunity for public relations and working in a professional way with the mass media. And publishing was explained as providing quality communications, bulletin, brochures, student publications, etc., to tell the school's story to its "publics."

The practical tips for local public relations were related to ongoing efforts of the steering committee for Catholic School Development. Since April 1985, this group of school administrators representing all areas of the archdiocese has been sponsoring joint public relations efforts on behalf of Catholic Schools.

3/20/87

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## THE CRITERION

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### Archbishop O'Meara's Schedule

#### Week of March 22

**SUNDAY, March 22** — Dedication of the Convent Church of the Immaculate Conception, Sisters of Providence, St. Mary of the Woods, Indiana, 10:00 a.m. to 12:00 p.m.

**TUESDAY, March 23** — 10:00 a.m. to 12:00 p.m. — 10:00 a.m. to 12:00 p.m. — 10:00 a.m. to 12:00 p.m.

## 32 parishes study Renew program

by Margaret Nelson

St. Rose of Lima Church, Franklin, hosted an overnight Renew information event on Friday and Saturday, March 13 and 14. About 180 representatives of 32 parishes of the Indianapolis archdiocese attended. Father Tom McCloskey, representing the national office in Newark, New Jersey, was the featured speaker.

Sponsored by the Office of Catholic Education, the schedule followed a retreat for-

mat to introduce the program. Participants were encouraged to express their questions and reactions in a dialogue with the diocesan and national teams.

Father McCloskey explained that the Renew program grew from the work of two priests in Newark, New Jersey, in a 1978 program they devised. It was so well received that by the time the first year of the 2½ year program was completed, other dioceses wanted to share it. Now over 300,000 people are involved in more than 100 dioceses. Ten

parishes in Terre Haute are among those in the diocese using the Renew program.

Renew is defined as a parish program designed to help people follow Christ more closely by getting to know and love him better, by understanding his people better, and by acting as he acted. Renew parishes stress basic themes from the life and teaching of Christ for six weeks in the fall and six weeks in Lent for three years.

A total parish program, Renew contacts the parishioners through special Sunday

Masses and homilies, weekday services, small group sharing, and family or shut-in activities.

Each parish, through involvement of the parish council, selects a coordinator and ten committee chairpersons. This team, including the pastor, receives training, as do those selected to be the small group leaders. The work of most existing committees in the parish are interlaced into the Renew program.

It was explained that Renew includes the prayer network, Sunday liturgy, "take home," large group, small group, telephone, sign-up Sunday, home visitation, publicity, and evaluation committees. All phases of the planning and implementation of the program begin with prayer, which is called "the very heart of the Renew process—the source of the power."

On Saturday, because of dialogue between the formation and the training teams, the decision was made to move the parish Renew team training session from April to May, 1987.

## 'Peace Quilt' to tour New Albany Deanery

by Tony Cooper

What began as a study of the bishops' peace pastoral inspired a group of women in the New Albany Deanery to create a beautiful symbol of peace, a "Peace Quilt." Fourteen parishes in the deanery each contributed a square to the quilt, symbolizing a country of the world or a peace theme. After the individual squares were completed, the

women got together several times to put them all together in a beautiful 90-inch by 104-inch quilt.

"Peace is primary in all our minds," said Helen Haggard, who organized the project. "I thought in our own deanery, surely we can do something, without going out and marching, to make a statement for peace, and make people aware of what we're doing."

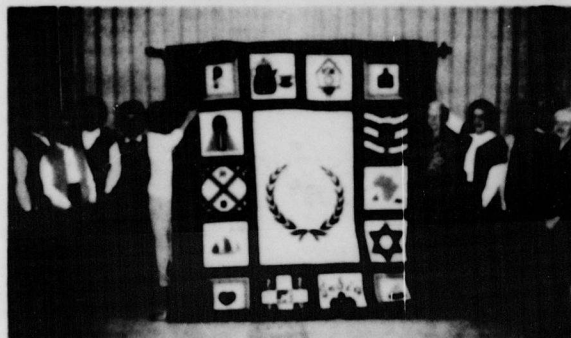
For Eustacia Day of New Albany, work-

ing on the quilt was an opportunity to offer the gift of peace to others. "I've made quilts since I was young. They've always meant a lot to me and symbolized something you're giving to somebody else. And the proceeds from this quilt will go to someone else who's not as fortunate as we are, either from a religious or financial standpoint," Day said. The women plan to raffie off the quilt, and hope to raise about \$2500. All of the women are members of the National Conference of Catholic Women.

Marie Miller of Starlight said the women started work on the quilt about a year ago. "I made a block for the quilt, and I really felt I was doing a good deed. Then when we started putting the blocks together on the quilt, it really showed me how people can work together. If the whole world would stick together like this, we could come to peace and unity."

Haggard said that the quilt will be displayed in each of the parishes of the deanery over the next few months, and then it will be raffie off. "By getting participation from around the deanery in both making the quilt and then selling the chances, we're creating a ripple effect, by sharing our thoughts on peace. Maybe others will think that we can do something too."

Haggard said that all money raised will go to the Works for Peace project, and will likely be used for food, clothing, and education in Third World countries.



PEACE QUILT—New Albany Deanery women who worked on the quilt are (from left) Mildred Gleason, Alice Murley, Anna Gewein, Helen Haggard, Lucille Fessel, Eustacia Day, Marie Miller, Mary Hall, Martha Reed, and Helen Warren. (Photo by Tony Cooper)



Father Tom McCloskey

## Proposal made to revise IDCC

by John F. Pink

The boards of directors of the four deaneries in the city of Indianapolis have approved revisions in the bylaws for the Indianapolis Deaneries Coordination Committee (IDCC). The IDCC is the body that determines tuition and salaries for the four interparish high schools and parish assessments to support the high schools.

Chief revisions call for the appointment of a "ratifying dean" and the hiring of a coordinator.

Before the revisions take effect they must be approved by the Archdiocesan Board of Education and ratified by Archbishop Edward T. O'Meara. It is expected that that will happen in April, according to Frank X. Savage, executive director of Catholic education for the archdiocese.

The purpose of the IDCC is to coordinate the policies and activities of the four Indianapolis deanery boards in matters that are of an interdeanery nature. Most of these policies have concerned financial matters. At present, the decisions of the IDCC on financial matters are binding on the deanery boards. The proposed revision would make the decisions subject to the ratification of the ratifying dean.

The ratifying dean would be one of the deans of the Indianapolis deaneries, either selected by the deans or rotated among them. The present deans are Father Kenny Sweeney, North Deanery; Father John Ryan, West Deanery; Father John Schara, South Deanery; and Father Robert Berchsmeyer, East Deanery.

The proposed revisions would also give the IDCC power to hire a coordinator if deemed necessary. The coordinator would provide data and analysis relevant to the recommendations and decisions of the IDCC and implement approved recommendations and ratified decisions. This change is deemed necessary by the deanery boards because of the volume of financial data that the IDCC must examine before making its decisions.

The IDCC is composed of 12 members, three persons from each of the four deaneries.

## Indiana General Assembly

### Where help for poor families now stands

by Ann Wadell

As currently drafted, help for Indiana's poor families will come in the form of EWP (Emergency Work Program) instead of UP (Unemployed Parent), the latter an expansion of the AFDC (Aid For Dependent Children) program.

EWP has been approved by the House and now faces debate in the Senate. It is an amendment to HB 1347, a welfare bill mandated for some recipients of AFDC and food stamps.

The Indiana Catholic Conference (ICC) supports EWP, according to executive director Dr. M. Desmond Ryan, but has some serious reservations which they will address during Senate debate.

Impetus for an intact family program has come from leaders of Catholic, Protestant and Jewish faith communities, who have termed immoral Indiana's current law excluding poor families from public welfare. A resolution, signed by more than 30 religious leaders from across the state, called for an end to ignoring the needs of children simply because they live in two-parent families. Legislators have been deluged with letters from concerned citizens calling for change.

EWP is primarily a work-job search program, while UP is one of entitlement. Under the EWP program, modeled after one in Utah, clients would spend 12 hours a week in either work or job training, plus eight hours in job search. Participation is limited to six months. Spouses must also take part unless excused for a very good reason, such as caring for very young children. Clients fulfilling these requirements would be paid every two weeks an amount comparable to AFDC benefits. Families would be eligible for Medicaid while enrolled in the program.

An amendment offered by Rep. Michael

Phillips (D-Bloomington), would require that a spouse who is excused from the program must continue her education to earn a GED. The Department of Public Welfare and the Job Training Partnership Act (JTPA), a division of the Department of Commerce, would jointly administer EWP.

According to Ryan, the Utah experience with this program has been positive, with 67 percent finding employment before the end of their six-month stint. However, wages were low enough that 61 percent still qualified for food stamps. About 11 percent never found jobs within the six months.

Among ICC's concerns with EWP is the ability of JTPA to handle the additional clients and the lack of affordable daycare to allow women to participate. Experience in Utah and other states shows that women are often the most employable, making them the key to moving the family out of poverty. Yet safe, affordable childcare facilities are seriously lacking.

JTPA's ability to accept clients is currently limited both by their funding level and a federally-set formula based on several factors including the unemployment level. Federal funds for JTPA have been drastically cut in recent years. ICC questions whether the existing program can accept the additional clients.

ICC will propose several amendments as the EWP program is debated in the Senate. One will specify that families receive benefits and Medicaid coverage in the lag time between application and acceptance into the EWP program. Another amendment will ask that Medicaid coverage for children be extended for a transition period after a client has accepted employment.

ICC will also propose that families where neither husband nor wife finds employment, after responsibly participating in the EWP program, continue to receive benefits and

Medicaid coverage, at least for their children.

Indiana legislators are following a national mood in favoring work programs and in their concern for enhancing family life. The recent welfare reform proposal adopted by the National Governors' Association begins, "We believe that public assistance programs must foster the creation, strengthening and preservation of a solid family structure in which parents can do productive work and raise healthy children. They must provide incentives and opportunities for individuals to get the training they need and to seek jobs."

AFDC-UP, which would expand AFDC to include two-parent families where the principal breadwinner is unemployed, has strong support in the U.S. Congress. It narrowly missed being mandated nation-wide by the last session of Congress, and was dropped in conference committee at the threat of veto by President Reagan. About half of the states currently have the federal-match program.

Other bills approved by the House include:

HB 1346 which calls for an increase in AFDC benefits, the first since 1980. \$11.8 million appropriation. Senate sponsors include Senators Steven Johnson (R-Kokomo), Lawrence Bost (R-Indianapolis), Ralph Pabst (R-Hammond) and Julie Carson (D-Indianapolis).

HB 1571, a wrongful life bill which would prevent a handicapped child from seeking damages from parents, claiming they should never have conceived the child.

HB 188, a medical assistance bill, which would require the state department of public welfare to establish a program of medical assistance to certain medically needy persons, pregnant women and children under 18 years of age who need assistance to pay for certain medical costs. No appropriation.



# COMMENTARY

## Guilt is not what Lenten season is about

by Richard B. Schebler

If you were a person unaffiliated with any formal religious denomination, largely uninterested in any religion, you would be just like more than 60 percent of the U.S. population.

If you were such a person, and wanted to know something about a specific denomination's beliefs and practices, to whom would you go? Say, for example, you wanted to know something about the Catholic faith. Would you go to the logical place, say a priest or religious? Or, if you were uneasy with that, would you at least go to a library and look up the answer in a good encyclopedia?

Probably not. That's too much trouble for



most people. Besides, no matter what they say, people who don't bother with religious worship usually don't want to have their stereotypical ideas about religion disturbed.

No, you'd probably ask one of your friends the question. It would be good if you had a Catholic friend, because that way you'd be getting your information from the horse's mouth, right?

Well, that approach can backfire.

For example, on Ash Wednesday I was listening to a radio talk show while driving through Chicago. It's a popular show there, on one of the major radio stations, and like most talk shows, it's made up largely of hot air from the host. Anyway, on this Ash Wednesday, the host of the show asked his sidekick about the meaning of Ash Wednesday and of Lent, and the sidekick said, with complete sincerity, that his buddy had asked the right person, because "I used to be an altar boy."

Talk about credentials!

The host's specific question was this: He had talked to one of his friends who was Catholic (probably noticed ashes on his friend's forehead) and asked what his friend was "giving up" for Lent. The friend told him he was "cutting back" on a number of things, but not really "giving up" anything completely. The host wanted to know if this was the right approach to Lent, and the former altar boy "expert" responded that it wasn't. You really had to "give up" something. This was done in a tone that made the doctrine of papal infallibility sound like a wild guess.

One thing that exchange demonstrated was the general stupidity of talk shows. Another was the low regard too many media people have for religion in general and the Catholic faith in particular. There are few other topics on which they'd comment without doing at least some perfunctory research. The third and perhaps most troubling thing about that inane conversation was the former altar boy "expert's" abysmal lack of knowledge about his own faith, or at least a faith in which he grew up.

I shouldn't be too hard on these vacuous talk show people. After all, you don't really expect solid information from them. They usually don't have that kind of knowledge and are too lazy or uninterested to look it up.

Truth to tell, in some ways we are more like them than we care to admit. Too many of us, this writer included, have a superficial approach to this penitential season. We go to church on Ash Wednesday, have a cross of ashes rubbed on our brows and spend 40 days feeling guilty.

Guilt is not what Lent is about. We have guilt for our sins, of course, but they are in



the past. Lent is about penitence, about reform, about changing our lives, about spiritual renewal, about cleansing.

The Lord takes guilt away. He washes us clean in the Sacrament of Reconciliation, and in Baptism, which many of us will be able to witness at the Easter Vigil.

So Lent, a time of sorrow for sin, is also a time of hope and joy. Giving up things has its place, but only on the way to reconciliation through prayer and penance, and changing our lives.

The most important thing we have to give up is sin.

## Vatican secrecy about laity synod suggests hidden agenda

by Msgr. George G. Maghin

In recent weeks the *London Tablet*, one of the most highly respected Catholic periodicals in the English-speaking world, has twice complained about the secrecy surrounding preparations for the October meeting of the Synod of Bishops to discuss the laity.

Specifically, the *Tablet* thinks the Vatican's decision forbidding the release of the pre-synod submissions of the various bishops' conferences is "lamentable." I agree.

The *Tablet* points out that this policy has caused the submission of the bishops of England and Wales to be kept from the very people in whose name it was drawn up, "although there is hardly one member of the bishops' conference who does not want it published."



While I can't speak for members of the U.S. conference, I'd wager against most odds that, given a choice, most would agree that enabling Catholics to study and discuss the national submissions between now and October would greatly enhance the level and quality of debate in the synod.

Certainly our Catholic people will be as shocked as the *Tablet* that the laity, who in our country have been widely consulted about the synod in open and highly publicized hearings, are to know nothing about what the world's bishops are thinking and saying about their role in the church.

Rome should not be surprised if this policy of secrecy leads many loyal Catholics to suspect that the synod has a hidden agenda. In fact, the *Tablet*'s editors, among others, have already suggested this. One hopes their fears will prove unfounded; but, under the circumstances, who can blame them for being suspicious?

Extensive ecclesiastical secrecy, particularly at the Roman level, was a sore point all during Vatican II. It came up during

debate on the council's Decree on Social Communication but was not resolved and, in fact, never seriously grappled with. Generally considered the least satisfactory and important of the council documents, the final text was described by one Catholic editor as "not only pre-Annunzio, but definitely pre-Pius XII."

The Vatican attempted to remedy the decree's deficiencies with the excellent 1971 *Pastoral Instruction of the Means of Social Communications*. Prepared by an international committee of experts, it was issued under the auspices of the Pontifical Commission for the Means of Social Communications. Despite a few worrisome references to the role of public authorities in regulating the media, the instruction marked "the church's coming of age, at least conceptually, in regard to the world of modern communications," according to one commentary.

This is particularly true, I think, of those sections which treat the problem of communications within the church itself. What they say about the importance of public

opinion in the church, the need for free discussion and the freest possible flow of information on all matters affecting the life of the church was very encouraging.

The instruction says pointedly: "When ecclesiastical authorities are unwilling to give information or are unable to do so, their rumor is ungrounded and rumor is not a bearer of the truth but carries dangerous half-truths. Secrecy should therefore be restricted to matters that involve the good name of individuals or that touch upon the rights of people whether singly or collectively."

It is hard to reconcile the pre-synod secrecy with this unambiguous call for openness. It is possible, of course, that Rome has good and sufficient reasons for keeping us in the dark, but if so, these reasons have yet to be made public. Consequently, people are not only disgruntled, but beginning to suspect the worst.

The *Tablet* editors are correct: It is "lamentable."

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## Time to uncover model for action suggested by farm pastoral

by Fr. Eugene Steinhilber

As increasingly contradictory accounts of the Iran arms sales have surfaced, I believe concerned Americans are asking themselves, "Can you believe anyone anymore?"

Truth and faith go hand in hand. Being told, to cheated and having facts misrepresented are the fastest ways for people to lose their faith in others. If the contradictions grow more numerous, people just may declare, "I can't believe anyone or anything anymore."

We might find ourselves thinking like many 18th- and 19th-century philosophers of skepticism. They argued that the mind is not apt for discovering the truth.

Among prominent thinkers today there is worry that Western World progress is in trouble. The worry is based on the possible loss of five major values that in the past have carried nations through mass poverty, plagues and famines, devastating wars, economic depressions and tyranny, namely: belief in the value of the past; conviction of the morality of Western civilization; acceptance of the worth of economic and technol-

ogical growth; faith in reason and scholarly knowledge; belief in the intrinsic importance, the ineffable worth of life on earth.

Today one has to doubt the morality of a society in which the ancient gesture is found in telling the truth after one has been caught lying. How much belief in the worth of life on earth do those who pollute have?



There are numerous other examples that seem to say we in the Western World are losing it.

But, as hard as the news may be, this is not the time for Catholics to wallow in despair. There is an alternative.

It means, first of all, taking an active rather than a passive stance. If you feel that truth is accorded little honor in society, don't say, "Well, it really doesn't make any difference anyway." Don't allow the situation to dictate your own values. Instead, accept the challenge to clarify your own values. Decide what difference you believe it makes.

These considerations remind me of a model the American bishops adopted in their 1972 pastoral letter on the family farm.

Noting that the family farm is in trouble, the bishops encouraged parishes and dioceses to get into an active mode on the issue—to educate people on the moral, economic, cultural, political and environmental issues posed by the decline of the family farm.

The bishops recommended education, training programs and ecumenical cooperation as ways of creating better leadership and getting at seemingly impossible problems. The bishops also called for political action groups to monitor and lobby federal legislation that has an impact on the agricultural sector.

The overall picture portrayed in the

pastoral letter is one of organizing, regrouping, retooling—taking action, getting involved.

I believe that it might be good to re-examine this model. A lack of truthfulness threatens Western civilization as well as faith and hope. It seems that the time has come to educate ourselves about the issues, to organize, take up pen and move into constructive action.

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the criterion

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# TO THE EDITOR

## One small but significant error

John Fink's interview with me covered many topics in a short period of time, a fact attributable to his powers of concentration and thorough preparation. There is one small but significant error in an otherwise accurate account of our conversation (*The Criterion*, March 5 issue).

The experts who will attend the pre-Synod symposium in June are being selected by the bishop-delegates, and not by me. It is the bishops who will ultimately decide what resources they need to prepare for the October synod.

Dolores R. Leckey  
Executive Director  
Bishops' Conference on the Laity  
Washington, D.C.

## Rules designed for good of all

It is no surprise to read of condoms as a preventative for AIDS being eagerly accepted by Planned Parenthood. Coupled with their own "confidentiality for minors," the use of condoms puts them in the driver's seat in the aversive drive to promote permissiveness among our school children.

When God created man and woman he gave them rules governing their relationship with one another, and sex was to be confined within the bonds of matrimony. "God will not be mocked," and we are presently witnessing the consequences of man's disruptive attitude towards the rules that were designed for the good of all.

Now we find that our law is no longer what God and our constitution had ruled but is, and the on-going tragedy of their misinterpretation is that it has warped the thinking processes of too many of our people; they are no longer faithful to the laws of their God or their country.

Indianapolis

James Wright

## Criticizes local sex education

I couldn't agree more with the "From the editor" column in the Feb. 27 issue of *The Criterion*. You are so right in saying that today's kids are growing up with no one telling them what is right and wrong. There seems to be a great fear and aversion to telling kids right out what is moral and what isn't.

Unfortunately, a glaring example of this is our own archdiocesan sex education program called "Growing Up Sexual," otherwise known as GUS. I have reviewed the text for this course. "Sex, Sexuality and You," and the other materials that go with it and find it to be quite distressing.

Right off the bat the author in the Introduction says, "I won't tell you what to do." The kid must figure that out for himself. On page 13 she says a teen-ager who is pregnant and debating about having an abortion should be "cautious of anyone who tries to persuade you to do one thing or another." In other words, no teacher, friend, or counselor should try to persuade a teen-ager not to have an abortion. How unbelievable that this could be in a Catholic sex education course.

On page 43 of the teacher's guide it states, "They may push you for what the church says about intercourse. Stick with the lesson plan. They will figure out the logic of the proper place of intercourse instead of being told the church's position." Isn't this amazing, a Catholic sex course but you are not supposed

to tell them what the church's position is on intercourse.

Not only are they not told what the church teaches but they are told things that are contrary to what the church teaches. On page 31 the teacher's guide says, "For a person of good will, masturbation is seldom a sin." The kids are told things like, "When each of us is allowed to live as we have been formed by birth and early experience, homosexuality might be just one more difference."

The above examples only scratch the surface of this course. One has to be amazed and ask, how can this happen? This course has an imprimatur and is being pushed into our parishes by the archdiocese.

Of course the problem is that many of the teachers and theologians today are going completely against the teaching of the church in faith and morals. So our kids are not only not told the true teaching of the church, they are taught a false teaching. What chance do they have? What a sad state we are in. Anyone who protests is branded as "judgmental" and "unloving," or a "fundamentalist," or someone who wants to go back to meatless Fridays. I think the laity needs desperately to know what's going on in our church, and it shouldn't be sugar-coated to appease the formidable forces that are now arrayed against the true teaching of the church.

I think this letter should be printed for people to judge for themselves. The things that I have quoted from the course are there for anyone to check out. People need to know the type of abominable teaching their kids are getting from their own church and we need to do something about it.

Bedford

Don Dodds

(Editor's note: Readers are encouraged to read the feature article on sex education that appears elsewhere in this issue.)

## Wants history of local parishes

As you may know, the University of Notre Dame memorial library and university archives hold an outstanding collection of Catholic Americana among the finest in the country. We are particularly strong in our parish history collection, which currently numbers more than 3,000 items documenting the history of parishes throughout the United States.

We would welcome donations of parish histories and any other works which document the life of the parish, including silver, glass, diamond, or centennial celebrations.

As a research institution dedicated to the preservation of our American Catholic culture, we are making every effort to acquire and preserve for future generations, written documentation of parish life in America.

Kindly contact me at the University of Notre Dame Library, Notre Dame, Ind. 46556.

Notre Dame

Charlotte Ames

## Debate about communism

I am very sorry that I am completely confused about what communism teaches as was printed in the letter to the editor: March 13. "Communism is a social movement." I am very happy and no doubt Mary of Fatima is very happy and no doubt millions of other people are very happy that communism no longer teaches what was stated in my letter (Feb. 27) and in the Catholic People's Encyclopedia.

Probably no other group of people has suffered more in the last 40 years, under communist domination, than the people of God through persecution and brute force and

death and torture and the making of widows and orphans and refugees.

We continually pray that communism has or will change its ideology.

Liberty

Harry L. Geis

## 'The Catholic Girl's Guide'

This is in response to the letter to the editor by Jesuit Father Donald A. Laughner in the March 6 issue of *The Criterion*. I feel that a Catholic priest—especially a member of the Society of Jesus—should never make such an assertion as his reluctant support of "the move to advertise condoms in the interest of public health and disease prevention."

Back in the late 1930s I was secretary to two great Jesuits. Father John LaFarge, who commuted from New York to St. Louis to work with Father William M. Markoe, editor of *The Interracial Review*, official organ of the former National Catholic Interracial Council of which I was business manager. Both of these Jesuit priests stressed moral conduct as well as human justice.

Father Markoe presented each young lady in his parish a copy of "The Catholic

Girl's Guide." All of us still have our copies. Likewise, Father talked to the young men. He wanted to help us become examples to those young people coming after us.

Father Laughner, you should continue to counsel our youth who are confused enough—to do as God wants. Explain to them that life is not supposed to be easy. Tell them if they can say no to drugs they can say no to illicit sex and that will be in the interest of public health and disease prevention and will most certainly save their souls.

Indianapolis

Mary Ella Abernathy

## Not frustrated, lonely, neurotic

Regarding the letter from Gregory McDaniel (March 6 issue) in which he states, "Abstinence [from sex] leads to frustration, lack of love, loneliness, neurosis, unhappiness, bitterness and alcoholism."

I am a 44-year-old virgin who lives at home taking care of my invalid mother. I am neither frustrated, lonely, neurotic, unhappy, or bitter nor am I an alcoholic. I have offered my whole being to God and he fills my heart and soul with his love and joy.

Indianapolis

Mary Meyer

# POINT OF VIEW

## Disagrees with Kelly Ross letter

by John J. Day  
Member, Indiana House of Representatives

I respectfully disagree with the views expressed by Kelly Ross in the "Point of View" column in the March 6 issue of *The Criterion*.

My remarks will focus on four areas: 1) the single quote, "The poor you will always have with you" vs. the long history of church teaching on social justice; 2) a disagreement with Ms. Ross' assessment of the economy in the Reagan administration and the economy under Democratic administrations; 3) the myth that anti-poverty programs were a failure; and 4) the failure to appreciate that liberals and conservatives are working together on a number of issues.

The statement about the poor always being with us seems isolated from the overall thrust of the Gospel message of compassion and a duty to relieve suffering among the less fortunate. Luke's Gospel, chapter 6, verse 36, "the loaves and fishes," should be noted. Perhaps most noteworthy is Mark's Gospel, chapter 25, on caring for the hungry, the homeless, prisoners, etc. "As you did it to one of the least of my brethren you did it to me."

Pope John XXIII in his 1962 encyclical *Mater et Magistra* and the American bishops in their recent pastoral letter on the economy wrote eloquently on the needs of the poor and that where the private sector cannot or will not meet these needs, the government has a role to play.

Ms. Ross states: "America is still enjoying a healthy economy—health which was attained through conservative methods." Some progress has been made in the economic area but at a heavy price, the largest debt in American history, the greatest trade imbalance ever, and more than 37 million people in poverty, 40 percent of whom are children.

It is possible to be concerned about the poor and promote a sound economic program simultaneously. Witness the 1986 in the Kennedy-Johnson period.

Let me correct a serious error in Ms. Ross' article. She writes: "The liberal view toward the economy advocates putting higher taxes on business." The Kennedy administration had a tax cut for both business and individuals. His administration helped launch the longest and strongest

period of economic expansion in our peacetime history. Unemployment was reduced, nearly three million jobs were created, and corporate profits were up 43 percent during the period 1961-63.

On evaluating the poverty programs and their effects, these factors ought to be considered. Poverty was reduced in the late '60s and in the decade of the 1970s and is now back up again due in part to the reduction of government programs, decline in unskilled jobs and the dramatic increase in single parent families. In 1980, 35 percent of the nation's elderly were below the poverty level vs. 12.6 percent today—a significant achievement. Without the various anti-poverty programs, the rate of people in poverty would unquestionably be higher for all age groups.

In the decade before Medicaid was enacted (1965), the infant mortality rate remained virtually unchanged. However, from 1965-1980, the rate dropped by 50 percent from 25 per 1,000 live births to 12. Another success story is Head Start. Studies of this program show that kids who participate in it later do well in school, graduate in greater numbers from high school, have less delinquency and fewer teen pregnancies than non-participating youngsters from similar backgrounds.

In the decade 1967-1977, following enactment of food stamp legislation and child nutrition programs, malnutrition and hunger were substantially reduced.

In the Title I program to assist the reading and math skills of disadvantaged students, this program from Terrell Bell, former secretary of education, "The Title I program have had a record of real success. They are worth spending money on because they work."

In summary, to say that the poverty programs have been a failure and a waste of money is very inaccurate.

Finally, both liberals and conservatives have a moral duty to understand and to help remedy the tragic link between child poverty and the growing disintegration of traditional family structure. In 1979, 13 percent of all families were single parent families; today, that figure is 27 percent, which explains in part why 22 percent of the children in America are in poverty level families.

Thoughtful conservatives have joined liberals in seeking answers on ways to strengthen families. The tax reform law of 1986 which eliminated the tax burden on more than six million low income workers is one example. Another is the increasing attention being given to welfare reform at both the state and national levels. Sincere members of both groups are dedicated to strengthening the family and are beginning to move in a common direction.

## CORNUCOPIA

## Praise for vanishing breed

by Cynthia Dewes

Demographers to the contrary, big families of children have a lot to be said for them. There's safety in numbers for kids and for parents. Just ask families with four or more children (if you can find any in these enlightened times).

Through personal experience, it's become clear to me that the hardest adjustment for Mom and Dad comes after the second child. It's easy to handle one kid—play with her, dress him up, feed her, take him to Grandma and Grandpa's for further admiration. One little person can easily enough be handed back and forth for carrying on shopping trips or soothing in church.

The crunch comes when our attention must be divided. Junior's training pants

droop threateningly just when Baby needs her dinner. Little Bella cuts her lip and bleeds all over the dog at the very moment when Tommy wakes from his nap whining. The wisdom of Solomon would come in handy. But sorry, we're not living in the Old Testament.

After number three appears, we can care for the new baby while the other two (or three or four) occupy each other. So who cares if it's arguing or playing, it keeps them busy. And Baby doesn't give a fig as long as he's filled, emptied and dried on demand. It's a matter of logistics.

From then on the formula is: get the bonding going with Current Baby while the older kids fine-tune their sibling relationships. Add loving attention as needed and as time permits.

Now, some experts will declare that this kind of free-form upbringing damages kids. They talk about nurturing and quality time and being "present." Some kids need more of these ministrations to grow up whole than others do, it's true. But working on who needs

what at which moment is what parenting is all about.

Generally, the big family thing works because the kids can "hide" from too much attention from their parents.

If Mom and Dad are limited to observing only one or two children, they may create a hothouse effect. Constant comment on his appearance, arrangement of his activities or examination of his companions will cause Junior to rebel or go underground. There's a fine line between smothering and keeping track.

Furthermore, kids learn a lot from each other that parents simply can't teach. They come to understand through sibling interaction (a euphemism for mayhem) the subtle distinctions, so valuable in later life, of being superior or inferior in age, size, experience or position of authority. They learn to judge who can be conned, who is vulnerable where, and what qualities are worthy of respect.

They learn how adults are supposed to act and how they act in fact. They learn about limits, patience, compromise and the difference between love and infatuation, as in "Mom's mad as heck right now, but I know she loves me."

Theoretically, the more members of a family there are, the more love is possible. Creating a large family may be an unpopular option these days, but let's not abandon it entirely.



✓ Christopher Duffy, former general manager of TV channels 13 and 56 in Indianapolis, has been named 1987 Irish Member of the Year by the Indianapolis Athletic Club. He received the award at the post-parade celebration held on St. Patrick's Day.

## check-it-out

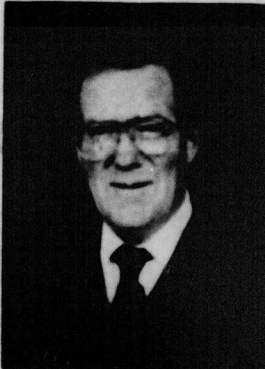
✓ The Adult Catechetical Team of Our Lady of the Greenwood Parish in Greenwood will sponsor a Lenten Soup and Bread Dinner Series on Wednesdays, Mar. 25, Apr. 1 and 8 beginning with Mass at 5:30 p.m. Dinner will follow at 6 p.m. Father John Powell's film series on Faith: The Search for God will be featured at 6:45 p.m. each evening and discussion will follow. Call the parish at 680-2881 for dinner reservations.

✓ "Step Into Spring" at Our Lady of the Greenwood's annual Card Party/Style Show to be held at 7:30 p.m. on Tuesday, Apr. 7 in Madonna Hall, 285 S. Meridian St. The \$4 donation includes dessert, drinks and door prizes. Tickets will be available at the door.

✓ A program on "Women in the Church: Historical Perspectives and Future Possibilities" will be presented for women of all religious traditions over the weekend of March 27-29 at Grailville in Loveland, Ohio. Featured speaker is Dr. Mary Jo Weaver, professor of religious studies at Indiana University and author of "New Catholic Women." Costs are \$85-125 for program, meals and lodging; or \$55-100 for program and meals only. Contact: E. McGee, Grailville, 932 O'Bannonville Rd., Loveland, Ohio 43140, 513-483-2340.

✓ The Catholic campus ministry center at IUPUI will henceforth be designated as the IUPUI Newman Center. The Center, housed at 1300 W. Michigan St., is the focal point for Catholic worship, fellowship and outreach for the IUPUI community. It sponsors Mass each Sunday evening at 5:30 p.m. in St. Bridget Church, as well as a variety of social, spiritual and service-oriented activities. For more information on the IUPUI Newman Center call Father Jeff Godecher or Joel Schmigel at 620-4370.

## vips...



✓ Thomas G. Cody, vice president for human resources at Baxter Travenol Laboratories, Inc. in Deerfield, Ill., has been elected to the Board of Trustees of St. Mary of the Woods College. Cody is a graduate of Holy Cross College and Harvard graduate school of business administration. He will serve on the board's public relations and admissions committee.



FIFTH GRADE STUDENTS of Diane Lynch at St. Anthony School, Clarksville, celebrated Catholic Schools Week by presenting a short historical play on the Declaration of Independence. Pictured here (left to right) are actors Nicole Meyer, Jamie Miller, Nancy Bradley, Jeffrey Taylor and Ryan Walker. Michael Ross (in front) holds a portrait of the original signers of the declaration. (Photo by Franciscan Father Louis Mann)

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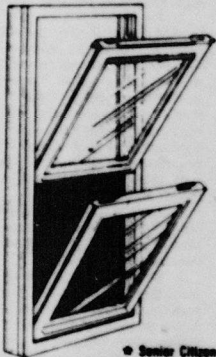
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# Penance services are scheduled for Lent

Parishes throughout the archdiocese have scheduled communal penance services for Lent. Several Confessors will be present at each location, and parishioners are encouraged to make use of the sacrament of reconciliation at a parish and time which is convenient.

Following is a list of services which have been scheduled, according to deanery:

## Indianapolis North Deanery

March 22, St. Joan of Arc; 3 p.m.  
March 31, St. Pius X; 7:30 p.m.  
April 9, Ft. Benjamin Harrison; 7 p.m.  
April 7, Christ the King; 7:30 p.m.  
April 8, St. Thomas Aquinas; 7:30 p.m.  
April 8, St. Andrew; 7:30 p.m.  
April 9, St. Matthew; 7:30 p.m.  
April 9, St. Luke; 7:30 p.m.  
April 14, Immaculate Heart; 7 p.m.  
April 14, St. Lawrence; 7:30 p.m.

## Indianapolis West Deanery

March 24, St. Gabriel; 7:30 p.m.  
March 31, St. Thomas More, Mooresville; 7:30 p.m.

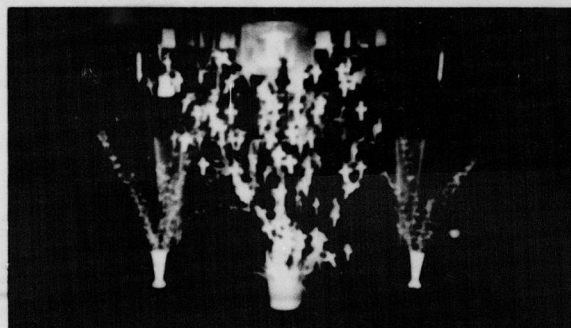
April 1, St. Christopher; 7:30 p.m.  
April 7, St. Joseph; 7:30 p.m.  
April 8, St. Malachi, Brownsburg; 7 p.m.  
April 9, St. Susanna, Plainfield; 7:30 p.m.  
April 9, Holy Angels; 7 p.m.  
April 12, Holy Trinity; 2 p.m.  
April 12, St. Anthony; 2 p.m.  
April 14, St. Michael; 7 p.m.  
May 13, St. Monica; 7:30 p.m.

## Indianapolis South Deanery

March 26, Nativity; 7 p.m.  
April 5, Holy Name; 4 p.m.  
April 6, St. Jude; 7:30 p.m.  
April 8, St. Ann; 7:30 p.m.  
April 8, St. Mark; 7:30 p.m.  
April 9, St. Barnabas; 7:30 p.m.  
April 15, Central Catholic at St. Catherine; 7:30 p.m.

## Indianapolis East Deanery

March 26, Little Flower; 3:30 p.m.  
March 26, Little Flower; 3:30 p.m.  
March 31, Holy Cross; 7:30 p.m.  
April 5, St. Simon; 7:30 p.m.  
April 6, Holy Spirit; 7:30 p.m.

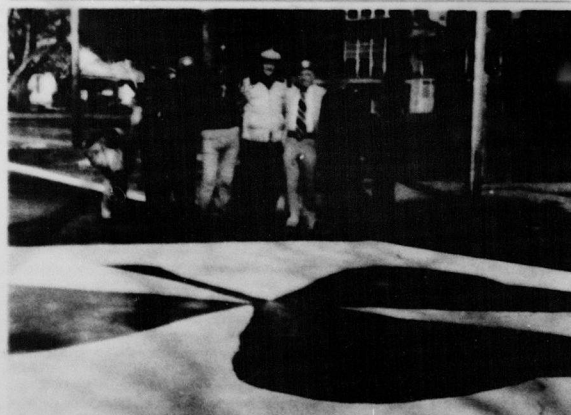


**MESSAGE OF CROSS**—At St. Ann School, Indianapolis, tree branches with crosses decorate the front of the altar during the Wednesday Mass. Each student removes a cross inscribed with a Lenten practice that the student tries to follow for the next week to develop a spirit of penance and sharing.

## more check-it-out

✓ The New Albany Deanery Youth Ministry will sponsor a day of Catechist Spirituality facilitated by Tom Yost for deanery catechists from 8:30 a.m. to 3:30 p.m. on Saturday, Apr. 11 at the Aquinas Center in Clarksville. The day will offer prayer and practical experience to help catechists develop and integrate their own spirituality in daily living. \$5 per person to a maximum of \$15 per parish group. Bring a bag lunch; drinks provided. Pre-registration required by Wed., Apr. 8. Contact the Center at 707 W. Hwy. 131, Clarksville, Ind. 47130, 812-945-0354.

✓ Low income and elderly persons may receive free help in filling out basic state and federal income tax forms at over 100 sites sponsored by the American Association of Retired Persons (AARP) in Indianapolis and Central Indiana. To find the nearest site location, or answers to basic tax questions, call 317-241-1000 from 12 noon to 4 p.m. Monday through Friday. Shut-ins may call the same number to get free tax aide assistance in their homes. Outside the Central Indiana area call the local county Senior Citizen Service Center or toll free 1-800-424-1040.



**ST. PATRICK'S CHURCH**—In Terre Haute, parishioners paint a large shamrock in honor of their patron's feast day. Among admirers are (from left) Dick Donham, Bob Williams, Father Larry Moran, Linn Grimley and Lou Seprodi. (Photo by John Fuller)

April 7, St. Michael, Greenfield; 7 p.m.  
April 9, Our Lady of Lourdes; 7 p.m.  
April 14, St. Rita; 7 p.m.  
April 15, St. Philip Neri; 7:30 p.m.

## Batesville Deanery

March 26, St. John, Dover; 7 p.m.  
April 2, St. Leon, St. Joseph; 7 p.m.  
April 2, St. Lawrence, Lawrenceburg; 7 p.m.  
April 6, St. Louis, Batesville; 7 p.m.  
April 7, St. John, Enochburg; 7:30 p.m.  
April 8, St. Martin, Yorkville; 6:30 p.m.  
April 8, Immaculate Conception, Aurora; 7:15 p.m.  
April 9, St. Mary, Greensburg; 7:30 p.m.  
April 10, St. Pius, St. Pius; 7 p.m.  
April 12, St. Maurice, St. Maurice; 2 p.m.  
April 12, Immaculate Conception, Mill-housen; 4 p.m.  
April 12, St. Maurice, Napoleon; 7:30 p.m.  
April 14, St. Charles, Milan; 7 p.m.

## Connersville Deanery

March 25, St. Anne, New Castle; 7 p.m.  
March 31, St. Elizabeth, Cambridge City; 7:30 p.m.  
April 2, St. Michael, Brookville; 7:30 p.m.  
April 6, St. Rose, Knightstown; 7 p.m.  
April 7, St. Bridget, Liberty; 7 p.m.  
April 7, St. Gabriel, Connersville; 7 p.m.  
April 8, Holy Guardian Angels, Cedar Grove; 7 p.m.  
April 9, St. Mary, Rushville; 7:30 p.m.  
April 9, Holy Family, Richmond; 7 p.m.  
April 11, St. Mary, Richmond; 12:00 p.m.  
April 14, St. Andrew, Richmond; 7 p.m.



**FRANCISCAN SISTER MARY HENRIETTA LAAKE** is retiring from her position as Executive Director of St. Francis Hospital Center in Beech Grove, where she will continue to assist. Sister Henrietta has served her order, the Sisters of St. Francis of Perpetual Adoration in Lafayette, for more than 30 years in nursing and administrative assignments in Illinois and Indiana. She served for four years as the first administrator of St. Jude's Children's Research Hospital in Memphis, Tenn.

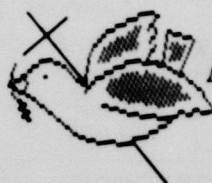
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# AAA helps special deanery projects

by Margaret Nelson

Volunteers have a way of helping women who are having problems with pregnancies in Greensburg. It's the Crisis Pregnancy Hotline for Delaware County, open from 1 to 7 p.m. Monday through Friday. Operating funds for the hotline come from the Archdiocesan Annual Appeal (AAA), with the help of the Knights of Columbus, the Daughters of Isabella, and St. Lawrence Auxiliary.

Presently housed in the Red Cross building near the court house, the hotline is available to serve women in St. Maurice Church in Napoleon; St. John the Evangelist in Enochburg; Immaculate Conception in Millhouse; and St. Mary's in Greensburg. The service has been available since 1980.

Marilyn Moeller, president of the Greensburg group, says, "We provide a crisis line for anyone who is in need of help in regards to pregnancy: pregnancy testing, medical, maternity clothes, beds, etc." The ministry

also includes educational and vocational counseling, listening, adoption information, and resource referral.

Three girls asked for help to place their babies for adoption and were referred to St. Elizabeth's Home. Of the approximately 140 calls in 1986, counseling and information were provided to 26, maternity clothes to 25, beds to 14, car seats to 15, and miscellaneous items to 15. Brochures are distributed in public places to advise young women of the services. The 12 full-time volunteers obtain some of their furniture at garage sales.

One of the social agencies that works closely with the Greensburg Crisis Pregnancy Hotline is the Maternal Child Health Center. Tana Lowien, a registered nurse who is a member of St. Mary's Parish, became the new project director at the center on March 1.

The Batesville Crisis Pregnancy Hotline, also a deanery project of AAA, offers its services 24 hours a day, five days a week, to

clients anywhere in southeastern Indiana. About 130 expectant mothers call the line for assistance each year.

Providing services such as free pregnancy tests, educational and vocational counseling, and transportation to the doctor, those who answer the hotline protect the client's confidentiality. They believe that one of their most important functions is to listen to each caller as a friend. Pregnant women are referred to other agencies for help when necessary and maternity outfits, layettes and cribs are distributed.

Besides the hotline, the Batesville volunteers offer talks on sexual purity to teens. In the past 18 months, they have talked to over 2,500 young women. Designed to help prevent unplanned pregnancies, the program uses professionals in the medical and educational fields to speak. Audio-visual aids are employed and free materials distributed as part of this program entitled, "No, Because I Love You."



**FRIEND IN NEED**—Gertrude Riedman, a volunteer in the Archdiocesan Annual Appeal-sponsored Crisis Pregnancy Hotline in Greensburg, helps prepare a layette for an expectant mother.

## Indianapolis ranks first in non-white infant mortality rate

by Cynthia Dewes

Among the 22 major U.S. cities which have large non-white populations, Indianapolis rates at the very top in non-white infant mortality, recording more deaths per unit of population than Washington, D.C., Detroit or Chicago. The city also displays the greatest disparity between white and non-white infant deaths. Latest statistics in Indianapolis show that 34.5/1000 (33) non-white infants died

compared to 9.4/1000 white infants during the same period, more than twice as many.

Statistics mean nothing unless we understand what they are telling us. Maureen McLean, a public health nurse in the Maternal and Child Health Department of the Indiana State Board of Health, says the simple message of statistics such as these is: children who live in poverty die in greater numbers than other children do, and the babies who survive live far less well.

Marion County also ranks as the "worst" county in Indiana on a three-year average for low birth weight infants (5.5 pounds or less). 78.5/1000 low weight live births compared to the average record of 35.4/1000 low weight live births in the "best" county (Clay). Low birth weight usually means neurodevelopmental handicaps, early death, frequent hospitalization, or all three.

Most of the non-white Indianapolis mothers whose babies die live in an area roughly equivalent to Center Township. They receive little or no pre-natal care and their babies are usually delivered at Wishard or Methodist Hospitals. In addition to being poor and undernourished, most of them are unmarried, young, uneducated, unskilled and scared. They are on welfare, receiving \$195 a month to pay for rent, food, clothing, transportation, soap, everything. Their white counterparts live in similar situations.

McLean relates the story of four impoverished children she cared for temporarily in her home. When she served lunch, one of the little boys gobbled all the food and then ate the paper plate.

"Don't Sharon do that often?" she asked his five-year-old big brother.

"Now," he said, "It's just that when we don't have any food I tell him to eat newspapers (but not the fumes) and go to sleep."

As Christians, we must find this intolerable.

McLean wonders if someone would donate billfold managers for the poor, does many poor people simply do not know what is available to them. For example, WIC food vouchers provide free food for mothers and babies (call 317-493-0882). Free pre-natal and child health care is available for those who need it by calling 317-497-6956. And other friendly people and support groups give assistance; their phone numbers are available from McLean at the State Board of Health (317-493-0445).

Although 11 free pre-natal and child health care clinics are located throughout Indianapolis' inner city, many mothers can't get to them. They have no money for busfare and often no suitable outdoor clothing or shoes. They are physically unable to walk, or they have other children too small to drag along on two or three bus transfers and day-long waits in clinic waiting rooms.

Such women are sometimes pregnant

because of abuse or low mental capacity. Drug and alcohol addiction may be part of the picture. Most of all, they do not have enough food to eat and, as a result, not much energy. Neither do their babies, in or out of the womb. Whatever the circumstances, these people need help.

McLean says of helping the poor: "Everyone wants George to do it, but George is busy. We need to care enough to do something ourselves, to 'reach out' (to black and other poor families) with real friendship."

To illustrate, McLean tells of an experience she had in her home parish, Holy Spirit. A woman came down the street gleaming aluminum cans for salvage money. She and her husband were both unemployed and almost reduced to begging food for themselves and their children. McLean invited the woman in and gave her clothing and food.

At one time when she bought G.E.D. books for the couple and helped them earn their high school diplomas. She arranged for a part-time job for the wife on the Peoples Health Center Board near their home. Today both parents have full time jobs, the children are in school, and the poverty cycle has been interrupted. The two families have become friends.

Friendship is where need is identified and help begins. Ninety percent of Indiana's prison population are school dropouts, who need tutoring or G.E.D. books or literacy classes. Fifty percent of black children, and 30 percent of white children in the U.S. live in poverty. They and their families need food, clothing, transportation, housing, jobs, education.

Aside from compassionate reasons for helping poor mothers and their babies there are practical reasons. Low birth weight babies cost the community significantly more money than healthy babies do. Again according to government statistics, it costs the community \$12,000 for every pound gained by such infants in Indiana intensive care units.

At a time when the state legislature is deluged with more and more money for education, it seems only reasonable to prevent educational handicaps by providing food and pre-natal care to poor mothers. Christians should not be able to resist this kind of bargain.



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## CROP Walk for the Hungry announces goal of \$80,000 for May 3 fundraising event

The eighth annual Greater Indianapolis CROP Walk for the Hungry will be held on Sunday, May 3. Barbara Boyd has been selected as the honorary chairperson. Mrs. Boyd has been known for her award-winning news work at WRTV since 1980 and extensive involvement in community activities resulting in awards and recognition from the Indianapolis Press Club, Indiana State Medical Association, AFL-CIO, and NAACP, among others.

The planning committee has announced a goal of \$80,000 to be raised by the 10 kilo-

meter walk in downtown Indianapolis. Last year's walk raised \$62,609, with 25 percent divided among four Indianapolis agencies: St. Vincent DePaul Society, Gleasons Food Bank of Indiana, Church Federation of Greater Indianapolis, and the Indiana Christian Leadership Conference Food Pantry Program. The balance went to programs helping the hungry throughout the world.

Those wishing to participate should contact the Church World Service office at 1100 W. 42nd St., Indianapolis, 46206, 317-493-2898.

# Ratzinger says document not imposing morality



**PROCREATION DOCUMENT**—At a Vatican press conference, Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, speaks to reporters after the release of a new Vatican document of procreation. (NC photo from UPI-Reuters)

by Augustine Bane

**VATICAN CITY (NC)**—The Catholic Church wants to protect human dignity, not impose Catholic morality, in calling for laws to prohibit some procreation technology, said a top Vatican doctrinal official.

Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, rejected complaints "that the church wants to impose Catholic morality through law."

He said the complaints have risen in the wake of the March 10 publication of the congregation's procreation document, "Instruction on Respect for Human Life in Its Origin and on the Dignity of Procreation." The document asks for laws prohibiting procedures it declares immoral such as surrogate motherhood, in vitro fertilization and non-therapeutic embryo experimentation.

"Many of these criticisms arise from a neutralist vision of the state with respect to morality and a totally relativistic concept of morality," Cardinal Ratzinger said in a March 14 Vatican Radio interview.

"Social harmony is possible only in those places where fundamental rights of the person are recognized and guaranteed," he said.

"Without this the state loses its legitimacy," he added.

Cardinal Ratzinger signed the procreation document, which was approved by Pope John Paul II.

The Vatican newspaper, *L'Osservatore Romano*, also defended the document's call for laws.

The call "does not signify that states should become Christian," said a front-page

editorial in the March 13 newspaper. "It simply signifies that laws should be humane," it added.

The editorial criticized the view that the document was "an unwarranted interference of the church in a field not its own."

"Actually, such a call is an act of high esteem toward public authority" which has the responsibility of safeguarding human life, it said.

The editorial and Cardinal Ratzinger's interview appeared after criticisms in the United States and Western Europe that the Vatican's call for laws was an effort to impose its moral views on pluralistic and secular societies.

A March 12 Washington Post editorial said that "in a country such as this one, whose people support many churches and follow many doctrines, it will be more useful for people in politics to try to change minds than to try to change laws."

"Discussion and reflection, rather than the legislation that it urges, would be a better response," it added.

A New York Times editorial praised the document for offering "a considered set of views warranting attention as secular society argues out its bioethical views."

But it noted that the document has spawned disagreement among Americans regarding specific Vatican recommendations, especially among non-Catholics who do not see the Vatican as having any moral authority over their lives.

The value of the document for Americans is not in its specific solutions but in "the stimulus to think through ethical responses of their own."

## Indianapolis hospital offers moral help for infertile couples

by Richard Cain

Marilyn and Fred Sney thought they were infertile. For nine years they had tried to have a baby—without success. But thanks to a new method called *Tubal Ovary Transfer* (TOT), the Dayton, Ohio, couple are expecting their first child August 13.

"We were awfully lucky to be in the right place at the right time," said Fred Sney, 41.

He and his wife, 37, are one of a growing number of childless couples making use of the new medical techniques designed to overcome problems with infertility.

For Catholics like the Sneys one problem has been the questionable morality of some of these medical procedures. Church teaching has stressed the importance of not separating the creation of new human life from the act of marital intercourse through which the married couple becomes "one flesh."

This teaching was repeated in a recent Vatican document on new medical techniques dealing with human life in its early stages. The document declares that *in vitro* fertilization is wrong because it replaces the act of sexual love and because conception takes place outside the mother's body. Only techniques which "facilitate" the act of married sexual love are acceptable, the document says.

This is what led to the development of TOT. The procedure was developed in 1983 at a hospital in Dayton, Ohio, by Dr. David McLaughlin working with two theologians.

The two main criteria that TOT meets are that fertilization occurs *in vivo* (in the body) and that the sperm is collected through the marital act of intercourse in a perforated

### What the church teaches:

### Infertility, medicine and morality

**Key theme:** Love and life go together. God has designed human beings to fill our human life comes into the world through a physical, emotional and spiritual act of marital love called marital intercourse. Sexual intercourse has two purposes: (1) to bring a married couple together as "one flesh"—this is called the *unitive* function; and (2) openness to God's bringing about new life in that "one flesh"—this is called the *procreative* function.

The two functions support each other. Each alone is unable to fulfill the total purpose of marital intercourse.

Therefore, medical techniques which isolate the reproductive function from the unitive function of these two intertwined purposes, thereby separating the two, are not in accord with marital intercourse and cannot fulfill the total purpose of marital intercourse. These techniques seek to replace part or all of the act of marital intercourse with that of the *unitive* and *procreative* functions.

There are some of the various methods presently in use to deal with problems of fertility. Following each is a short explanation of how each may relate to the key theme above.

**Tubal Ovary Transfer (TOT):** Good method, fulfills all the purposes of marital intercourse within marriage.

**Genetic Intrafallopian Transfer (GIFT):** Good method if husband's sperm is collected through a marital act of marital intercourse rather than through masturbation.

**In Vitro Fertilization (IVF):** Falls because conception takes place in the fallopian tube rather than in the wife's body and also because no marital act of marital intercourse is involved.

**Surrogate Motherhood:** Falls because life is created outside of the marriage and outside of the marital act of intercourse.

condum" assuring that the marital act is open to the transmission of life," McLaughlin said. He is based at the Indianapolis Fertility Center of Humana Women's Hospital.

The method involves three steps. First a fertility drug, Pergonal, is given to the woman to stimulate the ripening of several ova (eggs). The center monitors the ripening of the ova using ultrasound and blood tests. When the eggs are ripe, the woman is scheduled for an outpatient operation called a laparoscopy.

Just before coming in for the operation, the couple has intercourse using a perforated plastic sheath provided by the hospital. Later at the hospital, the ripened eggs and sperm are collected separately from the woman's body and together loaded into a catheter. In the catheter they are separated by an air bubble to prevent conception. When the contents of the syringe is injected into the fallopian tube, the air bubble is collapsed, the eggs and sperm come into contact and conception takes place.

The procedure has a 50 percent success rate, McLaughlin said.

TOT is designed for women with blocked fallopian tubes or some unexplained reason for infertility. The method is also good for men with a low sperm count. But the women

must have one existing fallopian tube for the procedure to be used, McLaughlin said.

The drawbacks include the risk of total pregnancy where the fertilized egg implants itself in the wall of the fallopian tube instead of the wall of the uterus. The fertility drug and the whole process can also involve emotional stress.

TOT is not the only method used by doctors at the center. *In Vitro Fertilization* and Genetic Intrafallopian Transfer (GIFT) are also used. GIFT is similar to TOT. But at the Indianapolis facility the GIFT method includes using masturbation to collect the sperm.

Although TOT was developed in consultation with Catholic theologians, the Vatican document does not specifically mention the procedure because it is so new.

In a press conference following the release of the document Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith, said that in the absence of a church decision on a particular technique, individual Catholic doctors should rely on their "informed conscience" in deciding whether to perform the technique.

"The Vatican studied *in vitro* fertilization for eight-and-a-half years," said Father Donald McCarthy, a senior educational consultant at the Pope John Medical-Moral Research and Education Center in Scranton, Penn., and one of the theologians who worked with McLaughlin in developing TOT.

But Father McCarthy noted that the procedure has been approved by Cardinal Archbishop Daniel Pilegrin. "That's a pretty good indication that it will be approved."

## Vatican consulted moralists, mothers

**VATICAN CITY (NC)**—The Vatican consulted about 60 moralists and theologians, more than 20 scientists, and mothers when preparing the recent document on procreation, Vatican officials said.

But the Vatican would not disclose names of those consulted because it would appear to place the document's weight on the consultants' authority rather than on the church's magisterium, said press spokesman Joseph Navarro-Valls.

At a press conference, Archbishop Alberto Bovens, secretary of the Vatican Congregation for the Doctrine of the Faith, said

consultation for the document dated back to the summer of 1983. He said scientists consulted included geneticists, biologists, doctors, neurologists and psychiatrists.

The archbishop said even layings' conferences were consulted directly, and publications by eight other conferences were studied. One of the preparation sessions, he said, had the nature of a "real symposium."

One Vatican official said women from different countries were consulted on the document, some in their capacities as mothers and some in their scientific capacities.

### Text available

Readers who want the full text of the "Instruction on Respect for Human Life in Its Origin and on the Dignity of Procreation," by the Congregation for the Doctrine of the Faith, may obtain it from Origins, NC Documentary Service. The price of one copy is \$5. The price includes postage and handling. Payment must accompany order. Write: Origins, NC News Service, 1313 Massachusetts Ave. N.W., Washington, D.C. 20005. Multiple-copy rates are available on request. For these rates, telephone: (202) 692-0742.



# As with birth control, Catholics may part ways with new document

by Jerry Filkins

WASHINGTON (NC)—The "simple case" of test-tube babies is the point at which many people will part ways in their views of the new Vatican document on procreation, several theologians said.

They compared divisions on that question with the divisions among Catholics two decades ago over Pope Paul VI's teaching on artificial birth control. In both cases, they said, the central issue is the church's position that no separation is permitted between marital intercourse and procreation.

The new Vatican document treats a wide range of moral issues surrounding the growing technology of human reproduction. These range from cloning, genetic manipulation and human-animal cross-fertilization to experiments on embryos, surrogate motherhood, sperm and embryo banks, and technology-assisted fertilization inside or outside a woman's body.

It rejects the "simple case" of *in vitro* ("test-tube") fertilization—that of uniting under laboratory conditions the egg and sperm of a married couple who are otherwise unable to have children—on grounds that any procedure in which fertilization takes place outside the woman illicitly separates procreation from the marital act.

This is called the "simple case" because all other complicating moral factors have been stripped away. It assumes, in other words, that morally acceptable methods are used to collect the sperm and egg and that no third party is used as donor of egg or

sperm or as surrogate mother to bear the child. It also assumes that moral principles are followed which prohibit experimentation with embryos, discarding of flawed or excess embryos, embryo freezing, or any other activity which would not treat each embryo as a human being.

William E. May, a moral theologian at The Catholic University of America and a member of the Vatican's International Theological Commission, predicted that the Vatican instruction's rejection of that simple case would be its "most controversial" conclusion.

If test-tube conception were the only way a couple could have a child, "many people would feel this is a good thing," he said. "There are a lot of people who want to separate parenting from sex."

May said most Catholic theologians would agree with most of the document's conclusions, but that there would be sharp divisions over that case.

He said that theologians who agree with Pope Paul VI's teaching against artificial birth control would probably support the new document's teaching prohibiting *in vitro* fertilization "even in the simplest case" because they agree that marital intercourse and procreation cannot be separated.

Jesuit Father Richard McCormick, a moral theologian at the University of Notre Dame, agreed with May that this issue would be a basic dividing point.

"I agree with the document" on its rejection of surrogate motherhood, use of donor sperm, and other precreative technology

involving a third party besides husband and wife, he said.

He disagreed, however, with the absolute prohibition of *in vitro* fertilization in the simplest case.

The argument in the document makes a leap of logic when it moves from the principle that every child should come from a loving act within marriage to the conclusion that it must be the direct result of marital intercourse, he said. "Sexual intercourse is not the only loving act" of a married couple, he said.

In his view, if other conditions such as safety and respect of the embryo are fulfilled, *in vitro* fertilization "would be justifiable as a completion" of the procreative aspect of a loving marital union.

Father McCormick also agreed with the document's general thrust of setting strict rules for "protection of the embryo," especially since "many experiments are for all practical purposes treating the embryo as a blotch of matter."

On that issue he also had some disagreement, however. "The question I have is in regard to the sweeping, absolute character of the prohibition of experimentation."

The Vatican document prohibits any experimentation on an embryo that is not directly therapeutic for that embryo. Father McCormick said the document is simplistic in that regard because it treats all non-therapeutic experimentation as harmful, thus condemning what should be a permissible middle category of experimental activity which has no ill effects on the embryo.

A third area in which he would question the document was "its section on the relationship between morality and law."

The way the document calls for legislation to enforce the church's moral positions "doesn't take into account the pluralistic situation" in which Americans and many other people live, he said.

Jesuit Father John Connery, professor emeritus at Loyola University of Chicago and a long-time consultant to the U.S. bishops on medical-moral issues, also called simple *in vitro* fertilization the crucial point at which most moral theologians would agree or disagree with the Vatican instruction.

He said the prohibition of artificial birth control is based on the principle that there can be "no intercourse without (openness to) procreation," while the prohibition of *in vitro* fertilization is based on the flip side of that principle, "no procreation without intercourse."

Redemptorist Father Brian Johnstone, an Australian who has taught moral theology at The Catholic University of America for the past six years, said that by focusing more closely on "the moral significance of the human body" in its critique of *in vitro* fertilization, the new document helps overcome earlier criticisms that church teachings on sexual and reproductive matters have tied moral judgments too closely to the physical or biological structure of the act.

He attributed much of that discussion in the new document to efforts by Pope John Paul II to deepen the theology of the body in his writings and speeches.

Father Johnstone said the theological literature suggests a substantial consensus among Catholic theologians in opposition to most of the things condemned by the document, such as surrogate motherhood or destruction of embryos, but opinion is divided on the simplest-case situation of *in vitro* fertilization.

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# Sex education program

(Continued from page 1)

produce a sex education program called *Growing Up Sexual* (GUS). It is a seven-session program designed for seventh and eighth graders.

According to Dillon, GUS has also been used to teach some high school students and has been tried in the sixth grade. However, experience has shown that it is usually most successful among eighth graders, she said. It is too basic for most high school students and most sixth graders are not sufficiently socially advanced to profit from the program's discussions, she said.

In developing GUS, Dillon said, "the challenge was to find a middle ground between the earlier negative response to sexuality and today's permissive philosophy—a middle ground which affirms sexuality as God's gift but recognizes its power and potency."

The program uses a textbook, "Sex, Sexuality and You," published by the Religious Education Division of Wm. C. Brown Company of Dubuque, Iowa. However, Dillon and Carotta stress, the text is not the most important part of the program. Each of the seven sessions of the program has a detailed plan for the adults who conduct the program that helps the children progress in their knowledge of and attitudes toward sex.

One of the authors of "Sex, Sexuality and You," Nancy Hennessey Cooney, was a member of the U.S. Catholic Conference's Committee on Family and Human Sexuality that developed national Catholic guidelines for sex education about 10 years ago. The book follows those guidelines and emphasizes moral values.

Still, many find the book unsatisfactory. "I am not completely satisfied with the book," Dillon said, "but it's the best thing available. It's important to remember, though, that the book is used sparingly, mainly for the biological explanations. The moral guidance is part of our overall program."

Dillon and Carotta said that the adults who administer the program are the key to its success. About 230 people have been trained so far.

The program has been used in 82 of the 164 parishes in the Archdiocese of Indianapolis during the past two years. It has received glowing praise from both parents and students where it has been used. Critics of the program after it has been given are almost always very complimentary.

This praise is far from unanimous, though, as a letter to the editor on page 5 in this week's *Criterion* indicates. It is this type of criticism that has put a damper on sex education programs.

Carotta said that a recent survey showed that most directors of religious education in parishes are not using family life programs that include sex education. He listed three reasons why, in his opinion, not enough is being done in this area: lack of resources, teacher inhibition, and fear of criticism. "Whenever someone tries something people throw rocks," he said, "so they give up."

Catholic publishers have experienced the same problem. Although the U.S. Catholic Conference did publish guidelines, most textbook publishers have not dared to publish new texts on sex education because of the criticism they know they will receive.

We considered publishing new sex education programs numerous times," a former publisher of Catholic textbooks said, "because we saw the clear need for such material. But our experience with the criticism we received just from what was in our texts concerning the Sixth Commandment kept us from going ahead. We just didn't need the headaches."

The criticism, educators say, comes from both sides—from those who believe that sexual immorality is not stressed enough and from those who believe that not sufficient information is given about such issues as birth control and AIDS. This reflects a difference of opinion concerning why sex education courses should be offered. Some people believe that the emphasis should be on family values, self-discipline and the avoidance of sexual sin, while others think that the emphasis should be on avoiding teen-age pregnancies, abortions and diseases.

A 1986 survey by the Gallup Poll indicated that 67 percent of Catholics believe that sex

education courses should discuss birth control, with only 10 percent saying that they should not.

In the Archdiocese of Indianapolis, the emphasis is on personal values and morality. Contraception is not taught in GUS, Carotta said. "We are teaching junior high school students," he said, "so we stay with what's happening in puberty. However, the question is not ducked if the kids bring it up and, when it is, the church's position (mainly natural family planning) is stressed."

Dillon added that the adults who conduct the program are trained to realize that they represent the church, so they must be ready to explain the church's positions on all issues.

This, however, is a bone of contention from those who feel that the church's position is not adequately taught. "Don't you teach them that sex outside of marriage is a sin?" asked a Religious who was having GUS explained.

The argument is over methodology and the creators of GUS believe that it is not sufficient to tell the children that sex outside of marriage is wrong just because the Catholic Church says it's sinful. "That might have worked in some earlier age, but it won't work today," said a woman who has conducted GUS at a parish in Indianapolis. "When teenagers are in the back seat of a car, they had better have internalized their moral values, because just obedience to the church isn't enough."

"When teaching morality we shouldn't talk about immorality," Carotta said. "We must teach positive values. We have to educate the kids to understand the wisdom of the church's values."

Concerning sex education, he said, "We start with some aspect of their sex life. What are their problems, struggles, etc.? We help them unpack that issue. Then we connect the wisdom of the church's teachings to that experience."

The children seem to appreciate GUS. As one of them said, "Kids really need and want sex education. Most of them get information from each other and they don't know what they're doing, so they experiment."

Another student said that she thought the main thing she learned in the course was self-respect and responsibility. "The program gives more information than there is in school programs," she said. "School programs don't get into real situations." One of the priests who like the program's methodology is Father Robert Gilday, vice vicar judicial of the Metropolitan Tribunal. He said: "I certainly think the program is worthwhile. It's better than most because it deals with sexuality instead of just sex. Also, I think its inductive approach is more conducive to learning than a methodology of merely formal presentations. I would highly encourage people to use this program and to feel free to adapt it according to the needs of their particular parish or school."

Much of the criticism of GUS pertains to the sixth session, which deals with "difficult issues," especially masturbation and homosexuality. Those who believe that masturbation is always a serious sin object to statements such as, "Masturbation is a serious matter, but whether it's a sin is another question."

The hand-out material on masturbation includes this paragraph: "Is masturbation a sin? At this point (I hope) you should be able to answer. It all depends. The answer is yes if you knew it and gave consent which shows a general carelessness about your spiritual life. But, on the other hand, the answer is no if you didn't know what you were doing or did not really give your full consent."

The material on homosexuality stresses that "every person is deserving of respect and justice. There is no justification in the Gospel for any of us to treat homosexual men and women disrespectfully or unjustly," but it also says, "It must be understood that homosexual activity is not to be approved. It is not just as normal as heterosexuality, and if some remedy can be found, it ought to be utilized."

Dillon and Carotta are now in the process of revising the program. Carotta said that it has attracted considerable attention from outside the archdiocese.

Next week: How the Catholic schools are teaching sex education.



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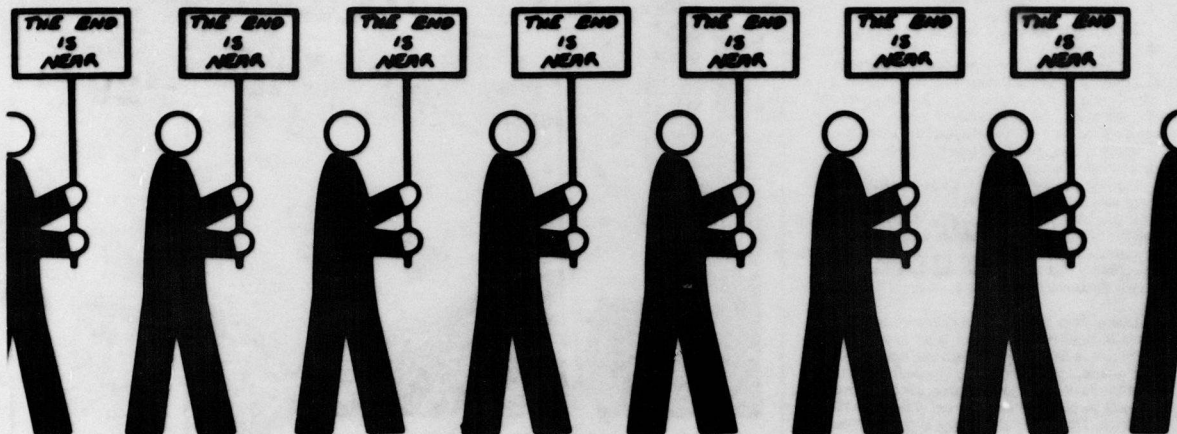
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# Today's Faith

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## Every Christian is called to be a prophet

by Fr. Donald Talafous, O.S.B.

As we near the end of the 20th century, countless paperbacks will tell us the end is near and how it will happen. The same thing happened when Western Europe approached the year 1000; preachers all over Europe gave in to the temptation to declare that this was the end.

All of this is based on the idea, bolstered by biblical passages, that a prophet foretells the future.

But really, the biblical understanding of prophet is quite something else. He or she does not tell how much snow will be at Aspen or what stock to buy.

Instead, prophets are more likely to tell us to reform our lives, to hear the voice of the poor, to work for peace.

In the Bible, a prophet is one who claims to speak for God. In general, the message tends to be harsh rather than soothing. Abraham Heschel, a great rabbi who wrote eloquently of the prophets, says that there is no evidence that anyone ever invited a prophet home for dinner more than once. Who would invite back a person likely to call other guests "snakes," "stumps" or something equally inhospitable?

The prophet speaks for God; the future comes into it only insofar as the prophet warns of the consequences to come if God's words are not heeded.

True prophets are more concerned with our living in accordance with God's word now than with excusing us from the exercise of our freedom by telling us what will happen. The prophet

wants us to work for justice and peace now. The prophet insists on our responsibility to make the future better with God's grace.

The prophet usually is short on comfort; he or she is not a flag-waving evangelist who tells us that our country is God's and that our enemies are the focus of evil. Instead, the prophet says that the line between good and evil runs right down the center of each of us.

In addition to the biblical prophets, there are prophets in the wider sense of the word: Those who shake us with upsetting messages about war and peace, wealth and poverty, self-righteousness and complacency. An artist, a poet, a child, a play, an unconventional friend, an uncompromising professor or class, a TV documentary that bumps The Bill Cosby show or a Giants' game, a lecture we dutifully drag ourselves to, anyone who exposes the rules we're in—any of these may be prophets.

Many prophets will be a pain in the neck. They tend to be unbearable extremists. Perhaps understandably so; they often have one narrow obsession. As long as these issues are not addressed, the prophets cannot see how anything can go on as usual. The Puritan view is the occupational hazard of the prophet: If my cause is the cause of God, then everything else is suspect.

But no matter how enraging prophets are, we need frank individuals who question mediocrity and inertia. Some prophets are reluctant to present the message; all of us are reluctant to hear it. We receive the prophet's message

with as much enthusiasm as a fan of Julio Iglesias would receive a tune by Twisted Sister.

But all the more do we need their call to change our hearts.

At the same time, prophets can be comforting, hopeful, inspiring, encouraging; they help us raise our chin off the ground, keep us from cynicism about others and about life. By greeting each day with a smile, prophets help those who wonder if it's all worth the effort.

People who encourage us to begin again and not be too easily defeated, who encourage the virtues Christ taught—these certainly can be seen as prophets. In more public ways there are people who warn us about endangering

our environment, about neglecting the elderly or the sick, about ignoring the poor, who encourage us to seek peaceful solutions. Aren't these serving a prophetic function?

Determining when a person or that person's message is authentic sometimes is difficult. To simplify somewhat, if the prophet lives in accord with his or her message; if what is urged is in accord with what our own conscience tells us; and if the prophet's message serves to build up the community, to build up hope, faith, trust, love, then he or she is authentic.

The message of Jesus and that of reliable prophets is always: Live now, be ready, trust, hope, love, be helpful, pray.

## How to become a prophet

by Fr. Alfred McBride, O.Prom.

True prophets have three qualities:

1. The prophet is called and empowered by God for a special task. The Bible does not speak of self-appointed prophets. Notice how often the prophet says, "The Word of the Lord came to me."
2. God expects the prophet to live responsibly in the present. This means that the prophet develops the ability to read the signs of the times to determine what God wants of people in the present age.

Someone has said that a prophet is

like a person who holds the Bible in one hand and the newspaper in the other. The newspaper tells him what is going on. The Bible tells him what should be going on. In a sense, the prophet hurls the Word of God into the laps of people's lives and lets the Lord's message ripple through it.

Persons called to be prophets realize that the calling is hard. They generally do not want to assume such a challenging responsibility.

When God summoned Isaiah to serve as a prophet the young man objected, saying that he was a sinful man. "Wee to me, I am doomed. For I am a man of unclean lips" (Isaiah 6:5). God's response was to send an angel with a burning coal to purify Isaiah of his sinfulness.

When God commanded Jeremiah to accept the calling to be a prophet, the hesitant young man complained that he was too young and inexperienced. God told Jeremiah that he would fill him with power and courage and give him the words he needed to witness the will of the Lord.

3. Prophets try to bring about a desirable future. God invites them to heal the symptoms and causes of injustice. God moves them to cleanse the evil institutions of this world so that people can live in a society that is free of oppression and dehumanizing influences.

(See PROPHECY, page 17)

### This Week in Focus

Prophecy, a gift of the Spirit listed in St. Paul's letter to the Ephesians, was well-known among the first Christians. But are prophets still at work today, pursuing their traditional task of serving as the spokesmen for God?

Benedictine Father Donald Talafous points out that prophets usually are short on comfort. They insist, for instance, that people have a responsibility to work for peace, disarmament and justice, to make the future better now. Often they show us that "the line between good and evil runs right down the center of each of us," Father Talafous says. He is a professor of theology at St. John's University, Collegeville, Minn.

Norbertine Father Alfred McBride suggests that people's fascination with the future might be one reason why they turn to the prophets. But the real task of prophets

is to read the signs of the times to determine what God wants of people now, writes the well-known religious educator and free-lance writer who lives in Washington, D.C.

David Gibson, editor of NC's Religious Education Package, speculates on whether parents serve a prophetic role at home. He takes comfort from knowing that he has not yet fallen into some bad habits of earlier false prophets. For example, he charges his children no fee for his services. Nor does Gibson tell his children only what they want to hear.

Father John Castelot observes that biblical people chosen by God to be prophets usually were reluctant. Moses, for instance, insisted that he was too inexperienced to do a good job.



# Test your prophet-ability

by David Gibson

If you find it difficult to think of yourself as a prophet you're not alone.

For me, talk about prophets immediately brings the image of John the Baptist to mind—clothed in camel's hair, thriving on a diet of grasshoppers and wild honey, and calling the desert wilds his home. I admire him, but I don't see myself in that picture.

Where is your prophetic role left if you have no camel's hair garment?

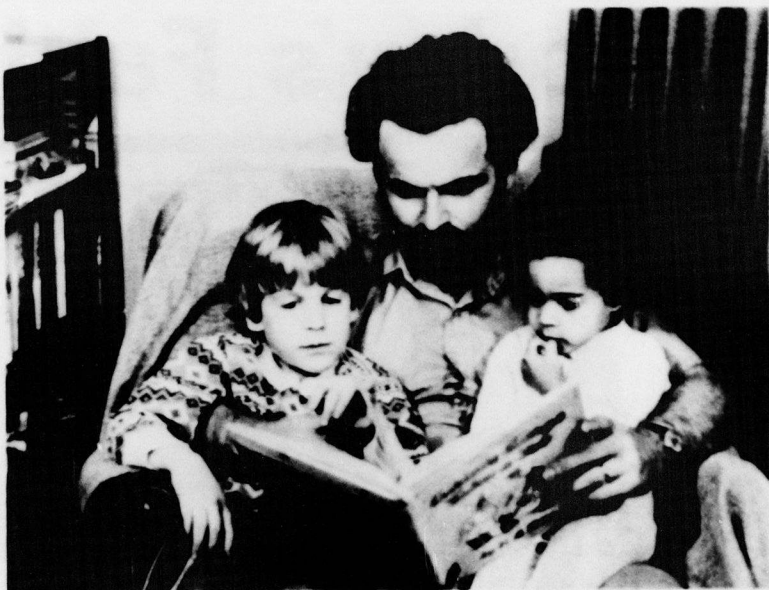
According to the Second Vatican Council, the lives of lay people do have a prophetic side. "Christ, the great prophet continually fulfills his prophetic office until his full glory is revealed. He does this not only through the hierarchy who teach in his name and with his authority, but also through the laity," said the council document on the church (*Lumen Gentium*: No. 36).

Among other things, the council encouraged lay people to look for opportunities to carry out their prophetic role in daily social affairs and family life. In other words, I should try to be prophetic at home.

In the days of the early church, the false prophets only told people what they wanted to hear (Gerhard Friedrich, *Theological Dictionary of the New Testament*). As a parent, I draw hope from knowing that. My children don't find that to be my prophetic failing.

As a parent, I also take comfort in knowing that false prophets charged fees for their services. I don't charge my children any fee for my services.

The true prophets of history were gifted people,



able to see what faith means at a given moment in time or in a given situation. They could apply their faith, in other words, to the task at hand.

With this in mind I ask myself: Is prophecy really needed at home? Certainly it is at home that one first begins not only to hear, but to see in the actions of

parents, grandparents, brothers, sisters and friends what the great Christian values of love and commitment mean in practice. At home one discovers what it means to live with integrity, and is stimulated to bring the message of Jesus to bear on personal life and in the larger social sphere.

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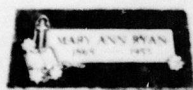
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## The Bible and Us

## Prophets make truth visible in daily life

by Fr. John Castellet

The biblical account of God calling Moses to liberate his people from bondage in Egypt shows Moses wasn't exactly thrilled. He began making all sorts of excuses, protesting that he was an inexperienced and ineffectual speaker.

But God insisted: "Have you not your brother, Aaron the Levite? I know that he is an eloquent speaker. He shall speak to the people for you" (Exodus 4:14, 16).

Better than any definition, that account tells us that a prophet in the biblical sense is "one who speaks for God." Whether prophets interpret current events (their usual function) or past events (as the biblical historians did), prophets express God's point of view.

Moses went on to speak fearlessly for God in the Egyptian situation. Subsequently he conveyed the divine will to the Israelites during their formative years in the desert.

## Education Brief

## The call: Renew the world by filling it with gospel spirit

"As lay people you are called to bear witness to Christ within the context of your homes, neighborhoods, towns and cities. You contribute to the church's mission first of all by showing consistency between your conduct and your faith. In word and deed you must proclaim Christ the light of the world. As laity you also have the specific task of renewing the temporal order by permeating it with the spirit of the Gospel." (Pope John Paul II addressing the laity in Halifax, Nova Scotia, 1984)

► At the age of 39, the young woman woke up one morning and realized that she couldn't move. The illness that struck her down kept her paralyzed for 18 months. But, during that entire time, she and her husband remained consistently cheerful and positive in outlook, confident that she would recover.

► For the two and one-half years, another woman's husband lingered on after a stroke incapacitated him, she visited him every day at the nursing home. Sometimes he recognized her; more often he was incoherent.

## Prophets let others see Christ through their own actions

ent or lived in the past, recalling things that happened many years earlier. Without complaint, she did what she could to help her lifetime partner, feeding him and talking to him gently.

► A couple, busy parents themselves, tote their elderly parents around and include them in their plans regularly. Though the older couple is increasingly difficult to deal with, the younger couple remains faithful, trying to be loving and sympathetic no matter how cantankerous their parents are.

Those people are examples of what Father Lawrence Mick calls prophets in ordinary life. He used them in a recent homily on "how to see the light of Jesus shining through others." He is pastor of St. Patrick's Church in Glynwood, Ohio, a rural parish of 83 families.

## What Do You Think?

- Just as a pleasant message doesn't guarantee the authenticity of a prophet, neither does its painfulness, suggests Father Donald Tafelous. What does he mean? What are some characteristics of true prophets?
- Can you think of anyone—a parent, a teacher, a pastor, a friend—who played a prophetic role in your life in some way?
- Looking around your community, can you find some people who are acting as prophets? How?
- In the first chapter of Paul's Second Letter to Timothy in the New Testament, one reads: "The Spirit God has given us is not a cowardly spirit, but rather one that makes us strong, loving and wise. Therefore, never be ashamed of your testimony to the Lord but with the strength which comes from God bear your share of the hardship which the Gospel entails." How do you understand this passage? For you, what is the "hardship" of proclaiming the Gospel?

On the eve of the entrance into the Promised Land, Deuteronomy portrays Moses as instructing the people on what lies ahead. He tells them of the institutions which will be part of their national life.

He tells them about the royalty, the priesthood and then about the institution of prophecy: "A prophet like me will the Lord, your God, raise up for you from among your own kinsmen; to him you shall listen" (Deuteronomy 18:15).

In that passage, Moses is referring to a whole series of prophets who will play an important role in the lives of the Israelites. Since they were outside the establishment, prophets were a check on the power of the kings and priests and could speak out fearlessly against abuses. Often this was at the cost of much personal suffering.

Especially in the writings of St. Luke, Jesus is portrayed as a prophet. In his inaugural homily in the Nazareth synagogue, he applies to himself a text from Isaiah: "The spirit of the Lord is upon me; therefore

he has anointed me. He has sent me to bring glad tidings to the poor" (Luke 4:18).

When the reaction of the congregation turns hostile, Jesus remarks sadly: "No prophet gains acceptance in his native place" (Luke 4:24). This sets the tone for his whole public ministry which ends when Jesus dies an innocent prophet-martyr.

When the author of Ephesians lists the various gifts of the risen Lord to his community, he mentions "prophets" right after "apostles." For him, prophets were spokesmen for God. Their "speaking" took many forms. In the main they seem to have been especially gifted preachers, with the ability to move their audiences and motivate them for truly Christian living.

A distinctive feature of the early church, prophecy did not disappear at the end of the first century. The church has a prophetic mission to speak out in God's interests in every age.

Individual Christians share in this mission when they witness to God's truth by speaking and writing and living according to their sincere convictions.

## Food For Thought

"Beyond Broken Dreams: A Scriptural Pathway to New Life," by Franciscan Sister Karen Berry. This 62-page book shows how the people in the New Testament can serve as models for action. "These meditations are my way of charting a course through personal experiences of loss and brokenness," writes Sister Berry. "I tried to find ways of dealing with the hurt I was feeling through the experiences of Jesus and the people who knew him." Discussing the book with other people, Sister Berry was struck by the fact that people responded to the same story in quite different ways. For instance, "To one person, the story of the Prodigal Son tells about a parent whose ungrateful child turns away from the home that nurtured him," she says. "To another, that same story speaks deeply of a spouse and parent who has fled the responsibilities of marriage and family." (St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio 45210, 1984. Paperback, \$3.50.)

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## Children's Reading Corner

## A life for others

by Jamaan Manteruach

The Rev. Martin Luther King Jr., was new to Montgomery, Ala., in 1954. He had grown up in Georgia and had studied in southern and eastern schools. Now, just 27, he was pastor of a local Baptist church.

One day that year a black woman named Rosa Parks refused to give up her seat to a white man on a city bus. Her action was against the city's law and she was arrested.

Black leaders in Montgomery asked the young Baptist minister to lead a boycott of city buses. This meant getting others to agree not to ride the buses. The black leaders hoped that the boycott would help the city see the need to treat blacks and whites more equally.

Martin accepted their invitation. He insisted over and over that the only way to overcome hatred is by love.

If we are arrested every day, if we are trampled over every day, don't ever let anyone pull you so low as to hate them," he said. "We must use the weapon of love. We must have compassion and understanding for those who hate us."

For a year the black women and men of Montgomery refused to ride the city buses. Martin and others were

arrested. He and his family received death threats. Bombs were thrown into his home. But he continued to speak out for justice.

Finally the U.S. Supreme Court ruled that treating blacks differently than whites on public buses was illegal. Martin's non-violent approach had won.

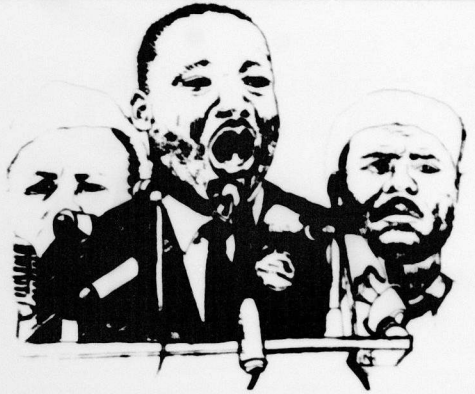
In 1963 he led a mass protest against segregation in Birmingham, Ala., and was arrested. From jail he wrote a letter urging love and non-violence as the only way to win against hatred and prejudice.

Once out of jail, he led even larger protests against injustice, including a "March on Washington" that same year. Some 250,000 people gathered by the Lincoln Memorial as he spoke about his dream for freedom, justice and equal rights.

In 1964 Martin was awarded the Nobel Peace Prize. He continued to lead the struggle for civil rights for all.

Then, April 4, 1968, his non-violent life came to a violent end. He was shot to death in Memphis, Tenn. More than 150,000 people came together to share their sadness at his funeral.

Just a few days before his death, Martin summed up how he wanted people to remember him: "I'd like somebody to mention that day that Martin Luther King, Jr., tried to give his life serving others."



## What Do You Think?

- What did The Rev. Martin Luther King Jr. encourage people to do to fight against injustice and prejudice?
- What did he mean when he talked about the "weapon of love"? How successful was he?

## Children's Reading Corner

Sometimes people do things to show what they believe. Their actions are signs of faith to others. The story "Joseph Who Loved the Sabbath" by Marilyn Hirsch, tells about a man who kept the Sabbath in a special way week after week. People noticed that Joseph had a great love for the Sabbath and they called him "Joseph who loves the Sabbath." This story is the retelling of a Jewish folk tale that reveals goodness, faithfulness and the reward that often comes from living nobly and well. (Viking Penguin, Inc., 40 W. 23rd St., New York, N.Y. 10010 1986. Hardback, \$10.95.)

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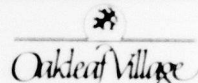
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# the sunday readings

THIRD SUNDAY OF LENT

Exodus 17:3-7  
Psalm 86:1-2, 6-9  
Romans 5:1-2, 5-8  
John 4:5-42

MARCH 22, 1987

by Richard Cain

When Albert Einstein came up with his Special and General Theories of Relativity, he described a new way of looking at the universe. His theories in turn led to certain predictions about the way things behave in the universe. It is as though Einstein said to scientists: "If you look here you will see something special about the physical properties of the universe." Scientists did and they saw what Einstein predicted.

Our faith is different than science. But there are some similarities. Our faith gives us a new way of looking at life. In a sense, it says to us: "Look here and you will see something special about God's love for you." This Sunday's readings provide us with some examples.

One important way our faith tells us how to see God's love is through our daily needs. The first reading is from Exodus. The book describes the many ways in which God provided for the Israelites' needs. In this passage, they were desperate for water. They complained to Moses and he turned to God in prayer. God responded by guiding the community to find water. But with the water came the knowledge that God was indeed "with them" and ready to respond to their needs.

The second reading is from Paul's Letter to the Romans. This letter comes first among Paul's letters in the Bible

because in it he gave his fullest explanation of what the Christian faith meant. That is why some scholars call it the gospel of Paul.

But Paul's gospel is harder to read than the other gospels. Unlike the other gospels which talk about the Christian faith through stories and accounts from the life of Jesus, Paul's gospel is heavy duty theology. One way, however, to bring it down to earth is to remember that Paul wasn't engaging in a meaningless intellectual exercise. He was giving us a way to look at life. He has told us where to look to see God's love in our lives.

In this Sunday's passage, look for the key words, peace, grace, hope, love, Holy Spirit. These are signs in daily life reminding us of God's love and the truth that he did in fact die for us that we might live forever in him.

Perhaps the best example is in the gospel reading. Here we see how Jesus guided someone step by step to see how God was working in her life.

The passage has always struck me as a masterpiece of evangelization. The key to Jesus' technique is that he started with the concrete and personal and worked from there to the abstract and general. In this way, he provided a step ladder whereby the woman could grasp deeper truths about God's love in her life.

He met the woman at the well. The

obvious thing on both their minds was water. The other thing Jesus had to work with was the longstanding custom that Jews didn't speak to Samaritans and men didn't speak to women—at least in public.

So Jesus spoke to the woman about water. He asked her for a drink. In doing so, he shared a need—he made himself vulnerable. It is awesome to think that Jesus begins to show his love for us by becoming needy and asking us to help him! Another way, then, to see God's love is through responding to the needs of those around us.

In order to follow the conversation between Jesus and the woman, it is helpful to know that the people of that time distinguished between living or moving water which came from rivers and springs and still water which came from cisterns and wells. The purity and freshness of moving water was preferred to the stagnant quality of still water.

Jesus initiated the conversation, asking for a drink. The woman responded with surprise for Jesus spoke to her even though he was a Jew and a man. This opened the door for him to offer her living water—a symbol for new life. The woman naturally took him literally thinking he meant moving water. The only source of water there was the well. If Jesus were to make a stream or spring, he would be greater than the patriarch Jacob who the people believed had dug the well.

## My Journey to God Annunciation

You, who are strong in the Lord's faith,

with us the tender woman which break that heavy stone to seek light, on the infant cell.

You have planted in me your holy faith: in the darkness you shone.

And though my darkness overtook the day in your hand, and though my name fades later on your tongue.

You came like an angel to the light of the world, the water in a cup of bread.

On my blind face, how again the light—

—and from me with.

—by Rev. Thomas

(Author is a member of the Sisters of the Holy Spirit in Indianapolis.)

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## Prophecy is showing God's love in action

(Continued from page 13)

Jesus cleansed the temple so that the future of the house of God would be safe for prayer. Isaiah worked at purifying the monarchy of his time so that people in the future would have a just and responsible ruler.

In the sacrament of confirmation, every Catholic is called by the Holy Spirit to accept the gift of being a prophet. The Spirit moves each Catholic to live responsibly today so there will be a better tomorrow.

Prophecy is far more than making fascinating predictions about the future. Prophecy is living morally now so that one can create a better future.

Prophecy is accepting responsibility

for healing present evils so that tomorrow can be freed from such malice. The Holy Spirit offers every Catholic this gift and accompanies the offer with the love that will motivate one to face up to the challenges of the present world.

Prophecy as prediction has small place in tradition. But prophecy as witness to love in action occupies a broad stage in the long history of Christianity.

One doesn't have to achieve the prominence of an Isaiah. But it is essential to be aware of a personal, prophetic call to make this world a better place to live. In this sense, anyone can and should be a prophet.

## the Saints

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Sunday Morning 10:30 AM

## Question Corner

## The rabbi is mistaken

by Fr. John Dietzen

**Q** In a recent conversation with an orthodox rabbi, he said to me, a Catholic, "If I die not accepting Jesus as my Savior or Messiah, I shall go to hell. However, if Hitler had accepted Jesus and requested forgiveness before he died, he would be saved, while the children he killed in the gas chambers would not. Does this seem right?"

How would you reply to the rabbi? (Florida)

**A** With all respect to you, I must begin my response with the observation that letters like yours are the major reason I continue to write this column. As pastor of a large parish I have more than enough to do already.

But each day's stack of mail reminds me how grossly illiterate so many Catholics are in their faith. This ignorance, often (as here) about the most basic Christian truths, leads me to feel maybe I can do some good.

The Catholic Church does not, and never has, taught or believed what is reflected in this statement by your rabbi. That many Catholics and other Christians have believed this I cannot deny. And that some groups or nations calling themselves Catholics have believed it and even acted on it I cannot deny.

But even the blindest declarations in history about the need of belief in Christ for salvation appear in a context of faith and doctrine that precludes what is implied in your question.

Within the past two generations the church, through almost numberless official documents, papal letters and discourses, and other means, has repeated its position about the great non-Christian religions. These religions represent the sincere search of men and women to find the answer to the ultimate great

questions that haunt the human race about life and death—and God.

Furthermore, these efforts, sometimes noble and sometimes stumbling, represent the work of the Holy Spirit in the world. They take place (we believe) under the influence of Jesus, the incarnate Word of God, whose saving grace and love lies underneath all these searches for truth, even if those searches do not lead always to explicit belief and faith in him.

We believe all this is true, of course, in a particular way with the Jewish faith.

Such is not at all a new belief. The principle is an ancient one in Christianity: God's saving grace is there for everyone who does not deliberately place an obstacle to that gift.

Just one of many classic statements to this effect is that of Pope Leo IV during a controversy with some heretics of his day (853): Just as there is no human being, past, present or future, whose nature was not assumed by Jesus Christ our Lord, says Leo, so there is no human being, past, present or future for whom he did not suffer and die.

Any failure to profit from that saving death derives only from a morally deliberate refusal to believe, that is, a deliberate refusal when one sees clearly that belief is demanded by God.

Vatican Council II reaffirms this belief. The Declaration on the Relationship of the Church to the Non-Christian Religions, for example, declares that, while the church always remembers its mission to proclaim that the fullness of religious life is found in Christ, it also "looks with sincere respect upon those ways of conduct and of life, those rules and teachings which, though differing in many particulars from what she holds and sets forth, nevertheless often reflect a ray of that truth which enlightens all people" (No. 2).

Renaissance discoveries of vast new peoples and continents changed all that, however. The Christian Church grew much in its understanding of its mission and in its theology of salvation.

The misunderstanding by your rabbi is sad. It should forcefully remind us of another sentence in that same declaration: "All should take pains that, in catechetical instruction and in preaching the Word of God, nothing is taught out of harmony with the truth of the Gospel and the Spirit of Christ, which is a spirit of love and respect, not of hate and rejection" (No. 4).

(A free brochure answering questions Catholics ask about confession is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, IL 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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## Family Talk Help son find balance

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** We have one son, 13 years old, who is a freshman in high school. He advanced two grades in one in elementary school. He has suddenly become disinterested in school. Grades have dropped. He doesn't want to go, complaining that he has no friends.

His father and I are very worried that he will not realize his full academic potential. We know that he is exceptionally bright. His testing shows that he can perform at a college level in all subjects.

Is he just lazy and should we push him harder? Or have we already pushed too hard and should we lay off? We want him to do well in school.—Pennsylvania

**Answer:** The problem may be that your son has advanced to his intellectual level, but beyond his peer group. My first reaction would be to relax, to stop worrying about the grades for a time. Look to other aspects of his life.

School isn't everything. In fact, school is not real life. School is a place where we are temporarily under the guidance of competent persons who will teach us certain useful skills, such as reading and writing, math and science.

There is much more to growing up than school. From your letter, it sounds as though you are trying to create a single-issue person, one who puts academic success ahead of all else. When such persons become adults, while recognizing their competence, we make fun of their single-mindedness, calling them "eggheads" and "obsessive-compulsives."

Life is much more complicated than school. In fact, most of the important learning takes place outside of school. Academic performance is not an isolated effort, but should take place within the larger context of "growing up."

For me, "growing up" means learning two very important lessons. The first is how to delay gratification, how to wait, to put off immediate and impulsive satisfaction right now in the belief that a greater reward will be yours tomorrow.

The second critical lesson for those who wish to grow up is to learn how to get along with others, how to give and receive happiness and love.

These two lessons are learned from parents and peers. Good parental example is vital. And so is peer interaction.

Peer pressure is as powerful a force for good as it is for ill. Peer loyalty ("Thou shalt not nark") and peer generosity (sharing clothes) would put most adults to shame.

For the above reason, I am opposed to shipping grades to develop academic gifts. I wonder if your son is out of his element socially up there in high school, when he would be more comfortable with his agemates in eighth or even seventh grade. In an attempt to match his intellectual assets, he may have been taken out of his social and athletic elements.

Obviously, for your son there is no going back. But I would do the next best thing. Relax some of your pressure for good grades and help him find peer groups where he can fit in. Groups that encompass a range of ages would be most helpful. Scouting, some church groups, perhaps a hiking club or a hobby club would help him make friends.

Intelligence is a wonderful gift. But brains do not automatically bring maturity. Your son may be reacting to the overemphasis on academics. Help him find a balance.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, Box 672, St. Joseph's College, Rutherford, NJ 07070.)

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## Carpet Column

### Carpet Stain Resisters

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DuPont brought out StainMaster carpet; Allied Chemical has Anso V Worry-Free carpet; Monsanto Chemical has Wear-Dated Gold Label Locked-In Stain-Blocker carpet; and 3M recently showed New Scotchgard Stain Release carpet. Most carpet mills have followed with their version of Stain Resisters Carpet.

If you feel this is confusing, don't feel bad. I am sure you can go into most floor covering stores and they cannot professionally explain what all these new names and terminology means.

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We keep repeating some of these warnings. Consumers often times hear only what they want to hear — so BEWARE. The quicker you respond to any spill, the less likely it is to leave a permanent stain.

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## Vatican Letter

## Marcinkus case threatens fundraising

by John Thavis

Reports that arrest warrants have been issued for U.S. Archbishop Paul Marcinkus and two other officials of the Vatican bank could hardly have come at a worse time for the Vatican.

The news has given the church a financial black eye just when it was about to launch a campaign to double the contributions of the world's Catholics to Peter's Pence, the fund used in recent years to cover much of the Vatican's spending shortfall.

Some Vatican officials argue that the political crisis which drove Socialist Prime Minister Bettino Craxi from office might have spawned the warrants as an attempt to discredit the church.

A communion of cardinals was expected to meet at the Vatican in late March to discuss the Holy See's budget shortfall and initiate the appeal for more money, according to a scenario outlined by informed Vatican sources.

"This news could jeopardize these plans," one source said. The arrest warrants reportedly were issued for alleged fraudulent bankruptcy in connection with the failure of an Italian bank in 1982.

Church officials fear that the average man or woman in the pew will be less likely to contribute after seeing newspaper headlines suggesting a Vatican banking scandal—even though the Vatican has denied accusations of wrongdoing.

Lamented a Vatican financial expert: "The image that comes out of this case could greatly damage the Holy Father's collection. We need to make clear that the Institute for Religious Works (the Vatican bank) has nothing to do with the money used to run the Holy See."

To those who will listen, that is what some Vatican officials are trying to emphasize. The Vatican bank, they point out, serves mainly religious orders and other church organizations that need to make international transactions. The budget for Vatican operations, on the other hand, is handled by the Prefecture for Economic Affairs, and Vatican investment policy is set by the Administration for the Patrimony of the Holy See.

The bank is independent of the budget agencies. Peter's Pence, the sources added, is not used by the Vatican bank, but goes instead to cover special papal projects.

In recent years, Pope John Paul II has applied it to the annual shortfall in Vatican operating expenses. But beginning in 1984, even the \$26 million collection could not completely cover the shortfall.

The Vatican asked many departments to keep a lid on spending this year after its 1986 expected shortfall reached \$56 million. There is little fat to trim from the budget, the experts say—more than half the spending goes to salaries and retirement benefits, and individual office spending is at a bare-bones level.

While church officials are careful to distinguish between the Vatican bank and the Vatican operating budget, they understand that the two tend to run together in the popular mind. Bad press about the bank can taint all Vatican financial operations.

"That's only natural," commented Cardinal Giuseppe Caprio, head of the Prefecture for Economic

Affairs. He has blamed a recent drop in the Peter's Pence collection partly on the bank's bad image.

Cardinal Caprio said the commission of cardinals has discussed instituting closer control over Vatican bank operations, which has retained a relative autonomy.

"Until now, no measures have been taken, but they may want to deal with the Vatican bank question this time," the cardinal said.

Current proposals for Curia reform do not touch the bank, said an informed source, because—strictly speaking—it is not a curial department.

An American priest who works at the Vatican said the reports about Archbishop Marcinkus, the bank president, would no doubt give church finances a "bad image" back in the United States, where much of Peter's Pence is collected. But he and others stressed that what really lies behind the Italian legal maneuvering is largely unknown and perhaps cannot be understood by Americans with no experience of Italy.

Vatican officials suspect the timing of the reported warrants—just before a predicted Italian government crisis—was significant. In early March, a five-party coalition government dissolved after Craxi resigned, setting off a period of political jockeying and possible elections.

As one Vatican official put it: "Whenever a government falls, a scandal erupts. In this case, the aim may have been to discredit the Catholic Church politi-

cally. This is a typically Italian affair and wouldn't have happened anywhere else in the world."

Meanwhile, he noted, the bad press continues. Italian newspapers have run daily articles speculating on the next judicial moves, and some have strongly editorialized against the Vatican's statement that its bank officials are not subject to Italian legal penalties.

Reporters consult regularly with tipsters who work near the Vatican gates, to check whether Archbishop Marcinkus has risked arrest by venturing onto Italian territory. The archbishop appears to be going about his normal business—but even that has drawn ironic commentary.

When he conducted an Ash Wednesday service for Vatican workers, papers reported his remarks about the need for "penitence" and the "search for truth" with sarcastic delight.

The Communist Party newspaper, L'Unita, suggested the archbishop should wear the ashes publicly as a sign of being a "sinner." That's the kind of Lenten advice Vatican officials feel they can do without.

## No "Pope Teaches"

There will be no "The Pope Teaches" this week because Pope John Paul II is making his annual Lenten retreat.

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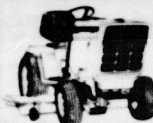
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## Viewing With Arnold 'Dead of Winter' is a topnotch thriller

by James W. Arnold

"Dead of Winter" is a rousing damsel-in-distress thriller with enough excitement, twists and turns to qualify as a bobbed run. Totally uncomplicated by real-world issues, it is a premier example of slick escapist entertainment. It even cheerfully provides its own grains of salt to take it with.

Mary Steenburgen is Katie McGovern, an out-of-work New York actress. She wins an audition to replace the star of an independent movie who has quit production at the last minute. She finds herself whisked off in the middle of a blizzard to a mansion in the remote New England woods, where things soon deteriorate into terrifying.



The only other residents are two familiar characters from old-fashioned scary movies: Dr. Lewis (Jan Rubes), a kindly old Lionel Barrymore-type psychiatrist in a motorized wheelchair, and his genteel associate, Mr. Murray (Reddy McDowall), a polite softspoken maniac whose ancestors certainly include Vincent Price and Norman Bates. While they pretend to be getting Katie ready for her movie role, they have something less pleasant in mind.

The phones are out, the car won't start, and she finds her identification cards burning in the fireplace. She also finds photos of the actress she was hired to replace, looking very dead. We didn't want to tell you, they say, but she had a breakdown and committed suicide. Katie, no dummy, runs off into the snowy woods, but Mr. Murray catches her.

The plot seems delirious, but ultimately it has a rational explanation. Indeed, the most rational possible—greed.

Katie is a pawn in a grotesque blackmail scheme, and it'll get worse for her before it gets better.

Let me count the things "Winter" does right. While Katie is surely a classic endangered female, hoping desperately for rescue by husband and brother laboring their way from Manhattan, she is far from helpless. In the end, she will rely on her own brains, courage and skill, and she's never anything but the nice-girl-next-door.

Steenburgen, perfectly cast, endures a nervously wild 180 minutes, playing what amounts to a triple role with heavy physical demands, without resorting to hysterics or campy indifference. Her fortune is her fresh personality, and it is that for-the-first-time energy that drives this old warhorse of a movie into full gallop.

The bad guys are menacing but vulnerable. Rubes, who may be remembered as the Amish father in "Witness," is a world-class actor who gives the final chase scene (dragging himself about on all fours) the gusto he might have saved for "King Lear." And McDowall finds a niche for his unsure-of-himself psychotic right on the edge of satire and horror. You're afraid of him, but not so much that you don't enjoy him at the same time.

"More hot chocolate, mum?" he purrs to shivering Katie as the fire crackles, with mayhem on his mind.

The elaborate charade is directed by prestigious veteran Arthur Penn (65) with cunning on every conceivable level of broadness and subtlety. The house, for example, abounds with strange objects, all of them somehow used in the action.

Among the best: a computer-directed piano that starts to play by itself whenever the old doctor's heart beats too fast,

a mirrored entrance to a secret passage, a couple of stuffed polar bears, and of course, the required wandering corpse of a previous victim.

The symbols are scattered around like straws at a party. There are symbolic goldfish, mouse and beartraps, chess games, legcasts. The lines by writers Marc Shmuger and Mark Malone often cut two ways. (Panicking Katie overhears part of a conversation about a dead mouse: "We've caught one, we better dispose of the poor creature.")

It's all part of the fun of this carefully told tale. Penn, one of the great American directors of the '60s ("Bonnie and Clyde," "Little Big Man"), moved into the genre area in 1985 with "Torgo," a spy thriller whose villain was also an old man in a wheelchair. "Winter" offers a better script with fewer excesses.

Despite the occasional kidding tone, craftsman Penn has obviously decided to prove there is still a lot of cold terror left in the oldest movie formula, and that they can be done without indestructible lunatics staggering around with chainsaws.

(Topnotch thriller by quality talents; squeamish should beware, otherwise satisfactory for mature youth and adults.)  
USCC classification: A-III, adults.

### Recent USCC Film Classifications

Letthal Weapon	0
Dust for One	0
Raining Arizona	0

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.

## Home video market spurs making of more moral films

by Tony Zinn

In an effort to get into American homes, the movie industry has increased its production of morally tasteful films.

Hollywood knows that it now takes barely a few months for a film to go from the movie screen to the videocassette recorder.

The economic effect of that fact is shown in figures reported in *Channels* magazine. It said that last year for the first time, major motion picture distributors made more money from videocassette sales and rentals than from theatrical box office receipts.

Among those theatrical money-makers, morally sound films were well represented. Not one of the top five money-makers was morally offensive by U.S. Catholic Conference standards. And one-third of the 35 films which grossed \$10 million or more were suitable for family viewing.

Another third were rated A-III—adults—by the USCC. Unfortunately, the remainder were classified O—morally offensive. But happily the 10 biggest money losers also were rated O.

Twenty films were classified by the USCC as A-I—general patronage—in 1986, an encouraging increase in the quantity and quality of films for young audiences. It was further evidence that the home video market is influencing what gets produced.

Among the A-I films, "The Boy Who Could Fly," "The Karate Kid, Part II," "Lucas," "Flight of the Navigator" and

ship that was completely lacking in the previous version.

"Sky Bandits" all offered positive role models and uplifting stories as well as high production values. Since youngsters buy and rent more videocassettes than any other age group, one suspects that distributors were catering to their interests.

The year had no blockbuster films grossing more than \$200 million. But a simple Australian film, "Crocodile Dundee," was top money-maker, and earned \$127 million. The import was distributed by Paramount, which also had the second and third top grossers, "Top Gun" and "Star Trek IV: The Voyage Home." The three showed that old-fashioned values, a home-spun upshot here, a modest romance and little or no violence could succeed at the box office.

Of the 269 films rated by the U.S. Catholic Conference in 1986, 77 were classified O—morally offensive. Reasons for the O rating included unsavory mix of sex and violence ("Blue Velvet"), explicit brutality ("Bullies"), exploitive nudity ("Body Heat") and presentation of false values ("Cobra").

Runaway profanity in "Breakthrough Ridge" and the well-received "Platoon," which used excessive profanity in its depiction of the evils of war, also marked 1986.

The USCC rated 65 films A-III—adults—and 35 films A-II—adults and adolescents. The Motion Picture Association of America however, continued to rate films with mature themes and false values as suitable for youngsters, thus obscuring the relevance of their PG-13 rating. Of the movies reviewed by the USCC in 1986, the MPAA rated 44 films PG—parental guidance suggested; 47 PG-13—parents strongly cautioned to give special guidance for attendance of children under 13; and 67 R—restricted.

More than half of the approximately 325 films released in 1986 were not major productions from major studios and were not nationally circulated. They included "narrow interest" movies which, in previous years, would not have been given a chance to develop a following.

Because of the highly selective nature of the home video market, the financial risks are lower for these marginal films. "The Mission," "Thelma," "The Sacrifice" and "Mother Teresa," films of special interest to Catholics, are indicative of distributor optimism.

The videocassette sales and rental potential makes quality and values more important to distributors.

It's almost a "no loss" situation if filmmakers respond to the new climate with some great movies, and the audience responds at the box office and the video shop. With two votes, one at home and one in the theater, it has never been easier to support good movies and ensure that others will be made.

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



**CRUSADING DOCTOR**—Patty Duke and Jerry Lewis star as the parents of a child, played by Jaclyn Bernstein, who suffers from epilepsy in "Fight for Life," a new movie based on a true story airing March 23 on ABC. Lewis plays Dr. Bernard Abrams, a Columbia, Ohio, optometrist who lobbied the medical community, the pharmaceutical industry and the FDA to gain approval of a new drug to treat his daughter. (ABC photo)

### TV program of note

Sunday, March 22, 9-11 p.m. EST (NBC) "Nutsacker: Money, Madness, Murder." A three-part presentation of Shane Alexander's fact-based novel about a New York socialite (Lee Remick) who persuades her son to kill her millionaire father before she's disbarred. If the story sounds familiar, that's because another version of the same murder case was aired earlier this season. One hopes that the new production offers some kind of insight into an abnormal mother-son relation-





# Missionary tells of torture during his detention

by Bill Pritchard

WASHINGTON (NC)—An American missionary described three months of detention in a crowded, filthy southern African cell less than 12 feet square as "mental torture."

That was in addition to physical torture by his jailers and interrogation by white South African police officers during his incarceration in Transkei, a tribal homeland carved out of eastern South Africa.

Marianhill Father James Lee Casimir Paulsen, in a March 14 telephone interview with National Catholic News Service from Bulawayo, Zimbabwe, described his jailers as "animals" and worried over the fate of a female Transkei co-worker jailed about the same time he was.

Father Paulsen, 51, who was released March 11, said he never considered dying in jail as "probable" but "it was a possibility." When he was tortured, during the week after his Dec. 17, 1986, arrest, the priest said he feared that his torturers were insufficiently trained to know how far they could go before killing him.

Father Paulsen also said he felt the "power of prayer" from family and supporters back home during his imprisonment. "There was a real force and a power going on that I could cut with a knife," he said.

(Father Paulsen was a St. Meinrad Seminary classmate of several priests from the Archdiocese of Indianapolis, including Msgr. Francis Tushy and Gerald Gotsdinger, the vicar general and chancellor respectively.)

The missionary said Transkei police

wanted him to reveal the whereabouts of two young black South Africans who had been given temporary accommodation at his parish in the town of Tsolo. He said he did not know whether the young men were involved with South African rebels. He said he had allowed them to stay at the request of a university student he knew. The student told him they were friends trying to get away from violence in South African townships.

A senior Transkei official was quoted as saying in late January that the missionary was being held in connection with an investigation involving an individual allegedly involved in an attack on a police station.

Father Paulsen said that in Transkei, a tribal homeland recognized as independent by South Africa, being a member of or sympathetic to the banned South African opposition group, the African National Congress, brings a minimum five years imprisonment.

The missionary said he was arrested Dec. 17, soon after having lunch at the home of Bishop Andrew Z. Brook in Umata, Transkei's capital. He said "a sixth sense" prompted him to give the bishop's secretary the numbers of the U.S. consulate in Durban, South Africa, and Marianhill provincial headquarters in Detroit "just in case."

"Ten minutes later I was detained," he said, after stopping at an Umata drugstore. Father Paulsen said officers forced him to drive to security police headquarters where his car was later spotted by Bishop Brook, covered with a tarpaulin.

He said police officials denied any knowledge of his whereabouts when the bishop asked.

Father Paulsen said he was tortured once for nearly two hours in the first few days of his detention. He did not give a date.

Here is his description of the incident: "I was taken into a kitchenette. They said, 'take off your clothes.'"

He was handcuffed naked and told to lie on his stomach on the floor.

A wet canvas bag with a small amount of water inside was put over his head and the mouth was drawn around his neck. "You can't breathe very well" in that situation.

Then the police questioned him about the two youths and other matters.

When he didn't answer, they would shake the bag, forcing water into his nose, choking him. After they took the bag off he was "wheezing and coughing like you swallowed water down the wrong pipe."

The missionary said the first or second day after his arrest, prior to the torture session, he was visited by two white men identified by other prisoners as members of a police unit called the "Cambridge group," based in East London, South Africa.

He said he believed the officers were "trying to connect me with the ANC."

One officer, referred to as Naude by other prisoners, said "Father, there's no sense prolonging this ordeal, just lay the cards on the table," the missionary recalled.

The other, known as Von Weg, said, "Look, don't be playing around because we've had a file on you since 1968," Father Paulsen said. The priest worked in South Africa from 1969 to 1971. He was assigned to Transkei in 1978.

He said that Von Weg also told him "I

would like to put your head in the toilet and flush it."

Father Paulsen said that he felt relieved once he realized what the South Africans were after.

"I know I'm clean. There's no way they can connect me as a member of the ANC," he said.

Father Paulsen said he never learned the South Africans' ranks. He estimated Naude was in his late 40s and his partner about 40.

The missionary said he was confined with two or three other prisoners in the cell during the three months in prison.

"If you were lucky, you got out to the shower every two weeks," he said, adding that inmates were never let out for exercise.

There was "a toilet inside the cell" but "no sink," Father Paulsen said. The cell was supplied with one liter of water (slightly more than one quart) daily which the priest and his fellow inmates were to use for drinking and washing. The diet was cooked corn meal three times daily.

Father Paulsen said he slept on a filthy, old blanket "crawling with fleas" and which had been urinated and vomited on. The blanket stank so much that he got "some kind of respiratory problem."

"But after three months you get used to it," he said.

The priest said he is extremely worried about the Umata diocesan youth worker, Nomsile Mafiso, arrested Dec. 14, 1986, and still in detention as of March 18.

"Here is an unknown name. She doesn't have an embassy to back her," Father Paulsen said.

## Catholic Charities says welfare system 'affront to conscience'

WASHINGTON (NC)—Welfare benefit levels and much of the welfare system itself constitute an "affront to conscience" and are in need of reform, the executive director of Catholic Charities USA told a House subcommittee.

Father Thomas J. Harvey, whose organization represents diocesan Catholic Charities agencies, said assistance for families in need of welfare "has declined about 60 percent in real dollars."

"The poorest people have become poorer even as we somehow expected to see them pull themselves up by their bootstraps," he said.

(Father Harvey was scheduled to be the main speaker at a dinner of Indianapolis Catholic Charities last night, March 19.)

He testified March 19 before the House Ways and Means Subcommittee on Public Assistance and Unemployment Compensation about the main family welfare program, Aid to Families with Dependent Children, or AFDC.

"Current benefit levels and much more about the AFDC program are an affront to the conscience," he said. "I say this both because of the religious teachings of my church... and because it is undeniably a judgment which is shared by the other religious denominations which make up our pluralistic society."

He recommended an immediate change in welfare policy so that more families with two parents at home can receive welfare. He likewise recommended a minimum benefit level for welfare recipients in every state.

Although welfare is a federal program, it is administered by the states.

At the present, some states (including Indiana) deny welfare to families with two parents at home, and welfare levels vary widely from state to state.

"There can be no reasons" for denying welfare to families with two parents at home "other than a desire to cut down on government spending or poor program design," Father Harvey said. "And there are not sufficient reasons to foster discrimination or cheating. Other than an emphasis on work, there is no clearer consensus in this nation than that welfare ought to help families, not hurt them."

Catholic Charities USA supports "a well-crafted set of programs designed to help most adult recipients move to participation in the workforce," he added. "However, we must strongly urge participation in such programs be voluntary for mothers with small children, and any adult necessary in the home to care for a disabled child or adult."

The Catholic Charities official also suggested that the working poor should be permitted to retain their Medicaid health care benefits, at least temporarily, and be recipients of "available and affordable day care."

In addition, "I believe history quite clearly tells us that there ought to be a national minimum (welfare) benefit," he said. "Finally, it should be obvious that benefits should be indexed for inflation."



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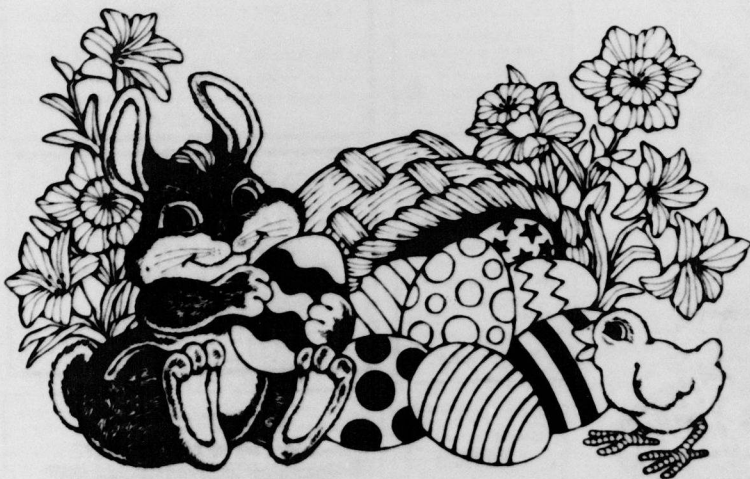
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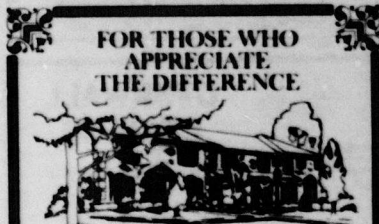
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# the active list



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time, and location. No pictures, please. Mail or bring notices to our offices by 10 a.m. Monday the week of publication.

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206

## March 20

**Marg. Downey Council, K of C,** 511 E. Thompson Rd. will hold free Arm Chair Races at 7:30 p.m. Dining room facilities available. Adults only.

A Lenten Fish Fry will be held at St. Bernard's Parish, one block S.W. of English and Emerson Aves. from 5:30-7:30 p.m. Adults \$5; children \$3; pre-schoolers \$1; fish and shrimp \$4.

St. Joan of Arc Lenten Program '87 continues from 7:30-9 p.m. in the rectory basement with "We All Have Sinned and Have Come Short of the Glory of God" presented by Bill Morris.

The Men's Club of St. Roch Parish, 3600 S. Meridian St. will

present a Fish Fry from 5-7 p.m. in the school. Adults \$3.50; children under 12 \$1.75.

A Lenten Special Fish Fry will be held at Our Lady of Fatima Council #6228, K of C, 1313 S. Post Rd. Reservations recommended. Call 897-1877.

A Jonah Fish Fry will be held from 6-8 p.m. at Sacred Heart School, 1300 Lafayette Ave., Terre Haute. Adults \$5; children under 12 \$2.50.

St. Mary Parish, Aurora will hold a Fish Fry from 4:30-7:30 p.m. in the school cafeteria.

## March 20-21-22

A Marriage Encounter Week-end will be presented at the Sisters

of St. Francis convent, Oldenburg. Call 317-785-0274 for information.

A Women's Weekend Retreat on "Come to Me All You Who Labor" will be conducted by Father John Masing at Fatima Retreat House, 1380 E. 56th St. Call 345-7081 for information.

A retreat for lay people entitled "Called and Gifted" will be presented from 7-10 p.m. Fri. from 1-4 p.m. Sat. and from 9 a.m. Mon-4 p.m. Sun. at Little Flower Parish. Free babysitting. For information call Dave Burdick 857-4882.

A Special Singles Retreat for divorced/separated people will be held at Mount St. Francis Retreat Center. Call 813-488-4817 for information.

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## March 21

The Sisters of the Good Shepherd will present a Day of Reflection for Single Women presented by Good Shepherd Sister Christine Hock at 6000 Sunset Lane. Call 317-633-4486 to register.

The Office of Worship will sponsor a Lay Preachers Workshop presented by Dolly Sobel from 10 a.m.-3 p.m. at St. Christopher Parish, Speedway #121-parish. Call 226-1455 for information.

The 5th Annual Family Mass celebrated by Archbishop Edward T. O'Meara for separated, divorced and remarried Catholics will be held at 3 p.m. in St. Peter and Paul Cathedral. Reception follows in Catholic Center.

The Office of Worship will sponsor a Choir Workshop from 9:30 a.m.-3:30 p.m. at Sacred Heart Church, Jeffersonville. For information call 317-355-1455.

Indianapolis St. Mary of the Woods alumnae will sponsor a Fundraising Gala beginning at 6:30 p.m. in the Skyline Club (\$50/parson. Call 253-3707 or 874-6555 for information.

A Parish Renewal Program on "The Power of Prayer to Produce Change in Our Lives" will be presented by Franciscan Father Justin Reilly at St. Vincent de Paul Parish, 1711 "I" St., Bedford beginning with this evening's Mass and continuing through Thursday, Mar. 26.

Single Vocational News Network (SVNN) will sponsor a Singles' Gathering Ultras for divorced, widowed and never-married Catholics from 7-10 p.m. at the Catholic Center, 1400 N. Meridian St. Bring a friend, and a snack to share. For information call Sue Kitchie 643-2220 or Bev Miehler 865-3955.

## March 21-22

Holy Trinity Parish, 922 N. Holmes will hold its Spring Dinner from 10 a.m.-7 p.m. Sat. and from 10 a.m.-4 p.m. Sun. Dinners served Sun. 11:30 a.m.-3 p.m. Adults \$5; children 1-12, 35 cents/year.

## March 22

St. Roch Parish, 1820 S. Pennsylvania St. will sponsor a Pro-Life Program featuring speaker Steve



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Martin, a John Powell film, discussion and refreshments at 7 p.m. in the rectory basement. Call 787-7339 for information.

Natural Family Planning (NFP) classes continue from 3-4 p.m. at St. Joseph Parish, Corydon. \$20/series. For information call 813-725-4765.

Celebration '85-W and Adult Learning Committees of St. Lawrence Parish will sponsor an Ecumenical Prayer Service led by Rev. Dr. Paul A. Crow, Jr. at 3 p.m. in the church.

A Legion of Mary Acres featuring Franciscan Father Charles Doherty as homilist will be conducted at 2:30 p.m. in St. Jude Church, 1553 McFarland Rd. Reception afterward.

Our Lady of Fatima K of C, 1313 S. Post Rd. will hold a Race Nite from 3-5 p.m. Races begin at 3 p.m. sharp. Spaghetti dinner available for players only, no open dining. \$5 adults; \$1.50 age 12 and under. Babysitting available. For reservations call 897-1577.

The women of St. Andrew Parish, Richmond will sponsor an Afternoon of Reflection for all women of the community from 1-4:30 p.m. in Foster Wilson Hall. Mass at 5 p.m. followed by supper. For supper reservations call 815-923-0914.

## March 23

The Children of Divorce Program sponsored by Catholic Social

Services continues from 7-9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 226-1455 for information.

The Office of Worship will sponsor a Lecter Basics Workshop from 7-10 p.m. at St. Margaret Mary Church, Terre Haute. Call 317-455-1455 for information.

Separated, Divorced and Remarried Catholics will meet for a Pitch-In Dinner at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. Call 226-1455, 644-5894 or 897-3333 for information.

## March 24

The Family Ministry Series at St. Monica Parish, 6121 N. Michigan Rd. continues with Joy Baumgartner speaking on "Family Communication, Part II."

Mature Living Seminars on Intercultural Experiences continue with "A Look at Life in China Today" from 10 a.m.-4 p.m. in room 211 of Marion Hall, Marion College. Bring sack lunch or buy in cafeteria.

The Adult Catechetical Team of St. Simon Parish, 6000 Roy Rd. continues its Contemporary Insights of the Mass and Sacraments series by John Connolly with "More Mass and Sacraments (an open forum)" at 7:30 p.m. in Polkman Hall.

The Family Enrichment Series on Turn Your Heart Toward Me by Dr. James Dobson and open-

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sured by St. Maurice Parish, Decatur Co. and St. John Parish, Enchburg continues with "The Heritage" at 7:30 p.m. in St. John's religious education center.

St. Joseph Parish, St. Leon will sponsor An Evening With Carey Landry at 7 p.m. Free-will offering taken.

St. Christopher Parish, Speedway will hold the third of four evenings for Parents of Young Children featuring "Health Issues" at 7 p.m. in the school cafeteria. To pre-register call Lois Jensen 341-6314.

### March 25

An Evening of Reflection focusing on social justice issues will be led by Andrea Ziegert at the IUPUI Student Center, 1309 W. Michigan St. beginning with 5:30 p.m. Mass.

A Prayer Evening on "Contemplative Prayer and the Carmelite Tradition" will be conducted from 7:30-9 p.m. by Carmelite Sister Joan Alice McGoff at Fatima Retreat House, 1055 E. 36th St. Call 546-7881 for information.

The Inter-Parochial Music Festival for Chastard, Ritter and Secoria High Schools will be held at 7:30 p.m. in Howe High School auditorium. Tickets \$2.

The Office of Worship will hold a Liturgy Committee Workshop from 7:10 p.m. at St. Louis Parish, Bensenville. Call 317-236-1485 for information.

The Lenten Series Downpour sponsored by St. John the Evangelist Parish continues at noon with "Our Faith Experience" by Father Jack Porter in L.S. Ayres downpour club room. Buy lunch in adjacent Tray Shoppe.

St. Andrew Parish, Richmond continues its Lenten Series with 5:30 p.m. soup and bread supper, 6:30 p.m. film on spirituality by

Father Vince Dwyer, and Eucharist at 7:30 p.m.

The Lenten opportunities Journey Through the Old Testament and Clay as Meditation continue from 9:30-11 a.m. and from 7-9 p.m. at the Benedictine Center, 1402 Southern Ave., Beech Grove. \$6/session. Call 785-7581 for information.

St. Bernadette Parish continues its "Jesus As I Know Him" video series by Father John Powell at 7:30 p.m. in the cafeteria after 7 p.m. Lenten Service in church.

The Guardian Angel Guild and St. John Bosco Guild will co-sponsor a Day of Recollection conducted by Father James Sweeney from 9:30 a.m.-2 p.m. at Fatima Retreat House, 3353 E. 36th St. \$7.50 fee includes lunch. For reservations call Mary Bittle 673-6577.

Lenten Liturgies continue at 7:30 p.m. at St. Mary Parish, New Albany with "Faith."

The Adult Catechetical Team of Our Lady of the Greenwood Parish, Greenwood begins its Lenten Soup and Bread Dinner series on Father John Powell's Faith: The Search For God films with "Comfort and Challenge" at 6:45 p.m. following 5:30 p.m. Mass and 6 p.m. dinner. Call 555-2851 for dinner reservations.

The Terre Haute Chamber Chorus will present a Concert of Mass in Modesto at 7 p.m. in St. Patrick Church, Terre Haute. Tally by Susan Decher on "Voluntarism in the Catholic Church," songfest and social will follow.

### March 26

The Family Enrichment Series on Turn Your Heart Toward Home by Dr. James Dobson and co-sponsored by St. Maurice Parish, Napoleon and Immaculate Conception Parish, Millhousen continues at 7:30 p.m. with "The Heritage" at St. Maurice parish hall.

Channel of Peace community will hold a city-wide Prayer

Meeting at 7:30 p.m. in the Catholic Center, 1409 N. Meridian St.

Seymour DRECORES continue their Out For Lent series with "Sustaining Relationships" presented by Father Joseph McNally at 7:30 p.m. in St. Columba Church, Columbus.

The NCCW will hold Respite Orientation from 9:30 a.m.-2 p.m. at the Catholic Center, 1409 N. Meridian St. \$2 fee includes lunch. Reservation deadline Mar 25. Call Ann Thompson 251-7929 or the Family Life Office 226-1596.

### March 27

St. Joan of Arc Parish Lenten Program '87 continues from 7:30-9 p.m. in the rectory basement with "Catholic Evangelization" presented by Father Clarence Walden.

A Lenten Fish Fry will be held from 5:30-7:30 p.m. at St. Bernadette Parish, one block s.w. English and Emerson Aves. Adults \$3, children \$2, pre-schoolers \$1, fish and shrimp \$4.

St. Plus X Boy Scout Troop #441 will hold a Fish Fry from 5-8 p.m. in the parish hall, 7189 Sarto Dr. Adults \$5.35, children 12 and under \$3.50.

The Women's Club of Holy Spirit Parish will hold its Annual Lenten Fish Fry catered by Peachey's from 5-8 p.m. in the school gym, 7241 E. 18th St. Adults \$5, children 6-11 \$2, under 6 free. Beer available.

### March 27-28-29

A Tobit Weekend for engaged couples will be held at Alverna

Retreat Center, 8149 Spring Hill Rd. Call 257-7335 for information.

A Women's Weekend on the theme "Be All That You Can Be" will be conducted by Ele and Norm Benabot at Fatima Retreat House, 3353 E. 36th St. Call 546-7881 for information.

A Widow/Widowers Retreat will be presented at Mount St. Francis Retreat Center. Call 812-922-6817 weekdays between 9 a.m.-4:30 p.m. for information.

An Engaged Encounter Weekend will be held in Terre Haute. For information call Ken and Carolyn Gardner 317-652-7823 or call 317-236-1596.

### March 28

The Ladies Guild of St. Bernadette Parish, 6822 Fletcher Ave.

will hold a Giant Hammmage Sale from 9 a.m.-7:30 p.m. in the cafeteria.

St. Catherine of Siena Court #109, Ladies Auxiliary of the Knights of St. Peter Claver will sponsor its annual Scholarship Saled Spread Card Party called "Clean Up Your Act in '87" from 12 noon-3 p.m. in the Claver Center, 2110 N. Sutherland Ave. Admission \$7. For tickets call Pat Brown 357-0474.

The Adult Catechetical Team of Our Lady of Perpetual Help Parish, New Albany and the Family Life Office will co-sponsor a day for "Family Life: Celebrating the Ages and Stages" from 1-4 p.m. EST in the church basement. Workshops, liturgy, babysitting available. \$3/person. Contact Tom Yost at 812-946-0185.

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youth CORNER

# Youth pro-life group starting to take shape

by Sarah Jordan

(Forty-seven people from around the archdiocese, most of them youth, recently gathered in Columbus to learn more about the pro-life movement and how it involves them. Sarah Jordan, a junior and a member of St. Columba parish in Columbus, was one of the youth participating. Here is her report.)

Friday night we were all a little apprehensive because most of us knew few of the other people there. Many of us became acquainted during registration and while putting away our suitcases. Around 7:30 we gathered in groups of five and the first session began.

Sister Joan Marie Masura from the CYO introduced Mary Anne Hughes, executive director of the National Youth Pro Life Coalition in New

York. She was to lead the retreat with discussions of the pro-life movement and how we could become involved.

In a nearby room, we formed a circle and had the general "get acquainted" activities. Afterwards, we had a Bible reading, an opening song and an opening prayer.

Then we got down to business by pairing off for discussion. The topics we talked about included: (1) what made us decide to come to the retreat, (2) where we were from and what word best described each of us, and (3) our best and worst experiences.

After some sharing time, we regrouped and had a long discussion about what we felt "pro-life" was. Many were surprised to discover that pro-life means more than just fighting for the lives of the unborn. It encompasses anything

that has to do with life, such as (1) saying no to drugs, (2) the capital punishment issue, (3) alcohol abuse, (4) the euthanasia issue (killing old or sick people) and (5) the birth control issue.

We ended the session around 10:30 p.m. with a small liturgy. We sat in a circle with lit candles and had an opening song, Bible reading, petitions and closing song.

Saturday morning we regrouped and talked about our parishes and how we could spread the pro-life message when we returned home. Through our discussion, we realized that many in our parishes have the power to help are afraid to get their hands dirty. But many others are more than willing to become involved.

After a short break, we watched a videotape on abor-



**PRO-LIFE YOUTH**—Participating in a youth pro-life rally at St. Bartholomew in Columbus are (from left) Ed Coleman, St. Paul Church, Tell City; Susan Truong, native of Vietnam and member of St. Thomas Moore Church, Mooresville; Mary Anne Hughes, executive director of the National Youth Pro-Life Committee from New York, facilitator; and Sister Joan Marie Masura, archdiocesan coordinator of youth ministry. The gathering was sponsored by the Pro-Life Office and the Catholic Youth Organization. (Photo by Margaret Nelson)

tion and pre-marital sex. This led us to discuss how to prevent unwanted pregnancies and how to help if one of our friends had to deal with the situation. We put on mini-skits that dealt with chastity as way to prevent unwanted pregnancy and venereal disease. The skits also dealt with teaching in the family and how it affects our moral standards. After lunch we discussed short-term project planning in our parishes. Father Larry Crawford, director of the Pro-Life Office, spoke to us about

the importance of doing something to make a difference. Even doing a little is vital, he said.

We ended the retreat with a spaghetti dinner. Mary Anne, Father Larry and Sr. Joan Marie took the youth in each diocese and discussed with them the individual goals that needed to be accomplished there.

Each diocese picked a youth representative and an adult youth minister representative. Then they worked on a short-range plan on how to in-

corporate a pro-life attitude into their youth activities. Many youth activities already have a pro-life attitude, for example service projects and the "I Want to Live" peace and justice retreat. Later, youth in each diocese will make long-range plans.

Rick Etienne, coordinator of youth ministry in the Tell City Diocese, seemed to sum up our feelings about pro-life and how this retreat affected them: "It's a start. Pro-life is an attitude, one we should all try to attain."



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## Music and Life

# What do Top 40 hits have to say about sex?

by Charlie Martin

### TOUCH ME (I WANT YOUR BODY)

Touch me/This is the night/I want to feel your body

Pulled into the city and the night was young/I was hungry for love, I was hungry for fun/I was hunting you down and I was the bait/When I saw you there I didn't need to hesitate

Refrain: This is the night, this is the night/This is the time, we got to get it right/This is the night/Touch me, touch me/I want to feel your body/Your body next to mine/This is the night/Touch me, touch me now

Quick as a flash/You disappeared into the night/Did I hurt you boy, didn't I treat you right/You make me feel so good/Make me feel myself/Now I'm alone and/You're with somebody else (Repeat Refrain)

O calm my emotions, music in my brain/I could not decide between pleasure and pain/Like a tramp in the night/I was begging you/To treat my body like you wanted to (Repeat Refrain)

I want your body all the time

Recorded by Samantha Fox, written by M. Shreve, J. Astrop, P.Q. Harris © 1987 by Zomba Productions Ltd.

What do this week's Top Forty hits have to say about sex? One example is the current hit by Samantha Fox, "Touch Me." It talks about a woman "hungry for love."

A song with a completely different view is Janet Jackson's "Let's Wait Awhile," another hit song. Fox's record, "Touch Me," says nothing about love and everything about lust. In this song, having sex is just a game of "hunting" a sexual partner, with her body being the "bait."

This is a common view today. The TV schedule offers us this bait-and-hunt game every day. The message is clear: Go for the pleasure—no matter what the cost.

The second half of the song hints a little about what the cost might be. Fox sings:

"Quick as a flash/you disappeared into the night... Now I'm alone and you're with someone else."

The song about easy sex is that in the end it leaves us worse off than before. We feel more alone, more empty,

cheaper. Instead of pleasure, there is lasting pain. We might hide it behind a wall of toughness. But inside, we feel more and more empty, more and more cut off from other people and the real love they can give.

This is not to mention the danger of diseases such as AIDS, syphilis, gonorrhea, and herpes.

In contrast, "Let's Wait Awhile," by Jackson, recognizes that sex and love are not the same thing. The two people see that they need to build their communication and trust. In any relationship these take time.

They see that once they have sex there is no going back, that it makes sense to "wait awhile before it's too late." Real love is the kind of love that can wait until the first promises of love have been met and grown into a strong and sturdy relationship that will only grow stronger through the tough times.

(Your comments always are welcome. Please address them to: Charlie Martin, 1250 S. Rutherford Ave., Evansville, Ind. 47714.)

## National music festival

An opportunity to work with youth from around the nation in presenting a new musical is scheduled for June 13-21 at the Shrine of Our Lady of the Snows in Belleville, Ill. During that week, the Youth Sing Fraise program will rehearse and perform a new musical, "The Prodigal," by Rory Cooney with lyrics by Jody Servey. The musical is based on the parable of the

Prodigal Son in the Gospel of Luke. The Youth Sing Fraise program brings together youth active in music who want to use their talent in service to the church. The cost of the week is \$105 and financial aid is available. The application deadline is April 30. Those interested should contact Charlie Gardner at the Office of Worship, 517-253-1428, as soon as possible.

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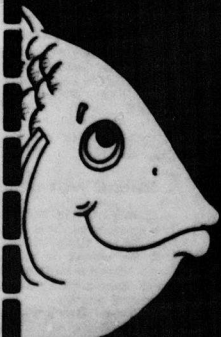
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## Book review

# Look at liberation theology

*Will It Liberate?*, by Michael Novak. Paulist Press (New York-Mahwah, N.J., 1986). 311 pp., \$14.95.

Reviewed by Fr. Robert Kress

This book's subtitle, "Questions about Liberation Theology," adequately describes its contents. Each of the queries Novak poses evokes answers that add to his persuasive display of the general inadequacy of so-called Latin American liberation theology.

Its particular shortcomings, he reveals, range from Uto-

opian fantasies about a new order or new men through the naive view of the overly centralized state in this new order, a state that would be as fascist and totalitarian as the right-wing ones so bitterly lamented by liberation theology advocates themselves, to its uncritical Marxist ideological hostility toward what it asserts to be capitalism.

The questions draw attention to the theology's lack of a theory of wealth creation, its disdain for manual labor and monetary commerce, its misunderstanding of private property and ownership and the role they play in free and democratic societies, and its hostility to "the ethos of the West."

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For example, if you're single and your Adjusted Gross Income is less than \$25,000, you can still deduct all of your IRA contribution. If you earn up to \$35,000, you can deduct part of it.

Or if you're married, filing jointly and your Adjusted Gross Income is less than \$40,000, you can deduct your entire IRA contribution. And if you earn up to \$50,000, you can deduct part of it.

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Forget the rumors and get straight to the facts about IRAs and the new tax law. Talk to one of Indiana's best-trained bankers at your nearest Financial Services Center. Or call the Indiana National IRA Information Line, 317 268-6707.

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As the questioning goes on advocates of the theology show themselves to prefer a Marxism that exists in books and among intellectuals. They are ominously silent about Marxism as it exists in the real world for there it is found only in Marxist-Leninist-Stalinist states.

Novak's depiction of liberation theology has some easily visible omissions, unfortunately.

Whether he is simply too polite or whether he is shrewdly strategic or whether he just did not notice, he has not sufficiently emphasized the envy and resentment of the theology's advocates of their successful and powerful neighbors to the North.

Power, after all, is what the theology is all about and the element in which it is primarily interested. Nor has he called adequate attention to the Marxist chic of the theology's leftist clericalism.

Despite the complexities of liberation theology this book is clear, orderly and easy to read. After absorbing its message one can only hope that impoverished Latin Americans are not looking to the theology for their release from misery.

I must applaud Novak's civility. He is certainly more affable, courteous and even-tempered in his dealings with proponents of the theology than they are with him and their arch-enemy, the United States.

Ah, yes... the answer to the question the title poses... No, it won't liberate.

(Father Kress is head of the department of theological and religious studies of the University of San Diego and author of articles on a variety of theological topics.)

## Rest in peace

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† DILLER, Carroe, 90, St. Catherine of Siena, Indianapolis, Mar. 7. Sister of Mrs. Edward Poes and Mrs. George Benzen.

† DOUGLAS, Bridget G., 82, St. Anthony of Padua, Clarksville, Feb. 21. Sister of Rebecca Waller, Agnes Dant, Rita Muehler, and Nicholas, Thomas, Augustine and Charles Grannan.

† HARGETY, John William, 55, St. Philip Neri, Indianapolis, Mar. 8. Father of John D.; son of Flavia and Genevieve; brother of Mary Ann Shilens, Jean Manley and Charles.

† HALE, Anita Rose Darnell, 56, St. Michael, Charlestown, Feb. 23. Wife of Herb; mother of Dana and Michael; stepmother of Sandra Hagen, Mary Dally and Becky Cammack; daughter of Mr. and Mrs. Joe Vittitov, Sr.; sister of Joe Vittitov, Jr. and Betty Perry; grandmother of eight.

† HALLER, Michael N., 55, St. Anthony of Padua, Clarksville, Mar. 1. Father of Ruth Whiteside, Betty Lamp and Brother Lawrence; brother of James Hally, Gene Hall and Mary Hall; grandfather of nine; great-grandfather of 19; great-great-grandfather of 13.

† HENNES, Robert F., 64, St. Simon, Indianapolis, Feb. 28. Husband of Mary; father of Diane Marie, Stephen A., Puffy, and Shirley Wright; grandfather of one; brother of seven.

† MAUNE, Frank A., 75, St. Joseph, St. Louis, Mar. 8. Husband of Mary; father of Jerry and James; grandfather of four; brother of Margaret and Rose Hong and Phyllis Rose.

† MCKENNA, Helen M., 88, 75, St. Jude, Indianapolis, Mar. 8. Wife of Joseph A.; daughter of Jacqueline Dieberson; step-grandmother of four.

† MERRITT, Edith "Lee", 77, Our Lady of Greenwood, Mar. 8. Husband of Margaret Leota Black; father of Joyce Lynn Black, Debra Rosemary, Edith L., Jr. and Robert G.; brother of Fred; grandmother of 10; great-grandmother of six.

† NEVILL, Frank J., 85, Sacred Heart, Indianapolis, Mar. 14. Husband of Judith; father of Robert and Thomas; grandfather of two; great-grandfather of one.

† NERAN, Elmer B., 74, St. Gabriel, Carmel, Mar. 13. Mother of Jack Krepp and John L.

Bunendahl, stepmother of Joanne Krepp and Betty Klingman; grandmother of eight; great-grandmother of six; step-grandmother of six; aunt of three.

† RENN, Barbara, 49, Holy Spirit, Indianapolis, Mar. 10. Wife of Larry; mother of Larry, Jeff and Lori Wilson; sister of William Sibbing; daughter of Eva and Adrian Sibbing.

† SCHINDLER, Clyde, 86, St. Anthony of Padua, Clarksville, Feb. 17. Father of Jack and Norbert; brother of Isabelle Edelman; grandfather of five.

† SCHMITT, Helen, 84, St. Mary, New Albany, Mar. 8. Mother of five; grandmother of 19; great-grandmother of five.

† SERGI, Theresa, 92, St. Bernadette, Indianapolis, Mar. 7. Mother of Maria Lorenzano, Francis, Rocco, Dominic, Joseph I. and Michael; grandmother of 28; great-grandmother of 20.

† TIERALL, Hilary, 75, St. James the Greater, Indianapolis, Mar. 6. Husband of Marie Wehrick; father of Donald E.

† TROIANAKIS, Virginia Mae, 82, St. Paul the Apostle, Greencastle, Mar. 13. Mother of Michael, Mary Huntington, Irene Brant, Josephine Meredith and Helen Flint; grandmother of 22; great-grandmother of 13.

† WENZELER, Catherine, 74, St. Mary, New Albany, Mar. 1. Wife of Lewis; mother of Robert, Patricia Ann and Catherine Ann; sister of five.

† WINGON, Lawrence A., 91, St. Augustine, Jeffersonville, Mar. 9.

† TYLER, Rosemary A., 73, Holy Name, Beech Grove, Feb. 21. Mother of Rita M. Kuartern, Raymond R., Carl J., Michael L. and Charles R.

## Sr. Irma Clare Irwin dies

ST. MARY OF THE WOODS—Provident Sister Irma Clare Irwin died here March 7 at the age of 92. She received the Mass of Christian Burial on March 11 in St. Joseph Chapel and was buried in the chapel cemetery.

The former Mary Irwin was born in the District of Columbia. She entered the congregation of the Sisters of Providence in 1900 and professed final vows in 1920. Sister Irma Clare served as a teacher in California, Illinois, Indiana and Massachusetts. Her Indianapolis archdiocesan assignments included Our Lady of Providence High School in Clarksville and St. Agnes Academy in Indianapolis.

Sister Irma Clare is survived by two sisters, Theresa Higgins and Rose McKiernan, both of Chicago, and several nieces and nephews.



# Catholic candidates: one announced, more maybes

by Lis Scherishak

WASHINGTON (NC)—So far, the roster of Catholics running for president in 1988 as either Republicans or Democrats remains notably short—consisting solely of former Arizona Gov. Bruce Babbitt.

He announced his Democratic candidacy March 10 in New Hampshire, the traditional early primary state.

But come 1988, Babbitt is hardly likely to be the lone Catholic any longer.

Sen. Joseph Biden, D-Del., chairman of the Senate Judiciary Committee, has also been pondering the possibility of running and, in Washington, anyway, is generally considered a fairly likely candidate.

Meanwhile, though New York Gov. Mario Cuomo has withdrawn his name from consideration, he is still regarded as a possibility who might be drafted for the Democratic nomination should other hopefuls falter.

Another well-known Catholic Democrat, Sen. Edward Kennedy of Massachusetts, also has taken his name out of contention as a possible 1988 presidential candidate.

Republican Pat Buchanan, another Catholic and a staunch conservative, also has opted out of the race.

But former Secretary of State Alexander Haig has lately been slumping through a wintry New Hampshire, apparently as part of efforts to evaluate whether to seek the 1988 Republican bid.

And Republican Paul Laxalt, the former Nevada senator, a Catholic and a close friend of President Reagan, says he is leaning toward formal establishment of a committee to gauge his chances of success as a presidential candidate. His announcement, provided the news media March 13, said that he has "a very deep obligation to keeping this Reagan revolution moving forward."

According to Catholic social justice sources, both Biden, on the national level, and Babbitt, on the state level, have generally good records on the "Catholic" issues of concern for the poor, workers and the economically disadvantaged, minorities, children, and other such groups.

But, while not likely to be described as pro-abortion, both have also been criticized for some of their positions on the abortion issue.

Babbitt, a graduate of the University of Notre Dame, in his announcement speech, proposed:

- Having states take over education while the federal government takes over total responsibility for Medicaid, the health program for the poor.
  - Extending Medicaid coverage to all poor children.
  - Tying the full amount of Social Security benefits of the upper-income retired.
  - Halting development of space-based "Star Wars"-type weapons.
  - Establishing vouchers for day care.
  - Ending support for the Contras.
  - Negotiating a comprehensive nuclear test ban treaty.
- "He's a strange guy, but he leads with some of the same things we've been saying all along," said one Catholic social justice activist. Babbitt wants to target farm assistance "and eliminate subsidies for big farms—we've been saying that for

years," said the source, who did not want to be identified for fear such comments would be perceived as an organizational endorsement of Babbitt.

An Arizona Catholic leader described Babbitt as a man who did a good job with the state legislature and in dealing with politicians from both parties.

"Basically, I think he's been a good governor," said Father Edward J. Ryle, executive director of the Arizona Catholic Conference. Babbitt "was very helpful" in getting the basic welfare allotment increased and in obtaining state health care coverage for poor children under age 6, the priest said.

Babbitt, who also has been Arizona attorney general, drew church criticism for voting legislation for parental consent for abortions on minor girls, a gubernatorial decision apparently made on the grounds that the proposal was unconstitutional, Father Ryle added. But, he noted, Babbitt later signed legislation demanding parental notification of abortions on teen-agers.

Biden, in his 14 years in the Senate, has won generally favorable ratings from Congress-watchers, including Network, the Catholic social justice lobby, and the Ad Hoc Committee in Defense of Life, a right-to-life group, though other abortion opponents have given him less favorable ratings.

"He's generally pretty good" on the "Catholic" issues, one source said. "He's not usually on the target list of people we have to work hard on" regarding social justice.

In early 1985, Network gave him a 16-3 record on 19 votes of particular concern.

Since 1972, Biden "has been 'available' for the incredible total—count 'em—of 74 abortion votes to date," the Ad Hoc Committee in Defense of Life noted in late 1985. "Biden's score: 58 anti-abortion, only eight pro-abortion, 12 'absent'—and/or not voting—and two 'uncertain'.... How is Joe going to explain that record?" to abortion-busting Democrats? the committee asked. "Biden either runs on his record, or he can forget about running," the committee said.

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# Surrogacy: web of ethical, social, legal questions

by Julie Asher  
Part 1 in a two-part series

**WASHINGTON (MC)**—Advocates of surrogate motherhood as the solution to child-bearing for an infertile couple like to point out that the practice dates back to Abraham and the Old Testament.

When his wife, Sarah, was unable to bear him a child, she sent Abraham to her slave girl Hagar. Hagar conceived and gave birth to a son who was named Ishmael. (Gen 16:1-18)

Harriet Blashfield, director and founder of Infertility Associates in Bethesda, Md., said in a telephone interview that "surrogate parenting has always been around, since the Old Testament. The difference today is... science has provided us with artificial insemination for surrogacy as we know it."

But today the practice of surrogacy, now given renewed attention by a legal battle in New Jersey pitting Marybeth Whitehead against William and Elizabeth Stern over "Baby M," has been shown to create a tangled web of ethical, social and legal questions.

Most involved in the argument understand the pain and need of an infertile couple, but on the ethical front are Catholic theologians and others who say the use of a third party violates the marital bond and takes conception out of the context of marriage and the relationship a couple has with God in creating a child.

A new Vatican document on modern techniques of procreation, issued March 16, said surrogate motherhood "represents an objective failure to meet the obligations of maternal love, of conjugal fidelity and of responsible motherhood."

In surrogacy, an infertile woman and her husband contract with another woman to be artificially inseminated with the sperm of the husband and carry and bear the child, then give up the child for adoption by the infertile couple. In many cases surrogate mothers provide the service for pay.

"This technology is not new reproductive technology.... It's the technology of the turkey baster," said Barbara Katz Rothman, a sociologist at Barnard College and the City University of New York and author of "The Tentative Pregnancy."



Mary Beth Whitehead

"What is very new is the marketing, bringing in genetic material from outside the family. What we're saying is that genetic material is everything."

But it is her view that women feel driven to surrogacy as an alternative because of "baby hunger," the intense desire for children, and an adoption system that "is in shambles.... It's very difficult for people to adopt."

In 1968 Pope Paul VI condemned artificial insemination because it involves separation from conjugal intimacy and from the marital relationship.

More recently, Pope John Paul II has urged couples who suffer sterility to find compensation in adoption or "directing themselves to others' children."

And the new Vatican document, issued by the Congregation for the Doctrine of the Faith, said surrogacy "undermines dignity and the right of the child to be conceived, carried in the womb, brought into the world and brought up by his own parents. It sets up, to the detriment of families, a division between the physical, psychological and

moral elements which constitute these families."

Sister Corinne Bayley, vice president of bioethics for the St. Joseph Health Care System in Orange, Calif., said in a telephone interview she thinks surrogacy is "a terrible idea. Just the fact there is so much controversy about 'Baby M' gives us clues that we are messing with something we shouldn't be messing with."

"There is something terribly wrong with having a child for the express purpose of giving it away. It's different than giving a child up for adoption," she added.

The theory that surrogacy could lead to a class of breeder women is "very likely because of the way we regard poor women, especially in the Third World. It's the slippery slope argument. Once you take a step in that direction there is the danger of taking the next one."

In the "Baby M" case, few observers have not pointed out the economic disparities between Mrs. Whitehead, 29, a high school dropout who married at 16 and is the wife of a garbage collector, and Mrs. Stern, a 41-year-old professor of pediatrics whose husband is a biochemist.

Joseph Father John R. Connery, a consultant in medical ethics at St. Francis Hospital in Evanston, Ill., gave a moral assessment of the practice in an article last March for

Health Progress, the magazine of the St. Louis-based Catholic Health Association.

"Surrogate motherhood does too much harm to the meaning of motherhood and procreation to be acceptable," he wrote.

He said proponents of the practice focus on its benefits to the children couple but pay little attention to the impact on the child.

"The tie between procreation and the child's human development is severed completely for the parents," he added. "Stem procreation is reduced to nothing more than the transmission of biological life.... The child owes existence to the physician's intervention rather than to the spouses' mutual love."

Last September, as a member of the American Fertility Society's Ethics Committee, Joseph Father Richard McCormick of the University of Notre Dame issued a dissent from the panel's report and called the use of a surrogate woman in human reproduction "ethically inappropriate."

The committee said it has serious ethical reservations but had no reason to recommend legal prohibition. Such use of "third parties" seems "violative of the marriage covenant wherein exclusive, non-transferable inalienable rights to each other's person and generative acts are exchanged," Father McCormick said in the dissent.

(Next: Surrogacy's legal vacuum.)

AT

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