

The CRITERION

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Indianapolis, Indiana



Pope and bishops discuss U.S. trip

They set the stage for a later meeting on issues that divide U.S. Catholics



VATICAN DINNER—American cardinals flank Pope John Paul II prior to a meal in a Vatican dining room. With the pope are (from left) Cardinals John O'Connor of New York, John Krol of Philadelphia, Joseph Bernardin of Chicago and Bernard Law of Boston. U.S. bishops were at the Vatican to plan for the September visit of the pope to the United States. (NC photo from UPI-Reuters)

by Agostino Bone

VATICAN CITY (NC)—The September papal visit to the United States will not be a fingerprinting exercise at specific deficiencies of the U.S. church, according to a delegation of cardinals and bishops visiting the Vatican March 18-21 to plan the trip.

The delegation also set the stage for a major meeting in late 1988 between U.S. church officials, Pope John Paul II and high-level Vatican authorities to discuss substantive issues that divide U.S. Catholics and that have caused tensions between the U.S. church and the Vatican.

The meetings were to inform the pope "on the situation of the church in the U.S. as it pertains to the pastoral visit," said a Vatican press release March 21 after the meetings ended.

The purpose was to provide "good background" for the pope so that he will "be able to have dialogue and be able also to tailor his own talks, his own statements" to the U.S. reality, said Archbishop John May of St. Louis, president of the National Conference of Catholic Bishops, at the end of the meetings.

"I don't look forward to any specific fingerprinting at any one of the special abuses" such as dissent by some U.S. Catholics on church teachings regarding birth control, divorce and *in vitro* fertilization, said Cardinal John Krol of Philadelphia.

The bishops "do not expect the Holy Father to come and say there are 'X' things wrong with the church in your country and here's what you've got to do to set them right. It doesn't work that way," said Archbishop Daniel Pilarczyk of Cincinnati, NCCB vice president.

The pope also was informed that there might be anti-papal demonstrations during

the trip but "this was not a major point discussed," said Cardinal Joseph Bernardin of Chicago. "We do not see this as a major problem," he added.

The pope is used to protest demonstrations from trips to other countries, said Cardinal Bernardin.

Cardinals Bernardin and Krol and Archbishops May and Pilarczyk were part of the 20-member delegation. They spoke for the delegation at a press conference.

The meetings were held with the pope and high-ranking Vatican officials. They included Cardinal Agostino Casaroli, papal secretary of state and the official primarily responsible for handling relations with national hierarchies, and Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith.

U.S. delegation members said the meeting was limited to the papal trip and did not involve specific issues that divide U.S. Catholics or have caused tensions between U.S. and Vatican officials such as disciplinary actions against Archbishop Raymond Hanthausen of Seattle and moral theologian Father Charles Curran.

"This was not that kind of meeting," said Cardinal Bernardin. The delegation did not propose specific plans "to deal with tensions that exist," said Archbishop Pilarczyk. "It was not our purpose in coming to present the Holy See with an objective plan of action," he added.

(See POPE, BISHOPS, page 19)

How our schools teach moral values about sex

by John F. Fink
Second in a two-part series

"Catholic schools are expected to provide moral guidance in the matter of sex education," said Frank X. Savage, executive director of Catholic education for the Archdiocese of Indianapolis. "People would have a legitimate complaint if we weren't doing so."

A survey of Catholic school principals March 11 showed that most of them are well aware of these expectations. Sex education is being given to children in Catholic schools and it does emphasize moral values.

In the elementary schools sex education is usually part of the regular religion classes. Some of the schools use the religion texts for the lower grades and the archdiocese's "Growing Up Sexual" program in grades seven or eight.

Various texts are available, but the most popular are those published by Benziger, either the "Becoming a Person" series or the one published more recently, the "Family Life Program."

Sex education is part of religion classes in the archdiocesan Catholic high schools, too. However, there are no good textbooks for high school students and the quality of sex education is heavily dependent upon the expertise of the teachers.

In the high schools the students also receive sex education in health and science classes.

In the Benziger Family Life Program, Christian sexuality is one of five subject matters covered throughout the elementary years, from grades 1 through 8. The other subjects are family living, personal growth, respect for life and social living.

Sexuality is taught gradually, beginning in first grade when the children learn about relationships within the family. In second grade, they learn about the sacrament of marriage and that babies are born of loving parents. Reproduction is introduced in grade three when the children learn how it takes place in plants and animals. In the fourth grade they are helped to deepen their respect for the human body in all of its functions. Throughout this time it is emphasized that all this is God's plan.

The biology of reproduction, and what happens to the body during puberty, is taught in the fifth grade. This is also the first time that sexual intercourse is mentioned. Here is an excerpt from the pupils' textbook to show the approach used in this series:

"God has given parents a special, private expression of love, or of being close. It is all their own. It is reserved to married people to be their way of showing their love and to help God bring new persons into the world. This loving act is called sexual intercourse. During this special closeness and embrace, the father places his penis in the mother's vagina and sends millions of sperm cells into her body. If it is God's will, a sperm cell will meet an egg cell and a new baby will begin. This process is called procreation. Mothers and fathers share with God the wonderful and beautiful task of giving life to a person who will live with him for all eternity."

(See HOW OUR SCHOOLS, page 19)

Encyclical on Mary

Just before this issue went to press on Wednesday, the Vatican released a 110-page encyclical on Mary. We will report on this new encyclical next week.

National director keynotes Catholic Charities awards dinner

by Margaret Nelson

Father Thomas Harvey, national executive director of Catholic Charities, was the keynote speaker at the March 19 Catholic Charities awards dinner at the Catholic Center.

Fifteen persons were honored for their contributions to the archdiocesan organization as board or staff members and as volunteers.

In his remarks, Father Harvey said that society tends to want to force things into categories. But he pointed out that the experiences of some people do not always fit into the categories of the policy makers, so these people need the help of others.

He gave an example of an inner-city parish he served in Pittsburgh where the 5th grade class was planning the liturgy. The

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Father Thomas Harvey

THE CRITERION

Serving the Archdiocese of Indianapolis

from the editor

How U.S. Catholics are reshaping the church

by John F. Fink

(Continued from last week)

"The American Catholic people are an extraordinary bunch. By virtue of being American, they have reshaped the Catholic Church; by virtue of being Catholic, they have reshaped American society."

This is the opening paragraph of the last chapter in George Gallup's new book "The American Catholic People—Their Beliefs, Practices and Values" (Doubleday & Co., Garden City, N.Y., \$15.95) and it sums up what the Gallup Poll has learned about American Catholics through decades of surveys.

U.S. Catholics have taken a "very American approach," Gallup says, by practicing what has sometimes been called a "pick-and-choose" brand of religion.

This has given the bishops two basic choices: either attempt to discipline dissenters, which would entail effectively taking action against perhaps four out of five Catholics in this country who dissent on at least one major issue, or accept dissent as the cost of continued acceptance as members of the Catholic family.

Gallup says that the bishops have, "on a practical level," adopted the second alternative and that that is now "a model that is irrevocably cast" because, "as the pre-Vatican II generation of American Catholics dies off and is replaced by the post-Vatican II generation, the pressure for liberalization within the church is quite likely to increase."

The following seem to be the major characteristics of U.S. Catholics as determined by the Gallup Poll:

• "Stability and growth are the earmarks of Catholic

religious life today." Church attendance has been stable for a decade. Fifty-three percent attend weekly and 71 percent at least twice a month. More Catholics are taking part in Bible reading, meditation, confession, prayer meetings, saying the rosary, and participating in church organizations and social functions than used to do so.

• Better-educated Catholics "are the cutting edge of the church, more involved in the church and more satisfied by their involvement." College-educated Catholics are more likely to attend Mass weekly and to be involved in other religious practices (except for saying the rosary) than those with less education.

• "Catholic women want much more from their church, but they have not given up their belief that it is still their church." There is great dissatisfaction with the role of women in the church, but women are still more involved in it than men.

• Catholics have grown more liberal on such issues as nuclear arms and military spending, government spending on social issues, and women's issues. "On these issues and many others, Catholics are more liberal than the general population and are clearly in the liberal camp."

• Despite their own positions on the issues, Catholics overwhelmingly disapprove of the bishops' involvement in political and public-policy issues. "Catholics firmly reject any church action that smacks of partisan politics or any form of political manipulation."

• An astonishing 88 percent approved of the job their priests were doing; only nine percent disapproved.

• The church received one of its highest ratings for its treatment of the role of lay people in the church. While Catholic lay persons clearly want even more responsibility, the high level of support for the church's handling of the issue so far suggests that they understand that lay participation is an evolving process.

• Regional differences are pronounced. "Our findings show a vital, happy church in the midwest. The picture is only slightly less rosy in the west. The south ranks high in religious practice but lags in approval rating... but the region that emerges as a real problem area is the east." The east has lower Mass attendance and the church there received low ratings for meeting Catholics' needs.

• "Our findings clearly suggest that areas that have wholeheartedly endorsed post-Vatican II renewal have a happier, more active church—even when measured in terms of traditional religious practice—than those which were slower to implement the Second Vatican Council."

• Catholics are not evangelizers. "Again and again we see a reluctance to evangelize on the part of Catholics." Only 12 percent of Catholics said a person trying to follow Jesus should tell other people about Jesus and only three percent tried to evangelize others in the past 30 days.

• Catholics lag behind everyone in financial support of the church. "The concept of tithing has never caught on among Catholics." Only eight percent of Catholics give 10 percent or more of their income to the church; 61 percent give less than five percent.

• When it comes to sex, church leaders are preaching to an audience that is simply not paying any attention. This issue was covered in last week's column, but let me quote Gallup's conclusion: "The church needs a new strategy. Young Catholics will not listen to a church that tells them not to have sex, but they will listen to a church that tells them that empty sex with a succession of partners is unfulfilling and demeaning, married couples will not listen to a church that tells them not to practice birth control, but they will listen to a church that emphasizes responsible parenthood and the need for loving, faithful relationships."

There is much more data to be mined from the 288 pages in this book. Whether we like what is found there or not, it is data that our leaders should understand.



Archbishop O'Meara's Schedule

Week of March 29

MONDAY, Mar. 30 — Archdiocesan Annual Appeal Regional Rally, Connorsville Inn, Connorsville, 7:30 p.m.

TUESDAY, Mar. 31 — Sacrament of Confirmation will be administered at St. Michael Parish, Brookville, for the parishes of St. Michael, Holy Guardian Angel, Cedar Grove, St. Mary-of-the-Rock, St. Mary-of-the-Rock, St. Cecilia, Oak Forest, Eucharistic Liturgy at 7:30 p.m.

WEDNESDAY, Apr. 1 — Sacrament of Confirmation will be administered at St. Louis Parish, Batesville, for the parishes of St. Louis, St. Charles, Milan, St. John, Osgood, St. Magdalen, New Marion, Eucharistic Liturgy at 7:30 p.m.

THURSDAY, Apr. 2 — 20th annual Indianapolis area St. Meinrad Alumni Dinner, at Magr. Downey Council #888, Knights of Columbus, Indianapolis, 6 p.m.

FRIDAY, Apr. 3 — Gala Theatre Dinner, Providence High School, Clarksville, 6:15 p.m.

Three more AAA regional rallies are held

by Jim Jochimish and Cynthia Schultz

In three locations around the archdiocese last week, Archbishop Edward T. O'Meara repeated the same theme—unity—as he helped prepare leaders for the launching of the 1987 Archdiocesan Annual Appeal (AAA).

Last year's appeal, the 1987 drive is built on the theme "Let's do together what we cannot do alone."

As Archbishop O'Meara put it on Wednesday, March 18, at an AAA rally for the four Indianapolis deaneries, "We are not pursuing our pilgrim journey as loners. We belong to each other. Our church is a faith community where we are related not only to the Father, but we are related to each other."

The message was the same at rallies on Thursday, March 19 in the New Albany Deanery and Friday, March 20 in the Terre Haute Deanery. The rallies were being organized for campaign workers in each deanery to kick off this year's campaign. Commitment Sunday is May 3.

When proceeds from this year's AAA are divided up, educational programs in the archdiocese will receive one of the largest shares, 18 percent of the total raised. The only area to receive more funding is parish ministry, which includes assistance to the needy parishes and retreats to parishes.

During the rally for the four Indianapolis deaneries, Archbishop O'Meara spoke of the emphasis on education. Held at the Catholic Center, the rally included AAA chairpersons and auditors from parishes in all four deaneries.

"I truly believe in Catholic education at the elementary, high school and even college levels," Archbishop O'Meara told the workers at the rally. "I believe also in total Catholic education." Total Catholic education means educational programs geared to people of all ages.

In the Indianapolis deaneries, the archbishop said, the largest educational effort in terms of finances involves the operation of four archdiocesan high schools. Each Indianapolis deanery takes responsibility for its high school. "That is a Herculean effort," Archbishop O'Meara told the volunteers, "but what a contribution to the Indianapolis area."

Schools based in other deaneries include Shawe Memorial High School, Madison, and Our Lady of Providence, Clarksville. These six archdiocesan high schools are funded in part by AAA and in part by parish assessments.

Archbishop O'Meara sees the Catholic school system as an alternative to public education, not in competition with it. "If we get into competition with public schools, we have to lose," he said.

Bob and Shirley Velt of St. Christopher Parish, Speedway, have put their three sons through St. Christopher's School and Cardinal Ritter High School. They serve as audi-

tors for St. Christopher's parish AAA drive and Shirley is parish secretary.

Shirley Velt said St. Christopher's education programs "hit every element from womb to tomb. And that makes us a family." She recognizes some of the problems, but despite those she said, "I still believe the Catholic school system is far ahead of the public school system."

In addition to the high schools, the educational allotment also supports the Office of Catholic Education (OCE), religious education centers in deaneries outside of Indianapolis, Catholic University in Washington, D.C. and the archdiocesan archives.

OCE serves all 158 parishes and missions in the archdiocese. The religious education centers serve parishes within their deaneries, and help fill a void in deaneries without high schools.

One of those religious education centers serves the Terre Haute Deanery. Father Joseph Kern, pastor of St. Joseph Parish in (See AAA, page 3)

Bishops' Overseas Appeal

My dear Family in Christ:

During this Lent of 1987 our poverty-stricken brothers and sisters throughout the world will have less health care, food, and agricultural development assistance than ever before. Your active concern and generous contributions can help fill some of the gaps and remind members of our human family that they are not alone. As Pope John Paul II said while here in our country, "We cannot stand idly by when thousands of human beings are dying of hunger, nor can we remain indifferent when the rights of human beings are trampled upon."

This Sunday we shall hold a collection for the United States Bishops' Overseas Appeal benefiting Catholic Relief Services and Migration and Refugee Services. Catholic Relief Services, the overseas relief and development agency of the American Catholic community, has been operating for over 40 years with projects in 60 countries benefiting more than 14 million people.

Your response to the United States Bishops' Appeal will enable Catholic Relief Services to take the lead in meeting the needs of victims of famine, earthquakes, and other disasters. Also your contributions will help the Migration and Refugee Services care for and help resettle thousands of refugees.

Let us all be mindful in our prayers of the destitute here and abroad and, as we pray, bring home to ourselves that we are indeed family. Further, let us minister to those who need us by giving of ourselves and of what we have as we share the Lord's blessings.

Sincerely yours in Our Lord,

+ Edward T. O'Meara
Bishop of Indianapolis



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THE CRITERION

P.O. BOX 1717

INDIANAPOLIS, IN 46208

OFFICIAL APPOINTMENT

Effective March 27, 1987

REV. RICHARD HENDEL, O.S.B., appointed administrator of St. Isidore Parish, Perry County.

The above appointment is from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.

Archdiocesan Catholic Charities

St. Elizabeth's Home introduces PACT

by Bernadette A. Nelson

St. Elizabeth's Home, a leader in providing services to young women experiencing problem pregnancies, has been known primarily for providing maternity counseling and child placement services. However, over the years, the number of young women electing to parent their infants has increased dramatically. Nationally, 85 percent of the young mothers choose to parent their children.

Many of the young women who make the decision to parent do so without foresight or realistic planning for the future. Because of the demands of parenting, young mothers may be at risk for insufficient education, unemployment, welfare dependency, poverty level living, additional early pregnancies, and abuse/neglect of their children. Recognizing this "at risk" and under-

served client population, St. Elizabeth's Home has expanded its scope of services and is proud to introduce the PACT program.

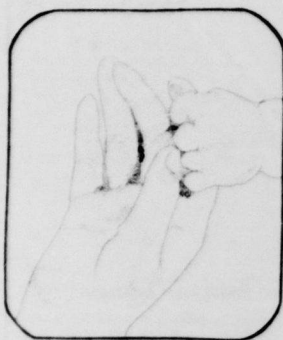
PACT is designed to help the young mothers progress toward self-sufficiency and responsible parenting. Historically, most services available to young mothers have been fragmented and scattered over many delivery sites. To ameliorate this obstacle, PACT is offering an integrated and comprehensive program to provide a wide range of services within a single delivery system. The PACT program provides the following services:

- A. Counseling
- B. Parenting Instruction
- C. Life Skills Training
- D. Education/Vocational Planning
- E. Pre-natal health care (if covered by insurance)
- F. Residential Placement (pending)

PACT anticipates offering a residential placement for mothers and their infants in the near future. Initially, this placement will be offered to young mothers and their infants who are wards of the court. This placement will serve as a transitional living period prior to the young woman's emancipation. PACT's intent is to motivate young mothers to use these services as part of an integrated plan for independent living.

The PACT program has become a reality through a grant from the Hulman Charitable Trust. Since beginning operation in the summer of 1985, PACT has provided services to approximately 30 young women ranging in age from 15 to 25. Services are available to any pregnant or parenting young woman regardless of age, race, religion, marital or economic status. Young mothers considered appropriate candidates for services are those who are dedicated to the goals of self-sufficiency and responsible parenting, and who have the potential to achieve these goals.

If you would like more information about PACT, please call 317-787-3412.



Consultant gives ways to prevent suicide

by Margaret Nelson

Chris Carr, adolescent community consultant at St. Vincent Street Center, advises that parents and educators listen carefully when a young person talks about consulting suicide.

Carr warns that this may be the last call for help. Adults often react by taking it lightly or saying, "He's just trying to get attention." It is true that the person is trying to get attention. But by these reactions, the adult is giving the message, "Even if you talk about it to me, I don't care enough to intervene." In actuality, the adult may just be afraid or uncertain of how to talk about suicide.

Carr worked with students at Chatham High School when a fellow student was shot and killed while on his newspaper route. Most of his time is spent educating people about drug and alcohol addiction. He has presented programs at Marian College and for Catholic Youth Organization coaches and athletes. As part of the interview he provides for teachers in several school districts in Marion and Hamilton counties, he explains what to look for to identify potential suicidal behavior.

Carr explained that most people have thought of suicide, but few make plans to do it. Those who do plan it believe this is the only choice they have, given their particular circumstances.

Acknowledging the many social pressures on adolescents, Carr said the most prevalent causes are drug and alcohol dependency, loss of parent or close friend through death or divorce, and feelings of

failure, guilt or depression. He does think the incidence is much greater among drug and alcohol abusers, because they are already "taking themselves out of society."

Among warning signs Carr mentioned are the verbal, the saying, "Life is not worth living any more," or "I might just as well be dead." If discussions of the future become short term or ambiguous, in contrast to normal indication, this could also be a warning. Behavioral clues would include giving away very special personal items and isolation from family and friends. And situations, no matter how minor they may seem from an adult perspective, can be overwhelming to a youth—but especially not getting a summer job or acceptance from a certain school he is determined to attend.

When educators or parents become aware of the message, they should not disregard them or put them off, Carr says. It is important that a caring, trusted person should first ask if the youth has made a suicide plan. Depending on the answer—if there are detailed plans and the extent of the details—the risk factor can be determined. Then the intervener should find out how much the adolescent wants to do, and how much he or she wants to live. (The latter helps the student focus on reasons for living).

Further questioning would reveal how often and how long these thoughts occur to the adolescent. Evidence of loss of control of the impulse demands a referral for psychiatric evaluation. The counselor must become the support system or lifeline temporarily if it is determined that there is no other person or thing to stop the youth from the action. It can be a sign of hope for the adoles-

cent to sign a "contract" with the counselor.

To determine the risk, it is important to find out if the adolescent has ever attempted suicide before. Those with a history of suicidal behavior require ongoing therapy.

Most important for someone contemplating suicide, explains Carr, is for them to have an adult or peer who is able to listen. The child needs someone to say, "I love you," "I care about you," and "You are an important person to me."

Carr refers to "The Trauma of Adolescent Suicide," by Richard A. Deming, in exploring myths about suicide. Among them are that certain types of people are suicidal, that suicidal people are completely intent on dying, that all suicide victims are mentally ill or psychotic, or that suicide usually happens without warning.

Suicide is the second leading cause of death among U.S. adolescents, averaging 10 a day. In discussing the recent "copy cat" suicides, Carr thinks the isolated or alienated student looks at all the attention everyone is giving the suicide victims and thinks that would be pleasant, not fully realizing the finality of death. But most witnesses recall the unusual peaceful air of suicide victims shortly before their deaths, like "the calm before the storm," he observed.

Chris Carr stresses that parents and educators must "never take lightly a mention of suicide by an adolescent." He said it is OK to ask a child, "Have you ever thought of suicide?" even with the fear the answer will be "Yes." Honest and open communication can lead to solutions.

Death cannot.

Fr. Harvey's dinner talk

(Continued from page 1)

priest, upon hearing that the students had selected the Prodigal Son theme, planned a dramatic homily making the analogy of the father to God. But the students thought the father in the story was the "bad guy," adding that the son would not have left home if the father was any good. The priest found that 40 of the 45 students in the class agreed. He could not understand this until the actual mortal warbler did come research and found that 40 of the students were from single-parent families headed by a woman.

Father Harvey said that 25 percent of our nation's children live in poverty, and that the majority of these are in families where a woman is the head of the household. He observed, "Women are bearing the brunt of poverty in this nation."

The director pointed to times of transition as those times when we question who we are and to what we are destined. He said that the organization should have a deeper mission than to take care of the immediate needs—that it must work to create a world of greater freedom, hope and opportunity.

Even today's parishes cannot fit into the old categories, Father said. Because of these times of mobility, parishes must give a sense of belonging—a family—even to people who are there for only a few months or years. And to accommodate "the first converts in history to explode upwards" in age, to suggest understanding. He cited the parish fund-raising fashion show, where most of those who buy tickets have silver hair, but the styles shown are for the very young adults. He said the subtle message is given, "You're the wrong age."

Father Harvey said that Christians must continue the message of Jesus. The blind man, the lame walk and good news is proclaimed to the poor." He continued, "The greatest spiritual maturity is the sacrificial incorporation of the Gospel into our lives."

Father Harvey concluded with the words of Father McKenna, a Jesuit teacher in Washington who, at the age of 85, died last week on a bus. But he said that he was only finding the few who came to him, so he took a wagon out to find the people under the bridges and in the doorways. He then mentioned people in Washington to feed the poor and started a shelter now called McKenna House.

Father Harvey quoted one of Father McKenna's letters gathered by legislators: "There is my dream on the last day. Our Lord will come back and reward us for having, by his grace, straightened the world out: having the poor contented and the rich thoughtful; and the well-protected kindly and generous; and the educated involved with the Kingdom of God; and the spiritual side to pervade God in such a way as to make him visible to all of us."

'AAA' is archdiocesan church in action'

(Continued from page 2)

Rockville and administrator of Immaculate Conception Parish, Mundoma, said the Terre Haute center is valuable.

"It is mainly a matter of resources," he said. Those resources include training programs for catechists and religious education coordinators, plus materials which can be used in the parish programs.

Father Kern also sees another benefit from AAA. "It has helped give our people a better understanding of the archdiocesan church," he said. "People had a fairly good grasp of the parish church and the universal church, but they did not always see the middle ground."

With AAA, they see the archdiocesan church in action. So they make greater use of archdiocesan programs in such areas as evangelization, family life, pro-life. Father Kern said the agencies in the Catholic Center offer a wealth of services to the parish. "And all we have to do is ask, and they come out here."

For Ann and Hank Striby of Sacred Heart in Jeffersonville, working on the AAA is teamwork. Since the appeal was started seven years ago, the two have served as co-chairpersons for their parish.

The Stribys and about 20 other volunteer leaders from the New Albany and Tell City

dioceses, met in New Albany on Thursday, March 19. Archbishop O'Hara explained the importance of the \$1,000,000 appeal which funds 65 percent of the operating expenses of the diocese and several special projects.

The Stribys said they felt good about contributing their time to the AAA effort, which was begun in 1980 to infuse new life into the ministry of the local churches. Many services were founded as a result of AAA, including pro-life and family life, and diocese-level Catholic resource centers have been expanded. Youth ministry programs have been developed and Catholic Charities outreach programs are offering different types of counseling at various diocesan throughout the diocese.

"AAA is the means by which we as Catholics are able to reach out to other Catholics in the archdiocese," Ann Striby said. "Just as we are all members of a parish family, so we are also members of our archdiocesan family."

Impressed with some of the services that were non-existent before AAA, Ann said, "There are professionals in different fields that we can call on that we didn't have before. For example, if the liturgy committee needs help in implementing certain special liturgies, they have the Office of Worship." She also praised that the New Albany



(Photo by David Kessler)

Ann and Hank Striby

diocese has its own Catholic Charities office and a resource center for religious education (Aquarian Center).

Again stressing the importance of unity, Archbishop O'Hara explained, "The life of our church is all tied up to the life of our parishes. Parishes can't stand by themselves. We have to look outside of our parish for our strength and support."

"The faith is alive in our people," continued the archbishop. "People do care about our church. Not everybody is active, but enough are to say that we are alive in our parishes."

COMMENTARY

The Bottom Line

Our home is where our family members are

by Antoinette Benco

Once in a while I receive a letter from a reader that demands a response.

Recently I wrote about the lack of affordable housing for young working couples in many areas of the United States. It is particularly bad in certain regions like my own, where housing costs doubled in the last three years.

To show how difficult it is for young families to save money for huge down payments, I mentioned my daughter and her husband, who are shelling out \$1,100 a month for rent plus utilities for a moderate-sized house.



Here's what a woman from Arizona wrote in reply: "There is a solution to such insanity. Move to another state."

"Anyone who chooses to live in a high-rent district must pay the price and not complain. I can't extend sympathy to people who cling to the old neighborhood and don't have enough backbone to move out and on to something affordable."

"Sorry, Antoinette, but I can't feel sorry for your daughter and husband if they are afraid to move out of your state and trail-blaze elsewhere."

I think there are a few things the writer of this letter needs to understand. Let me start by relating a little of my daughter's history.

Margaret was 17 when she announced—full of headstrong independence—that she was moving to New York City to study fashion design. I don't know any mother who

feels safe and calm about a young daughter striking out on her own in the direction of New York. But that was Margaret's choice, and off she went.

In her early 20s, my daughter traveled the world—even toured Japan and China—by herself. Then she moved to Paris, all alone. After two years she met her husband and they "trailblazed" to Tahiti where my daughter started and operated a highly successful fashion company.

Somewhere it seems ironic to suggest that my daughter lacks the backbone or courage to branch out into new territory.

But what happened next says something basic and important about the nature of family and home.

In Tahiti, at the height of her business success, my daughter became pregnant. She knew she could get rich in Tahiti. But with her baby growing within her, her heart and soul cried for home. She wanted her child born in America. She wanted to share the joy of his birth with her mother, sister and brothers.

She felt strongly that her child deserved to be surrounded by all the aunts, uncles and cousins who were rightfully his. She wouldn't deprive him of the family's abundant love just for monetary reasons. As her baby's birth approached, she came home.

I remember I used to ask my father, "Dad, how come you came from sunny southern Italy to settle in snowbound upstate New York?"

He would answer point blank, "Because this is where my brother was."

Among the Italians, you stayed where your people were, and you didn't move.

One reason for the decline of "family



values" in America is the attitude expressed by the latter writer, who claims that the simple solution to housing costs is for young families to move a couple thousand miles away to a state where houses are "only" \$200,000.

It would be the worst kind of materialism to leave your family just for the sake of a cheaper house.

The Lord said, "Where your treasure is, that's where your heart is."

For many people the only place that will ever be called "home" is a place close to the treasure of their family.

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The Humar: Side

The search for new priests, nuns and brothers

by Fr. Eugene Homrigh

Throughout the United States seminary rectors, vocation directors and others concerned about vocations to the priesthood and religious life continue to rack their brains for effective ways to attract new candidates.

"Ash and You Shall Receive" is one program getting much attention. Studies confirm that priests and religious sisters and brothers play an important role in attracting potential candidates. One of the best ways to get a person to think about the possibility of a religious life is to have a Religious propos-



the question to the possible candidate.

But there are other ways which are less direct but just as effective; for instance, inviting a possible candidate to visit a religious community or seminary.

Again, leaders of various parish ministries can encourage those they feel might have a religious vocation to become involved in the parish.

Or the parish council can be commissioned to make it a priority to be alert for possible candidates and, perhaps as an annual responsibility, to ask them about it.

"Operation Family Life" works on the principle that vocations come primarily from the family. It asks whether mothers and fathers are ever urged to express their feelings on the priesthood and religious life of today. Do they feel these vocations are still

necessary? Do they think their children should be asked whether they might be interested in such a vocation?

Are parents well informed about the course of studies priests and religious pursue and their lifestyles? Are parents ignorant of the role they might play in promoting vocations and is this preventing them from speaking about vocations with their children?

Other suggestions for encouraging vocations are heard frequently. These include reviewing all religion books to see if they give sufficient mention to vocations; structuring seminars to enable them to attract more minority students; providing priests with continuing education courses especially designed to promote understanding of what a religious vocation is and how to cultivate it; providing specialized training for vocation directors; making better use of the retreat movement.

Another suggestion is to design a program for universities and the business world to help people keep in the outlook for possible vocations among people looking for a second career.

There are some who would say all of the above programs are useless because U.S. culture provides as little support for long-term commitments. Problems and ambiguities within the church also pose a problem for the vocations picture, it is said.

But as difficult as the odds are of attracting candidates to the priesthood and religious life, the efforts I have cited are an indication that we are not about to roll over and play dead. For every stumbling block, a new possibility emerges.

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To Talk of Many Things

Allow Lent to make a difference in your life

by Dale Franzke

We are now in Lent. There was a time in the Catholic Church when Catholics were given considerable instruction on what they should and should not do during Lent. There was a multiplication of days of fast. Catholics were urged to give up various kinds of pleasures. We were told that Lent had earlier been much more rigorous than it was for us—which was true—but now virtually nothing is imposed on us during Lent and it is rare you hear a suggestion of making sacrifices during Lent.



About the time there was the campaign against church-imposed days of fast and abstinence and the idea of giving things up for Lent, there was an emphasis on more frequent attendance at daily Mass and on making Lent a time for spiritual reading.

But again there are not so much emphasized now. There is really less emphasis on Lent. When church rules for observing Lent were lifted, it was not proposed that

what the rules required wasn't good but that people should choose them themselves rather than have them imposed.

Of course, many Catholics observe Lent. Many pastors remind them they must observe Lent. Many bishops prepare their



people to enter the season of Lent meaningfully.

But most Catholics, who eagerly participate on Ash Wednesday, feel adrift during the rest of Lent. What should they do to have a sense of not drifting through Lent?

You'll know you are on the right track if there is a difference. In Lent, you really should be trying to come closer to God and you must have a sense of trying. How you are doing this is something you decide—maybe by going to Mass during the week when you can, maybe by prayers you are saying faithfully, maybe by reading the Bible or some book that is increasing your love for God, maybe something good you are doing for others. First of all, if you are making a good Lent, it is making a difference in your life.

Then you'll know you are making a good Lent if you are coming closer to Jesus Christ. The growth of your own spirituality cannot be just a generalized thing, a good feeling. It must be precisely a spirituality that draws you into closer and closer personal contact with Jesus Christ.

We will find in this good Lent an understanding of our encounter with Jesus Christ in the heart of our brothers and we will come close to him in the great gift of the Eucharist.

Do not drift in Lent but allow Lent to make a difference in your life and let the difference bring you closer than ever before to Jesus Christ. And if you do, however imperfectly you achieve it for God knows we are not perfect, then Easter will come more joyfully than before.

the criterion

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TO THE EDITOR

The world debt problem

The new Vatican letter on the world debt problem isn't really up to date. The 1967 encyclical "Populorum Progressio," preaching austerity, has been followed most notably by the Sacred Congregation for the Doctrine of the Faith's 1984 "Instruction on Certain Aspects of the Theology of Liberation." This "instruction" rejects any Marxist solution, but clearly states the problem.

The Vatican's complete rejection of the "anti-religious" and "class-struggle" aspects of Marxist communism forgets Marx's basic economic theory. That is that labor is the only contributor to production and that capital, interest and profits are non-productive and should not be rewarded. This aspect of liberation theology—the balance between stockholder/laborer and landlord/tenant—is certainly a difficult and to-date an unanswerable problem.

The Catholic bishops' pastoral "Economic Justice for All" includes a section, "Cooperation at the International Level," which clearly defines the problem and exhorts us to "expand our understanding of the moral responsibility of citizens to serve the common good of the entire planet."

The Mexican government has done an excellent job of imposing austerity and at least some progress in reducing corruption, but the earthquake was devastating. Treasury Secretary James Baker has had excellent cooperation from the U.N. system, but the international banks are very reluc-

tant because refinancing the huge Mexican debt would cost them a bundle.

Mexico's biggest problems are our desire to reduce illegal immigration, export of jobs, and the drug traffic. Historically, our aid to Mexico has been negligible as they had large oil exports. This situation has changed, and we now have an economic bomb on our southern border. Per capita income in Mexico is \$1,800 per year, in Canada \$13,900. Their international debt is \$99 billion or \$1,240 per capita.

The Philippine government is really still just getting organized, but corruption has certainly been reduced if no one but Marcos left town. President Aquino certainly has the well wishes of nearly everyone, but she faces an economy that is a Marxist caricature of feudal-capitalism at work. She and Cardinal Sin certainly represent the best of Roman Catholicism's social teachings in operation. Let us pray.

Since 1986 when the Spanish forces surrendered to Admiral Dewey in Manila Bay, the United States has had a special relationship with the Philippines. We haven't looked very good. Let's now find some way to develop a foreign policy that will make the success of Philippine democracy an example to the entire Third World. Their international debt is about \$26 billion or \$470 per capita. With a per capita income of \$772 per year this is nearly as high as Mexico's, but it is several thousand miles away.

Refinancing or restructuring international debt is absolutely necessary. The Third World is bankrupt with an external debt of about a trillion dollars, which is about half of their gross national products. Preaching more austerity to the poor of the world is political suicide. The leadership of most

developing nations now realize that simply repudiating their debt is economic suicide. The compromise seems to be in renegotiating interest rates, and preference treatment for the exports of the debtor nations. Our balance of payments would suffer, but we could certainly afford some austerity in the Defense Department.

R. M. (Bob) Twitichell

Indianapolis

An imposter?

Editor's note: In the March 6 issue we published a letter signed by Donald A. Laughner, S.J., in support of condom ads. It has since been learned that this name does not appear in any Jesuit catalogues. There is also no priest by that name listed in the Official Catholic Directory.

The letter was signed by that name and the address given was the University of Chicago. It appeared to be legitimate.

We apologize to our readers for publishing the letter without first checking its authenticity.

Priests in communist jails

There are some good people behind a new organization called "Free the Fathers," including U.S. Senators Paul Laxalt and Chabrous and Congressman Jack Kemp. They try to get publicity for priests and nuns who languish in communist prisons. It would be a good thing to see the plight of these martyrs given the light of day in our free press. Who else will speak for them? "Remember those who are in prison, as though in prison with them, and those who are ill-treated, since you also are in the body." (Hebrews 13:3)

One can't help but note the contrast between the relative silence in the Catholic press concerning the hundreds of thousands

of Catholics in communist prisons, and the misguided support of the same communists in Nicaragua. They are now beginning to put priests in prison also, following the completely predictable path of communist dictators.

The weaker our support for the contrary, the quicker the Sandinistas will slip the full dictatorship of the Proletariat on those poor people. They are already on their way.

John F. Geism

Indianapolis

(Editor's note: Free the Fathers advertises in The Criterion. Its latest ad is on page 17 of this issue.)

Objects to church dancing

The front page picture in The Criterion (Feb. 13) of the young female dancer performing in the sanctuary of Our Lady of Perpetual Help, New Albany, flies in the face of clear restrictions against such actions by numerous documents of the Holy See.

The U.S. Bishops' Committee on the Liturgy's Newsletter some time ago severely criticized "liturgical" dancing in Catholic churches as being contrary to the Roman Rite.

I quote from the 1975 edition of *Notitiae*, (11, pp. 280-285), the official journal of the Congregation for the Sacraments and Divine Worship: "The dance has never been made an integral part of the official worship of the Latin Church," and, "...in its regard (dance) a place must be found outside (my emphasis) the liturgy, in assembly areas which are not strictly liturgical," and, "It (dance) cannot be introduced into liturgical celebrations of any kind whatever."

Because of the wide circulation, publication on the front page of The Criterion multiplies the ill effects of this scandalous behavior many times over.

"The faithful have a right to a true liturgy," says *Inestimabile Donum* (4-17-68). When can we expect this to begin?

Jerome W. Schneider

Jaeger

POINT OF VIEW

CRS makes a difference

by Ivan J. Knaflitz

Each Lent virtually every Catholic parish in the United States takes up a special collection for Catholic Relief Services and the church's other overseas work. Over the last decade the amount has held steady at about \$10 million—an average contribution of about 20 cents per Catholic.

With that modest sum as a financial base CRS has become the world's largest non-governmental agency devoted to overseas development. In 1985 it distributed aid worth half a billion dollars in 63 countries. In Ethiopia alone it saved tens of thousands from starving to death. When the earthquake hit Mexico City it was on the scene immediately.

Father Lawrence Jesso, director of CRS's program in Beirut until he was kidnapped and taken hostage, is typical of the hundreds of dedicated CRS staff serving around the world, feeding the hungry, caring for the sick, teaching people to farm, helping them develop the local economy—all on behalf of the Catholic community in the United States.

It would be hard to imagine any program which delivers more for each dollar we put in the collection basket. Because CRS programs are also supported by numerous private contributors, corporations, and foundations its cash income in 1985 was \$75 million. In addition the U.S. government contributed some \$100 million, mostly in surplus food. Other governments gave lesser amounts.

What all this means is that for each dollar we put in the basket in Lent of 1985, almost \$80 was actually spent in the field in 1985—helping the people in the world who needed it most. Less than one percent of CRS's budget goes for fund-raising costs, and only

about two percent is spent on administration. The other 98 percent goes directly to programs abroad.

Robert J. McCluskey, former U.S. ambassador to Greece and former ambassador at the Washington Post, who now heads the external affairs office at CRS says, "It's safe to say that Catholic Relief Services can deliver more on the ground per dollar contributed than any other agency."

What CRS does matters, not only to the people who would be dead if it didn't exist, but to us as well. Disease and hunger and ignorance anywhere in the world eventually hurt everyone in the world—in the form of crime or war or disease. The human race is really one vast, inter-related family which depends on each other in a thousand different ways.

What's wrong with the world is that people are selfish. It's that simple. Our selfishness takes many forms but they all boil down to our saying, "I don't care what happens to you. I'm going to take care of myself and ignore everybody else."

"So long as I have enough to eat, I don't care if you're hungry. So long as I have a nice house I don't care if you live in a ten-penny shack. So long as my kids have good schools I don't care if yours never learn to read and write." We usually don't say those things out loud, but if you look at our checkbooks (my own included) that's the story they tell.

If all the active Catholic families and individuals in the U.S. would each give \$20 to CRS each year it would produce some \$200 million, more than enough to make a real dent in poverty abroad—and most of us would never miss it. Many families could give \$100 and all it would mean is they'd have to give up some luxury they won't enjoy anyway.

If we want the world to be a better place we've got to do what we can to make it better. These things don't just happen. And one of the most effective and at the same time easiest things we Catholics can do to make the world a better place is to give money to CRS.

It's an opportunity too good to pass up.

For values galore watch for the many coupons in this week's *Guide to Superior Dining* (pages 20 & 21)

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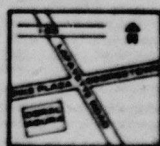
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CORNUCOPIA

Banking on good service

by Alice Dailey

How is it the bank always knows when I'm coming and drives up the most business then? If I get there 10 minutes before opening, people are already in line, finishing their breakfasts. If I go at noon the lunch hour crowd takes over. But when I have no high finance to conduct the parking lot is almost empty.

And there is this constant turnover in tellers. Just about the time a few are getting to know you, out they go and a batch of aliens turn up.

Recently, when I had inched through the drive-in to cash a check, two strange faces were in command. One of them intoned, for the whole country to hear, "Mrs. Dailey, do you have an account with us?"

Did I have an account? Would 30 years qualify?

"Savings or checking?"

"Is it in two names or one?"

"What is your account number?"

I said heatedly, "I don't remember. I expected to see someone who knows me."

She twisted a strand of shoulder-length hair. (Why do forty-ish women wear their hair teen-age length?) "You should always put your account number on checks."

But I have this bag about splashing my

account number all over cancelled checks. Next they'll be wanting to know your weight and measurements.

Believe me, my next official business was conducted inside. But the roped off lines were bulging clear to the door and I nearly retreated. Only the cold, hard knowledge that this claim check I held should be gathering interest instead of dust kept me there.

Of the six, count them six, banking windows, only two were open, staffed by unknowns. The only recognizable workers skittered back and forth, carefully avoiding eye contact with the waiting hoards.

Shoulder-length hair was inside this day but behind a barricade.

Banks really should be subtitled, Meeting House Lane, because it's there you run into friends, neighbors, acquaintances. Sometimes two people talk across you.

"How did Emma's foot ever get up?" "Didn't Mrs. Loner go and break her hip again?"

Some even carry on revealing conversations that might better be left unsaid.

I always wind up with acquaintances who share comments about the weather or taxes. What is this compulsion we have to converse when we have little in common? Why don't we just shut up and study posted interest rates, and decipher initials for money markets, certificates of deposit and other come-ons?

When the people ahead of me had deposited payrolls, bought enough traveler's checks to take them clear around the world

and conducted other time-gobbling transactions I made it to Number One.

Wouldn't you know that just then HAIR opened her window and said, "T's take you?"

Should I have stepped aside and waited another 10 minutes for the other teller who didn't know me from beans either? Not on your CD.

This time I did have my account number on the check but that wasn't enough. She turned it over a couple of times, glanced at me, twisted that hair, locked her drawer and murmured, "Back in a minute."

Disappearing into the glassed-in holy of holies she pointed me out to a veteran employee who nodded.

I could have understood such caution had I been cashing the check, but for deposit? Did she think I had stolen it from someone's mailbox? Had the insurance company gone bankrupt while I was in line?

Maybe there will come a day when all traffic lights turn green on my way to the bank, where all the windows will be open and the tellers greet me by name.

But don't bet your IRA on it.

check-it-out...

✓ A dinner dance on the theme "That's What Friends Are For" will be sponsored jointly by Mary, Queen of Peace Parish and St. Augustine Episcopal Church, Danville on Saturday, May 9 at the K of C. Music by Tuxedo Junction. \$60/couple or \$20/person. Call 317-745-6284 for information.

✓ Providence High School in Clarksville will celebrate 25 years of Springtime Musical Theatre on Friday, Apr. 3 with a gala performance of "Mame" and a \$150 per plate benefit dinner catered by the Bristol. Other champagne buffet dinner performances will be held Thursday and Friday, Apr. 9-10, with a champagne brunch on Sunday, Apr. 5. General performances include Saturdays, Apr. 4 and 11 and Sunday, Apr. 12 with tickets available at the door. For information and reservations call 945-3558.

✓ Six-week Arthritis Self-Help Course will be offered by the Arthritis Foundation at Eastgate Christian Church, 6000 E. 10th St. on Wednesdays, Mar. 25-Apr. 29 from 6 to 8:30 p.m. To register call 944-2641.

✓ The fifth annual Thomas Strydom Mass sponsored by the Campaign for Human Development will be celebrated by Archbishop Edward T. O'Meara at 11:35 a.m. on Friday, May 8 in St. Peter and Paul Cathedral. The Mass honors Catholics who give their time, either professionally or as volunteers, to the service of people through public and private agencies in Indianapolis. A luncheon in the Catholic Center assembly hall will follow the Mass. Cost is \$4. Call 226-1500 if you wish to attend.

✓ Alumni of St. Meinrad Seminary who live in the Archdiocese of Indianapolis will meet at 6 p.m. on Thursday, Apr. 2 for their 20th Annual Alumni Dinner at Magr. Downey Council 0080, Southside K of C. Benedictine Father Eugene Hensell, acting president of St. Meinrad Seminary will be principal speaker.

✓ Tables may be rented for the City-wide Rummage Sale, Flea Market and Fish Fry to be sponsored from 8 a.m. to 7 p.m. on Saturday, May 2 by Holy Angels Parish, 20th and Dr. Martin Luther King, Jr. Sts. \$20/table. Call 926-3324.

✓ High school juniors and seniors are invited to experience college life from 8:30 a.m. to 2 p.m. on Friday, Apr. 10 at a Campus Day sponsored by Aquinas College in Grand Rapids, Mich. For information call Aquinas locally at 317-450-0281, ext. 201 or toll-free 1-800-641-5418, ext. 201.

✓ The American Cancer Society will conduct a Prostatectomy Quilt Smoking Clinic at Winona Hospital in Indianapolis from 10 a.m. to 4 p.m. on Saturday, Apr. 11. To register call 923-3225.

✓ St. Mary Hospital Center located at 6515 N. Michigan Rd. will offer summer activities at Maurewood Lake again this year. These include: fishing, swimming, gardening, and facilities for jogging, birdwatching and running. Call Tammy Dryer at 655-0065 for more information.

✓ The First Annual Marian College Spring Arts Festival will be held Tuesday through Sunday, Apr. 21-26 on the college campus. The festival will present events designed to highlight the artistic contributions of an historic culture. This spring the culture of the ancient Greeks will be featured, including a student performance of "Electra," a performance by classical dramatist Frank Foote III, and a series of lectures and convocations on the art and drama of the period. For ticket information call 929-0223 or 929-0125.



Carpet Column

JIM O'BRIEN

STAIRWAY CARPET

Question: Would you recommend carpet for stairways?

Answer: Today, consumers are using carpet on stairways in the main living areas and also on stairs and landings going down to the basement area. Carpeted stairs, in my opinion, add beauty and warmth to the living area. Generally, we carpet the entire steps and risers; however, if you want to have some wood shown, the carpet can be installed to your liking.

Carpeted stairs are much easier to maintain than wood. Good housekeeping characteristics dictate proper and periodic use of hand, canister or upright vacuum cleaner. Carpeted stairs reduce the noise level and add insulation factors to help the heating and air conditioning energy in your home.

Question: What type carpet should I use on my stairs?

Answer: A heavy, tight gauge, twisted carpet is recommended. The tighter the better!! Stairways are very critical areas for wearing. Normally, carpet wears on the nose or front of the step. Generally, you go up one side and come down the opposite side. Going up the stairs your momentum carries you, and your feet hit heavily on the front section of the step. Coming down, your feet touch the main portion of the step — so wear on the edge is minimal.

Question: Should we use padding under the stair carpeting?

Answer: A definite YES for padding on stairs. Pad will round out the carpet on the edge of the steps and prevent rapid wear. Pad will add resilience to the carpet and let it bounce back after heavy traffic. Padding softens the noise level and improves the insulation factor in the home.

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Franciscan celebrates 75th



Sister Robertine Leist

Sister Robertine (formerly Mary Catherine) Leist celebrates her 75th anniversary of entrance into the Sisters of St. Francis of Oldenburg this year.

The anniversary of her entrance, Feb. 1, was also her 51st birthday. Sister had a quiet celebration at the convent for this event, including a special Mass in her honor.

A celebration for family and friends of Sister Robertine and other jubilarians of 60, 50, and 25 years who live at the Oldenburg motherhouse is planned for Sunday, April 26, at Oldenburg.

Sister Robertine, a native of New Albany, completed her high school and college education after entering the convent. She made final vows in 1912.

Sister served as a primary teacher in schools in Missouri, Ohio and Indiana for 40 years. In the Indianapolis Archdiocese, she taught at St. Mary, North Vernon; St. Mary, Greenburg; Holy Rosary, Indianapolis, and her own alma mater, St. Mary, New Albany. She retired to the motherhouse in 1975.

Alert and physically able, Sister Robertine enjoys telling stories of her teaching days, and attending classes and lectures provided for the retired sisters. She can be seen mopping a corridor, or washing tables in the dining room, still contributing her services wherever they are needed.

She often emphasizes how much she enjoyed her work with school children, and the fun she had with the Sisters—which sometimes included a practical joke or two.

When asked for a symbol for her life as a Sister, she chose the potato, giving the following explanation:

"When I entered the convent at the age of 16, I had high ideas. I taught the first and second grades—and there I stayed for 60 years. Well, I loved the work and I had lots of fun. I always told the Sisters I was a 'little potato.' To be sure, I am still struggling with sainthood.

"Now I am enjoying my years of retirement and I have much to be thankful for. God be praised."

For years, Sister Robertine has saved a cartoon a Sister friend sent her. In 1976, apostles are talking. One says, "I wanted to be a big cheese in Jesus' kingdom and now he suggests it's better to be a small potato." She requested that this and her explanation be included in a jubilee book prepared for the Sisters each year.

vips...

William N. and Mary Eppy McKinzie will celebrate their 50th Wedding Anniversary on April 3. A dinner in their honor will be hosted by Mr. and Mrs. Clarence Hally, sister and brother-in-law of Mrs. McKinzie, on Apr. 5. The McKinzie's have been members of St. Peter and Paul Cathedral Parish in Indianapolis for 35 years. McKinzie is retired from Sperry-Rand, Inc. and is active in the K of C, Council 1437. Mrs. McKinzie is retired as chief clerk of Marion County Superior Court, Criminal Division, and is active in Democrat politics.

Indianapolis attorney and retreatant Diane Liptak has established an on-going Genesis Fund for retreatants at Our Lady of Fatima Retreat House. It will be available to persons whose present financial circumstances make it impossible for them to afford partial or total costs of weekend spiritual retreat programs. The fund will be

administered by the director of the retreat house. The name of the fund was inspired by Genesis 1:1 ("In the beginning God created the heavens and the earth... God's spirit hovered over the earth"). Contributions to this separate, interest-drawing fund will be accepted at any time from others who wish to donate. Call 546-7881 for more information.

St. Patrick Parish Volunteers recently received the Volunteer Group of the Year Award from Barton House Nursing Home in Indianapolis. The parish volunteers sponsor monthly bingo parties and special holiday parties for residents of the nursing home.

Benedictine Sister Joanna Trainer of the Ferdinand Benedictine Community and Franciscan Sister Sharon Fitzpatrick have been selected by the Indiana Chapter of the National Association of Social Workers as State Citizens of the Year. The two are co-founders of the House of Bread and Peace, a shelter for homeless women in Evansville.

Top ecumenical officer speaks at Indianapolis parish

St. Lawrence Catholic Church, Indianapolis, hosted an ecumenical prayer service on Sunday, March 22, at 3:00 p.m. in the recently dedicated new church.

The guest homilist was Dr. Paul Crow, Jr., president of the Council of Christian Unity for the Disciples of Christ Church. The Indianapolis minister will head a delegation of nine church leaders to visit Russian churches for the goal of peace and unity.

All of the neighboring churches of every denomination were invited to participate in the prayer service.

Rev. Joseph V. Beechem, pastor of St. Lawrence and Rev. Thomas Murphy, associate pastor, Rev. Dale Miller, Lawrence United Methodist Church, Rev. Wilbert A. Cunningham, chaplain of the Indianapolis Police Department, Rev. Kenneth Arnold, Oaklandon Christian Church, and Rev. Harry N. Huxhold, Our Redeemer Lutheran Church and president of the Church Federation of Greater Indianapolis, participated in the service.

Doris Parker and Karen McNamara served as lectors. The Lawrence Methodist Church Choir led the singing.

Dr. Crow said, "That which divides the church is power," adding that unity comes from self-giving. "Glory is suffering that God transforms into power." He explained that this kind of power is good for the world.



UNITY—Dr. Paul A. Crow Jr., top ecumenical officer for the worldwide Disciples of Christ, was guest homilist at a St. Lawrence service on March 22. (Photo by M. Nelson)

The Christian Church leader said that in serving the underprivileged, we identify with Christ. And when we identify with Christ, he said, we are united.

Penance services scheduled

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 31, St. Pius X; 7:30 p.m.
April 6, 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 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

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 31, Holy Cross; 7:30 p.m.
April 5, St. Simon; 7:30 p.m.
April 6, Holy Spirit; 7:30 p.m.
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

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 9, St. John and St. Magdalen at Osgood; 7 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-houses; 4 p.m.
April 12, St. Martin, Napoleon; 7:30 p.m.
April 14, St. Charles, Milan; 7 p.m.

Connersville Deanery

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; 4 p.m.
April 11, St. Mary, Richmond; 12:00 p.m.
April 14, St. Andrew, Richmond; 7 p.m.

Tell City Deanery

March 28, St. Mark, Perry Co.; 7 p.m.
April 2, St. Michael, Cannellton; 7 p.m.
April 7, St. Paul, Tell City; 7:30 p.m.
April 8, St. Pius, Troy; 7 p.m.
April 13, St. Joseph, Crawford Co.; 7 p.m.
April 13, St. Boniface, Fulda; 7:30 p.m.
April 14, St. Martin, Siberia; 7:30 p.m.
April 15, Holy Cross, St. Croix; 7 p.m.
April 15, St. Meinrad, St. Meinrad; 7:30 p.m.
April 15, St. Isidore, Perry Co.; 7:30 p.m.

Terre Haute Deanery

April 2, St. Benedict, Terre Haute; 7:30 p.m.

Principals honored for service

The Archdiocese's Principals' Association (APA) honored 22 member principals for ten or more years of service as administrators in Catholic schools of the Archdiocese of Indianapolis. Awards were distributed at the Spring Principals' Workshop on Wednesday, March 11.

The following principals were recognized by president Glenn Tebbe: Franciscan Sister Sharon Raben, St. Paul, New Albany, 30 years; Franciscan Sister Mary Inez Schuman, Our Lady of Lourdes, Indianapolis, 24 years; Franciscan Sister M. Dominica Doyle, St. Michael, Brookville, 30 years; and Providence Sister Ann Clare Lancaster, Holy Family, New Albany, 30 years.

Providence Sister James Michael Kester-son, St. Jude, Indianapolis, was honored for 19 years; Benedictine Sister Anna Rose Loebon, All Saints, Columbus, 19 years; Providence Sister Marie Alois Gieger, Holy Spirit, Indianapolis, 10 years; Frank

Velikan, Ritter High, Indianapolis, 10 years; and Providence Sister Rosemary Eyles, St. Matthew, Indianapolis, 18 years.

Also Joyce Schindler, St. Mary, New Albany, 16 years; Robert Larkin, Our Lady of Providence High, Clarksville, 16 years; Kathy Fleming, St. Joan of Arc, Indianapolis, 16 years; and Benedictine Sister Rachael Best, St. Anthony, Clarksville, 15 years.

Sondra Weillman, St. Luke, Indianapolis, and Donald Burkhardt, St. Mary, Rushville, were cited for 13 years service; Thomas Greer, Central Catholic, Indianapolis, 12 years; Lois Weillhammer, Nativity, Indianapolis, 12 years; and Michael Arrheim, St. Louis, Batesville, 12 years.

Glenn Tebbe, St. Mary, Greensburg, has served 11 years; Linda Seal, St. Barnabas, Indianapolis, 10 years; Anne Lentz, St. Mark, Indianapolis, 10 years; and Judy Livingston, Holy Name, Beech Grove, 10 years.

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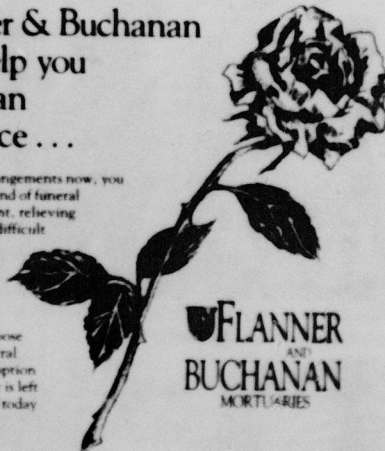
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I love dancing'

Sr. Demetria teaches students about Africa

by Peg Hall

LEOPOLD—Sister Demetria Smith, native of Indianapolis who spent 17 years in Africa as a midwife and nurse, plunged into a discussion with students at St. Augustine Parish.

Her energy would be very difficult to ignore, as her eyes sought out theirs and the thoughts behind them.

"What are the concerns you have about the world?"

"There are riots in South Africa."

"Thank you."

"The Iranian arms deal."

"AIDS."

"You're right, you're right, that's a big issue. In Uganda hundreds of people are dying of AIDS."

"Teen-age pregnancy."

"Terrorism." Then a pause.

"Come on, come on," the tall, willowy missionary urged, leaning forward, moving into the group. "What is it your parents and you are really worried about?"

"Satan worship."

"Drugs and alcohol."

Next, "When you hear the word culture, what are the things you have in mind?" She said she is there to teach about "global awareness."

"Customs."

"Religion."

"Good. Thank you very much."

"Skin color."

"Language."

Sister Demetria shows numerous slides, holds up African artifacts she's unpacked from a suitcase, talking rapidly to cover as much ground as possible in an hour.

The students, who are from all the grade school and high school religious education classes at the rural parish, are attentive. They laugh at the right places, are serious when she is.

She swam in Lake Victoria every day, whenever she could, she said. It held painful memories, though, of people she knew who were swallowed up in a boiling disaster.

When a picture of a crested crane came on the screen, she demonstrated how it "dances in the fields for the male all the time."

The Africans, she said, "don't get hooked on drugs, but they chew the coffee and cocoa beans. They take away hunger pangs and give them energy for doing the work they have to do even though they don't get enough to eat."

A slide showed a little girl in leg braces and using crutches. "This child is alive and able to study. Why is that anything to me? Because a few years ago the handicapped were helped to die."

A few slides later, "This man is eating flying ants." In response to groans and laughter: "It's OK. It's a yuck, isn't it?"

"My junk food," she said, "is dried grasshoppers. I cover my eyes because they still have their eyes. Crunch, crunch. They go down like potato chips."

More greens from the audience. "It's OK. It's a normal reaction. But insects are very high in protein." She ate egg shells for calcium, because she needed it and to set an example for the people of the villages, she said. "We learn to do a lot of things. I'm sure you would, too."

Shortly, a picture of a sick baby was shown. "She didn't get even enough insects

to eat. The skin bleaches, bursts open. The hair becomes sandy and can be plucked."

As a midwife, Sister Demetria said she stopped counting when she'd delivered about 500 babies. "I decided no one would believe it anyway."

"Things are getting better in Africa because of money that has been given by you and your parents. So as I tell you these things I'm also here, not to ask for money, but to say thank you."

She was touched by a question from 10-year-old Michael Edwards about the African children. "What do they do for fun?"

She encouraged the students to think about giving of themselves to help out somewhere in the world after they get their education, "for a year, or if not for a year, maybe for six months."

She kicked off her shoes, wrapped a colorful scarf around her waist and danced. Being in Africa, the land of her ancestors, got her in touch with her heritage, she said later in an interview.

"I love dancing. I have a right to do it. It's part of me."

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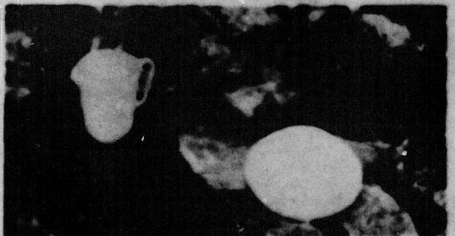
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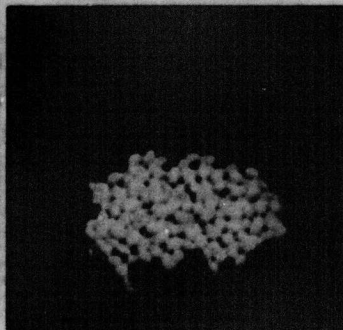
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Teaching the Bible to little children

by Fr. Eugene LaVerdiere, SSS

I always have admired those who teach little children, especially those who teach them very basic things about God, Jesus, the church, and life as a child of God. Some 25 years ago I remember trying to explain to 5-year-olds that Jesus was born almost 2,000 years ago. I might as well have been talking about the genetic code.

Then I watched as a very skillful teacher opened her eyes wide and said to the children: "Jesus was born a long time ago, so long ago that even I can't remember." With that the children's eyes opened wide, their jaws dropped and their little lungs quickly filled with air. There was amazement all around as slowly and audibly they exhaled.

That day I learned that teachers need a lot more than knowledge. They must be fully attuned to the experience of those they teach and feel comfortable presenting things in language the students understand.

Today we are seeing more and more emphasis on teaching religion and especially the Scriptures in the home. The keys are common sense, experience, love and concern.

In matters concerning the Christian life, parents present their children with what they have personally absorbed, with what has become part of their own lives. They do this with loving concern for their children's development as Christians.

With young children, it is best to start with stories. Children love stories. And they love to have stories read to them. I have spent many hours seated on a couch with a little nephew huddled close listening to a story.

The setting I have described is an excellent one for teaching children the Bible, especially if older chil-

Read the stories simply. Then let the child's comments and questions guide the teacher.

dren and adults are present. In this setting of warmth and trust, children listen, interrupt with questions, make comments and ask to hear the story all over again.

Stories about creation, the flood, the shepherds at Bethlehem and the Prodigal Son are excellent. Read the stories simply. Then let the child's comments and questions guide the teacher. Children must hear and learn the story. They have a whole lifetime to learn what it means.

Once, in that kind of home setting, after I had read the story of the disciples on the way to Emmaus, the parents asked their children what it meant to them. A teen-ager answered: "It means a lot to me because I can see my parents' faith." What had impressed him?

(See CHILDREN LEARN, page 13)



YOUTH MINISTER—Steve Nelson at St. Joseph's Parish in West St. Paul, Minn., reads to youngsters at a Sunday religious education class. By creating an imaginary world,

these stories help little children deal with the fears they experience. Stories are an excellent way to teach children about the Bible. (St. photo by Gene Plaisted)

Giving life where life really matters

by Cindy Liebhart

When Nancy and Barry Campeaux moved to Avondale, La., in the first year of their marriage, he dutifully went to the rectory to register with their new parish. It was then that he inadvertently launched his wife's career. Told of the mission's urgent need for catechists, he signed her up to teach second grade CCD.

Twenty-three years later Mrs. Campeaux is still at it as director of religious education for Our Lady of Divine Providence Parish in Metairie, La., a western suburb of New Orleans.

Even when she wanted to quit her catechist's role, she couldn't. She laughingly recalls the first Sunday in a new parish after her family had moved. By that time, catechizing had become something of a family affair. But the family had decided to remain anonymous in the new parish for awhile.

Then the priest announced a need for catechists. "He means me," Mrs. Campeaux thought, and plunged in again.

Sister Geraldine Moran taught shorthand when she first entered the Congregation of the Holy Faith in Dublin, Ireland. Somewhat later she was to be assigned to a New Zealand "motor mission." For four years she traveled 600 miles a week with another sister, visiting 16 schools to teach religion to public school children.

After that experience Sister Moran wanted to pursue religious education "in a more professional way." Back in Ireland she completed a master's degree in religious science. Today she is religious education director for two parishes in Arabi, La.—St. Louise de Marillac and St. Robert Bellarmine.

Two years ago Claire Winder left her job as an

engineer with South Central Bell to work, full time and without pay, to build up the religious education programs at St. Paul the Apostle Parish and School in New Orleans. Only a few years earlier several family crises had caused her to question the meaning of faith.

But Winder experienced a reawakening through involvement in the charismatic renewal as well as through Renew, the parish renewal program. She came to feel she was called to witness to the gospel as a religious educator. Formally named director of religious education last October, Winder is working toward certification through the archdiocesan catechetical institute and hopes eventually to pursue a master's degree in theology.

Being a catechist today goes beyond what one first expects, according to catechists I spoke with in New Orleans. The teacher often becomes a companion, a model, a friend.

"It's not enough to hand out a text. Kids want someone to flesh out faith for them," said Ann Creighton, religious education coordinator at St. Louise de Marillac School in Arabi. A religious educator shows young people "there is a Christian way of living, how what they read in the Bible or hear in class fits into life."

Pat Andrews, director of religious education at Our Lady of Lourdes Parish in Slidell, La., sees her role as sharing her faith with students and helping them begin to explore their own relationship with the Lord. This puts the catechist on the line, she said. "If we talk to children about prayer, but don't have a personal prayer life, we're not going to be effective."

Campeaux believes a crucial task is to bring students "to an awareness of Jesus' presence in other people." This challenges the educator to examine her own actions and attitudes toward others.

Thus, catechists themselves grow and change in unexpected ways. Those I spoke with cited a better understanding of faith and a deeper prayer life. Campeaux, who calls herself an introvert, said that as a catechist she grew in her ability to relate with people and be available to them.

There are common frustrations for catechists: wondering if they are getting through to children or teens; lack of consistent participation by parents in a child's religious education.

Yet there are rewards—seeing families celebrating their faith together after months of preparation for a first sacrament; having a student come in for personal advice or just to talk.

"So many other subjects are in a book, they are attainable skills," Sister Moran said. "But teaching religion, you're really in touch with life. You're participating in giving life where life really matters—in the depth of a person's faith."

This Week in Focus

Our Lenten series on gifts of the Spirit in the church continues this week as we turn to the roles of teachers, concentrating on the catechist's gift.

In an article she has written, as well as in this week's Education Brief, Cindy Liebhart examines the frustrations and rewards catechists experience, and the expanded role they often find themselves fulfilling—the role of friend and companion.

Scripture scholar Father Eugene LaVerdiere, SSS, discusses the home as a setting in which to learn about Scripture. It is vital for children to learn

the stories of Scripture by hearing them again and again, he says.

Norbertine Father Alfred McBride examines the role of the catechist as one who not only provides instruction, but who expresses love for students.

Finally, Father John Castek's scripture article this week discusses the roles of teachers in the earliest days of the church. Among other points, he says it is important to remember that the early learners in the church were mainly adults. Father Castek teaches at St. John's Seminary in Plymouth, Mich.

Goodbye, Mr. Chips

by Fr. Alfred McBride, O.Praem.

Masterpiece Theater recently aired a new presentation of "Goodbye, Mr. Chips." The warm retelling of James Hilton's memorable story of a beloved schoolmaster probes once again one of the most attractive qualities of a great teacher, namely, the capacity to love one's students.

An incident surrounding Chips' entry into his 90th year illustrates the point. A brash and pompous new headmaster dislikes Chips whose popularity threatens him and whose old-fashioned methods of teaching offend him. The headmaster confronts the venerable teacher and demands his immediate retirement.

When the students and faculty hear about this, they stage a protest, write letters to parents and board members, and insist on a reversal of the decision. Soon thereafter the chairman of the board arrives and assures Chips that he will not have to retire.

"You see, Chips," said the board chairman, "we all love you."

Everyone loved Chips because he loved his students.

The Holy Spirit offers to parents, teachers and religious educators the gift of teaching. The substance of this precious gift is being able to teach students how to love and how to recognize the truth.

Jesus is the model of what a teacher should do. He taught people how to love and he taught the truth by word and example. But he did more than say, "I have the truth." He went beyond explaining the commandments of love. He was living love and living truth.

Jesus demonstrated that love and truth are taught by the way we treat and touch people. He showed people truth and love in action.

Pope John Paul II wrote an extensive essay on the meaning of the charism of teaching in "On Catechesis in Our Time." He said that a religious educator is offered the gift of teaching from the Holy Spirit. This gift enables the teacher to call students to "say yes" to the meaning of Christ.

In other words, the student is summoned to accept love, forgiveness and truth from Jesus. This is a personal surrender that is broader than a mental acceptance of abstract teachings, though this indeed is part of one's commitment to Christ.

Such a call to students requires that the teacher also has said "yes" to the meaning of Christ. The teacher must treat students with love, honesty and trust. God loves people mainly through other people. The teacher is a significant person in the life of a student. And the student will notice whether the teacher lives by the love and truth that are presented.

The pope also insisted that the teacher communicate an identifiable body of Catholic truth. Therefore the teacher must not practice a selective Catholicism that treats only the teachings the teacher likes.

Such teaching will be effective when it occurs in a context of a community that lives the gospel. This implies a worship experience that touches the heart, a parish community that is alive with love and a commitment to justice. It also implies a teacher committed to loving students. A powerful mix indeed!



GIFT—The Holy Spirit offers to parents, teachers and religious educators the gift of teaching. It is a gift designed to teach students how to love and to teach them the truth. Stories are an excellent way to teach children about the Bible. Jesus is remembered as a teacher as well as a Savior. (NC photo by Frank Methe)

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Children's Story Hour Elizabeth Lange was a brave teacher

by Janaan Maneraach

As a young woman, Elizabeth Lange came by boat from Cuba to the United States. A poor refugee, she made her way north to Baltimore with the help of friends.

Many refugees from Cuba, Haiti, Santo Domingo and other Caribbean islands lived there. Elizabeth moved into their neighborhood. She felt at home with other refugees who, like her, spoke Spanish and French.

But like them she suffered greatly from the racial prejudice of others. People hated her and treated her badly just because of the color of her skin. Slavery was still part of American life.

What upset Elizabeth most was that black children had so little chance to get a good education. Most would never learn to read or write.

Elizabeth felt called to do something. She used what little money she had to start a free school in her home for black refugee children. She taught them to read and write. She read the Bible with them and taught them about their Catholic faith.

Elizabeth knew she would need help so the school could educate more children. So she asked her good friend, Elizabeth Balas, also a refugee, to teach with her in the school. Her friend agreed.

About the same time she met a French priest, Father Joubert. Gradually Elizabeth and Father Joubert be-

came friends. The priest was impressed with Elizabeth's deep faith in God. He shared her concern about the education of black children and urged her to form a new religious community. No religious orders at that time allowed black women to enter.

In 1829 Elizabeth and her three teachers made their vows as religious women. They became the first religious order for black women in the whole history of the church. Called the Oblate Sisters of Providence, their main work was educating black children. Elizabeth took the name Sister Mary and was elected superior.

The new community grew rapidly for about 15 years. Then everything changed. Father Joubert died in 1843 and many of those who had supported the sisters stopped giving money. The situation looked so hopeless that many sisters left the community.

Sister Mary did not lose hope. She was determined to keep her school open. To earn money the sisters washed and mended clothes for people and took domestic jobs at the seminary in Baltimore. But they kept teaching the children in their school.

After four years of struggling, two priests found support for the sisters. The school and community began to grow again. Sister Mary continued to teach until she died in 1882. The Oblate Sisters of Providence still keep her spirit and her work alive today.



What Do You Think?

What are some ways that people learn and discover more about the meaning of faith? What are some places where people learn about their faith?

Children's Reading Corner

In the book "It's Mine," by Leo Lionni, three guinea pigs learn a lesson that changes their whole attitude toward things and each other. Their Gaster is a large toad who tries to eat their endless hickering. They don't learn much from their first encounter with the toad. However, when he later shows them from drawing in a flood, the lesson he is trying to teach them becomes clear because he shows through his actions what selfishness means. (Alfred A. Knopf, 301 E. 50th St., New York, N.Y. 10022. 1986. Hardback, \$11.95.)



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the sunday Readings

FOURTH SUNDAY OF LENT

I Samuel 16:1-6, 10-13
Psalm 23:1-4
Ephesians 5:8-14
John 9:1-41

MARCH 29, 1987

by Richard Cain

When I was first given the task of editing the youth page in *The Criticism*, I found it hard to make some of the editing decisions on my own. Should I include this story? How much of this photo should I cut out?

I'm a firm believer in considering a number of points of view before making a decision. So I found myself running to the editor for his advice. But inside I sensed that I was using this as a way of avoiding the responsibility of making my own decision. So now when I seek advice on a matter for which I am responsible, I try to form my own judgment first, then ask for comments on the pros and cons of what I have decided.

In living my faith, I have found I need to find a similar balance between openness and decisiveness. This Sunday's readings also have something to say about this.

The first reading suggests to me the need to be open to advice. The reading comes from the First Book of Samuel. This was the time when Israel established itself as a kingdom with a ruler. When the people asked to have a king, God directed the prophet Samuel to anoint Saul as king.

At that time, people thought a king should LOOK like a king—tall, strong and manly. Saul certainly fit the bill. But what Saul had on the outside, he lacked on the inside. He wasn't a moral leader.

Finally, God sent Samuel to the house of Jesse in Bethlehem to anoint a new king. Because Samuel feared Saul would kill him if Saul found out what he was up to, God directed Samuel to say he was going to Bethlehem to make a sacrificial offering and hold a feast. After arriving, Samuel invited Jesse to join him and bring his sons to the feast.

Then Samuel had Jesse present his sons one by one starting with the tallest and most impressive looking. Each time Samuel thought this must be the one. But inwardly he sensed God telling him something new: "Not as man sees does God see, because man sees the appearance but the Lord looks into the heart." (I Samuel 16:7)

It turned out that the son God had picked was David, the youngest son of Jesse. No one thought of him as a king and Jesse had not even bothered to bring him to the feast.

If a spiritual giant like Samuel failed to see as God sees, how much more do I lack God's sense of judgment. But as the second reading suggests, this is no excuse for indecisiveness in life.

The reading is from the Letter to the Ephesians. The letter is at once a deep theological meditation on God's plan of salvation and a practical pep-talk on what this means in living a Christian life.

In the reading, the author stressed that I as a baptized Christian have been given the ability to judge what is pleasing to God. But I will never find this out if I don't exercise this gift. Like making editorial decisions, I have to take the risk of making decisions in order to find out that I can do it.

The gospel reading gives me a better picture of how this act of faith works—the willingness to take risks based on what I believe.

Children learn through examples

(Continued from page 9)
was the attentive look and the faith of his parents as I read the story to his little brother and sister seated on either side of me in the family living room. Along with telling children about the Bible and its stories, we need to show them what the story looks like in our own lives. Extensive knowledge and teaching techniques help, but they are of no use unless the Bible story has become the storyteller's own story to a certain extent.

Children learn best through example—especially at home where they can see adults in every mood. What is important is not that we be perfect but that we accept our inadequacies, reach for fuller understanding and try to live and love like Jesus did.

We then become signs of hope for children.

Jesus encountered a man born blind. By giving him the gift of sight, Jesus provided a parable in action of what it means to have good judgment, to see things as God does.

The principle characters here are the blind man, his parents and the Pharisees. All start out in the same position. But because the blind man is willing to take the risk of acting on what he sees, he sees more and more until he is able to recognize Jesus as the messiah. The parents are unwilling to take a risk as their ability to see does not grow. But the Pharisees who actively resist seeing what has happened become more blinded in their judgment.

Life, then is not static. There is no sitting on the fence. If I do not act on what I see, if I'm unwilling to risk making a mistake, I will retreat. But if I take the risk and keep in mind my limitations, I will grow. Taking risks becomes easier when I remember that God is always there.

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by Luke

ST BRAULIO

BORN OF A NOBLE FAMILY IN 590 IN SARAGOSSA, SPAIN, BRAULIO BECAME A MONK AT ST. ENGRATIA'S, STUDIED AT SEVILLE UNDER ST. ISIDORE, WAS ORDAINED, AND IN 631 WAS ELECTED BISHOP OF SARAGOSSA. AN OUTSTANDING SCHOLAR AND PREACHER, HE ENCOURAGED LEARNING, FOUGHT ARIANISM, HELPED ISIDORE IN HIS EFFORTS TO REFORM THE SPANISH CHURCH, AND WROTE A DEFENSE OF THE SPANISH BISHOPS AGAINST POPE HONORIUS I'S CHARGES THAT THEY WERE NEGLECTING THEIR RESPONSIBILITIES.

BRAULIO WAS KNOWN FOR HIS SPECIAL DEVOTION TO OUR LADY AND HIS AID TO THE POOR. HE WROTE THE ACTS OF THE MARTYRS OF SARAGOSSA, A LIFE OF ST. EMILIAN, AND MANY OF HIS LETTERS STILL EXIST. HE DIED AT SARAGOSSA IN 651 AND IS THE PATRON OF ARAGON. HIS FEAST IS MARCH 26.



Question Corner

Ringing bells during Mass

by Fr. John Dietzen

Q Our pastor has stopped ringing the bells at the consecration of the Mass. I have noticed this in other churches also. When asked why, our pastor said, "Ringing bells at the consecration is prohibited by the pope."

If that is true, why do some still do it? Can you quote a law or directive by the pope? (Florida)

A There is no directive by the pope about ringing bells at Mass.

Perhaps some background will be helpful to understand what is going on. Ringing bells during Mass apparently began in monasteries during the Middle Ages. Only some of the monks attended the community Mass in midmorning. Others out in the field followed the progress of the Mass through the chapel bell.

One event which occasioned increased use of bells was the introduction into the Mass of the elevation of the host and chalice after the consecration around the year 1200.

During that period certain heresies were particularly rampant in the church, denying in one way or another the real presence of Jesus in the Eucharist.

Several features were added or became prominent in the liturgy and other prayer life of the church, the purpose of which was to emphasize the eucharistic presence of Our Lord against those who would deny it.

Even to our own time, as all of us a little older will remember, these elevations came to be seen as the main part of the Mass. In some areas fervent Catholics even moved from church to church just to watch the elevation. Bells were rung to let everyone around on the outside know "Jesus is now here" and everyone could come and look at him.

In 1972 the Vatican congregation responsible for liturgy related the use of bells to the level of liturgical education in the parish. Where this education has been adequate, it noted, there is no need for this kind of signal. If sufficient liturgical instruction is lacking, in fact, bells should be rung at the two elevations to elicit joy and attention (Notitiae, 1972, 343).

Two additional factors, I believe, contributed to decreased use of bells. Thanks to a much developed theology of the church in our own century (powerfully described in the documents of Vatican Council II) we are more aware than people of earlier times that, while Jesus does become present to us in a new way under the form of bread and wine in the Eucharist, he does not come "new" as it were.

As we gather to celebrate that Eucharist, we are the body of Christ long before he becomes present to us as our food and drink and as our sacrifice to the Father.

Also, we now express that joy over the Lord's eucharistic presence with our own voices, especially in the acclamation after the consecration and in the great Amen at the end of the eucharistic prayer. As in other ways during the liturgy, we ourselves do what we formerly could only watch or listen to someone else do.

Reasons therefore exist for what you see happening. But the pope has issued no edict about it one way or another.

(A free brochure on cremation and other questions of Catholic funeral practice 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

What a baby needs

by Dr. James and Mary Kenny

Dear Mary: I am the mother of a 2-month-old baby, my first child. My baby has been fussy from the start.

I tried to breast-feed her, but she was always crying. Then I tried formula. Finally we started a soy-bean formula, which is better.

However, there are still times when she cries for hours. The doctor says nothing is wrong with the baby.

I started back to work part time. (Don't tell me to quit. We need the money.) I work three days a week. My grandmother watches her at our house or I take her to the home of a good friend who is a mother.

My husband is supportive, but his job takes him away from home for several days at a time. I feel tired and frantic most of the time but don't know how to make things better.—Kentucky

Answer: Many people accept funny babies as a normal part of life, something parents must endure until the baby "grows out of it." At the same time, people often impart a moral dimension to the baby's behavior. "Is she a good baby?" friends inquire. Further questioning usually reveals that a "good" baby makes few demands, sleeps a lot and, above all, sleeps through the night.

Instead of considering fussiness inevitable or as a moral failing, I prefer another approach: People become irritable and unhappy when their needs are not being met. You and your baby have legitimate needs. What are those needs?

The baby needs food that agrees with her offered in an atmosphere of warmth, love and safety. Breast milk is the preferred food, the one infant food that always agrees with baby.

Your baby needs people contact almost throughout her waking hours. That means holding, rocking, comfort. Have you ever observed other creatures with their young? Mother animals are with their babies constantly. Remove the baby from the mother and both "go bananas."

Given this, it is difficult to imagine that human babies would or should be happy tucked into a crib in a room away from all other humans. It is perfectly normal for babies to want to be held all the time. And it is impossible to spoil a baby by holding her too much.

Babies need consistency, food that agrees with them and constant people contact.

A mother needs confidence that she is capable of understanding her baby better than anyone else and that she is the best person to care for her baby.

A mother needs the conviction that what she is doing in caring for her baby will affect humanity for generations to come and that nothing she will ever do in life is more important than raising her children.

A mother needs the support of significant people in her life to reinforce her convictions.

A mother needs help with the washing, cooking and cleaning. These tasks are necessary, but secondary to her job of launching a new human being.

When a healthy baby is distressed, let us look to the needs of the mother and baby. Perhaps by meeting some of these needs in better fashion, mother and baby will be happier.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, Box 272, St. Joseph's College, Rensselaer, Ind. 47978.)

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Vatican Letter

Document has a long history

by Greg Erlanson

Those who think the Vatican's concern with technology and procreation is of recent vintage, should take a look at its first decree on "artificial fecundation," published 90 years ago. In 1897, what was then known as the Sacred Congregation of the Holy Office said that "as to whether artificial fecundation of a woman could be employed, it is not permitted."

Despite its brief and definitive tone, that judgment did not end the matter.

On March 10 the Congregation for the Doctrine of the Faith, a direct descendant of the Holy Office, issued an instruction attempting to answer some of the moral problems posed by scientific developments bearing on the creation of new life.

The congregation's document, "Instruction on Respect for Human Life in its Origin and on the Dignity of Procreation," is 11,000 words in length and is laced with 90 footnotes, most of them citing previous papal teachings.

The longest running concern for the Vatican has been artificial insemination. First developed for use on animals in the 1700s, it was being practiced on French couples by the 1880s. Theologians first commented on the technique in 1884, eventually leading to the Holy Office condemnation.

The most quoted and influential papal discussion of the moral factors of artificial insemination is found in two speeches by Pope Pius XII made in 1949 and 1951. In these talks, the pope criticized most means used to acquire sperm for the process: usually masturbation, condoms or interrupted intercourse.

He rejected the use of a donor's sperm in artificial insemination because it destroyed the unity of marriage. But he also vetoed artificial insemination within a marriage when it replaced the act of intercourse, thus reducing procreation to "the mere union of two life germs."

However, Pope Pius did not close the door on every procedure meant to help couples overcome sterility. The pope said his condemnation "does not necessarily proscribe the use of certain artificial means" meant only to "facilitate" the act of intercourse or to help it achieve "its proper end." This left available to Catholics means ranging from the use of a perforated

condom, which traps some semen, to removing semen from a woman's genital tract after intercourse.

In 1965 scientific breakthroughs made in vitro fertilization a reality, though there would still be 13 more years of research before the first "test-tube baby" was born. But the church was by then caught up in the question of contraception, a question answered by Pope Paul VI in 1968 with his encyclical, "Humanae Vitae" (Of Human Life). The church's teaching, Pope Paul said, "is founded upon the inseparable connection between the two meanings of the conjugal act: the unitive meaning and the procreative meaning." Contraception was excluded because it made the conjugal act non-procreative, he concluded.

Nineteen years later, in vitro fertilization was excluded because it made the procreative act non-unitive and non-conjugal.

Pope John Paul II has reiterated and expanded upon the arguments of "Humanae Vitae," particularly

in his 1981 apostolic exhortation on the family. He also has addressed many of the bioethical issues mentioned in the new document.

To pro-life groups in 1982 the pope said any experimenting with a fetus which threatens its life—"except in the case of a final effort to save it from death"—is unacceptable. In a 1983 talk to an assembly of the World Medical Association, he condemned "genetic manipulation" of human beings. And throughout his pontificate he has reiterated the church's teachings on the sacredness of human life from the moment of conception.

But just as 1897's decree did not put an end to the matter, neither will the recent statement be the last word. In fact, as doctrinal congregation prefect Cardinal Joseph Ratzinger, presented the new document to the world, he simultaneously called for further ethical and moral reflection on experimental procedures for "facilitating" conception not treated in the text.

The Pope Teaches

Kingdom of God is both here and coming

by Pope John Paul II
remarks at his general audience March 18

The kingdom of God is the central theme that Jesus spoke about in his preaching. He began his public ministry with the words: "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the Gospel." The many parables that he used to teach the crowds were frequently concerned with the mystery of God's kingdom. And the Beatitudes which Jesus proclaimed and which formed the heart of his message could be called the "Magna Charta" of the kingdom.

It is clear from Christ's teaching that the full and complete realization of the kingdom of God will only take place in the future. That is why he taught us to pray, "Father, thy kingdom come." At the same time, however, what was foretold in the Old Testament has already begun to take place in the words and deeds of Jesus.

The mission of Christ is continued down through history by the church, the community of the "little ones" whom the Father "has delivered from the dominion of darkness and transferred to the kingdom of his beloved son." In every age, then, the church proclaims by word and deed that "the kingdom of God is at hand." Whenever the church's members gather for the celebration of the Eucharist they pray for the coming of the kingdom. And while they rejoice even now in their new life in Christ and in the gift of the Holy Spirit, they look forward in joyful hope to the glorious coming of the Savior whose kingdom will have no end.



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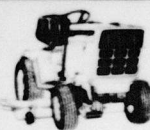
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ENTERTAINMENT

Viewing With Arnold Two good films on pre-Vatican days

by James W. Arnold

If you were raised a Catholic before Vatican II, chances are you have a lot of memories that you either cherish or would like to forget.

Some writers and filmmakers have similar memories, and as the passage of time increasingly distances us from pre-1965 Catholic culture, it seems more quaint and "foreign" and more suitable for nostalgia, fond or unfond. Unfortunately, the two most interesting movies so far on "growing up Catholic" haven't received more than half-hearted distribution.

The more recent is "Impure Thoughts," a badly titled but lively and rather profound memoir by writer-producer Michael J. Malloy. It opened late last year in the Boston area but has been seen only spasmodically elsewhere. The other is "The Bay Boy," a semi-autobiographical film by Canadian veteran Daniel Petrie, a director with one of Hollywood's more impressive credit lists ("Rain in the Sun," "Res-



urrection," "The Dollmaker"). "The Bay Boy" debuted at the 1984 Toronto Film Festival and won six Canadian Oscars, but has appeared in only a handful of cities outside of Canada.

"Thoughts," in Malloy's mind, started out to be a knee-slapping comedy but ends up as an examination of conscience. Basically, it's a series of anecdotes about parochial grade and high school experiences in Huntington, W. Va., where Malloy and star Brad Dourif grew up. Despite some clichés, like the old nun with the ruler at the dance enforcing six inches ("enough room for the Holy Ghost") between boys and girls, most incidents are funny without being nasty. The tone is anti-old-fashioned, not anti-Catholic.

Two of the best (and most painful) have to do with the ransoming of "pagan babies" and the difference in "guarantees" between green and brown scapulars, complete with horror story about a youth who died while losing his scapular after committing a mortal sin.

The Sisters, by and large, are a mix of strange and wonderful, like all teachers. The memories also slip over into life at home, and include fresh insights into Catholic political attitudes, especially subtle anti-semitism and the

great impact of the Kennedy presidency and assassination.

The detail is so accurate—e.g., in the kids' serious analyses of the differences between venial and mortal sins and in a skillful dialogue between a bright young nun and an arrogantly skeptical pupil—that Protestants and others may have deep trouble following the ball. As they say, it helps to have been there.

Malloy and director Michael Simpson add a whole new dimension to these fragments of the past by having them recalled in a fantasy Purgatory setting (a bare room with a card table) by four men who just died. One (Dourif) has remained loyal to the church, but the others have fallen away. One died in Vietnam combat, another admits he succeeded in business by cheating, the third is a gay author and atheist.

As they reminisce about their one common experience—school at St. Jude's—they're forced to come to judgment not only about their education but about their lives and the reason for their unusual punishment. "Thoughts" becomes thoughtful, and on balance a stimulating and imaginative use of the material. It was made in Atlanta in 18 days on a budget of \$275,000, but is crafted with care and common sense.

Petrie's "Bay Boy" cost much more, since he took a cast of professionals (including Liv Ullmann) to his hometown of Glace Bay in Nova Scotia to reconstruct both the village and incidents from his 1950s Catholic boyhood. The teenage protagonist, played by Kiefer Sutherland (the exact likeness of his actor-father), is a gentle lad who perhaps wants to be a priest.

The film explores his relationships with the devout, industrious parents (Ullmann, Peter Donat) his loven, a doomed sickly brother, and two pretty, "nice" neighbor girls he's attracted to, as well as the school fiasco who eventually initiates him. The Depression set-

ting of hard times, as well as a local murder, contribute complications.

The key incident, however, is the boy's visit to the home of a kind but austere young missionary priest who, out of a desperate loneliness, makes homosexual advances to him. The boy's vocation is destroyed (Petrie says it actually happened). The sequence is done with restraint. It's not an attack on the priesthood but rather a compassionate questioning of the celibacy rule.

In a realistic way, "Bay Boy" explores sexual anxiety as a major source of anguish in Catholics of that period, and Petrie's memory is poignant, but bitter. The film describes school life and the sacraments peripherally, but focuses on the impact of Catholic belief and culture on the adolescent mind as Petrie experienced it.

While neither film is perfect (there aren't many of those), and "Bay Boy" is considerably less cheerful about the Catholic experience, both are worthy attempts to deal with our common past and to try to understand it.

You may never get to see them in theaters, but either would prove provocative fare for home video or as material for parish group viewing and discussion.

"Impure Thoughts" is satisfactory for adolescents and adults; the sex scenes in "Bay Boy" make it best for mature audiences.

Neither film has been rated by the USCC.

Recent USCC Film Classifications

The Hansi Hilton	0
Salvador	A-IV
Witchboard	0
Heat	0

Legend: A-1—general patronage; A-2—adults and adolescents; A-3—adults; A-IV—adults, with restrictions; 0—morally offensive; A high recommendation from the USCC is indicated by the + before the title.

Tips on helping small children cope with dangers

by Henry Hers and Tony Zann

The Home Box Office cable channel is airing an important one-hour public service documentary, "How to Raise a Street-Smart Child." It airs March 23 and is repeated March 28 and 29, 10-11 p.m. EST each night.

Hosted by Daniel J. Travanti, the special offers clearly illustrated tips on child protection measures that parents, children and social services guardians may practice to lessen the chance of children becoming victims.

Designed primarily for an adult audience, the program states basic questions parents should be able to answer regarding safeguards essential to warding off strangers. Nothing is assumed. The fundamental concept of who is a "stranger" is examined by using examples.

Other basic assumptions are challenged in the light of the alarming statistics of child abuse, criminal molestation and missing children. Included are discussions of the way children are dressed, the company they keep and the places they frequent. Actual convicted child molesters are shown and interviewed. And the added commentary of John Walsh—father of Adam Walsh, whose disappearance sparked much of the current concern about missing children—additionally points to the heartbreaking tragedy of losing a child.

It is emphasized that self-defense training and the martial arts syndrome are not particularly effective or desirable strategies for children. The program cites studies which show that it is more dangerous for a child to stand and fight than to run away.

Learning how to say "no" to someone and how to talk about the parts of the human body are seen as essential elements in an overall plan of family education. The sampling of kindergarten through third-grade children shown on the program indicates that many have an inability to name or speak about "private parts."

The program is a socially conscious reaction to the very real dangers children face in a society which increasingly leaves them virtually on their own. When both parents must work, when the single parent can't find or afford day care, when school security is a low priority, children often become victims.

This HBO special insists that it is time to replace

fear with power. Beyond this specific goal, the program is very effective in conveying basic information which will serve to re-educate the public regarding the national disgrace of child abuse and serve as a significant step toward prevention. It is an extremely commendable and important program for family sharing. Since the program contains some subject matter which could be alarming to young children, it is suggested that they view it with a responsible adult.

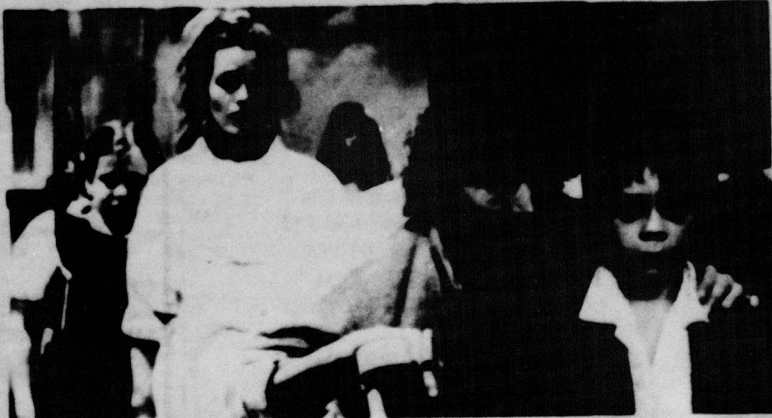
TV Programs of Note

Tuesday, March 31, 6-6 p.m. EST (CBS) "What If I'm Gay?" This "CBS Schoolbreak Special" attempts to deal with a teen-ager's struggle to come to terms with his confusion over his "sexual orientation." Consultation for the dramatization was provided by Yale University researchers, but it is not apparent that the program offers any insight into the complex sexual, psychological and moral issues regarding homosexuality.

Tuesday, March 31, 9-10 p.m. EST (PBS) "Street Cop." Showing the gritty reality of the battle against drug pushers and other street criminals is this "Frontline" documentary about the cops assigned to patrol the busiest, most violent police district in Boston.

Tuesday, March 31, 9-11 p.m. EST (CBS) "A Special Friendship." A period drama about the relationship between a freed slave (Akonu Bantu) and her former mistress (Tracy Pollan) who provides the education and emotional support necessary for full blossoming of the former slave's human potential. Worthwhile theme dealing with the transforming power of genuine friendship.

Tuesday, March 31, 10-11 p.m. EST (PBS) "Soldiers of the Summit." The program tells the true story of the men who in World War II fought as part of the 10th Mountain Infantry Division and how after the war they helped to develop the ski industry across the country.



THE PALMER FAMILY—Tabitha, played by Elmer Gibson (from left); Claire, by Michelle Leuthart; Troy, by Meredith Brown; John, by Andy Anderson; and

Buray, by Alvin Brown; try to persuade themselves that the sound outside their home is "only the wind" in "The Haunting of Buray Palmer" on Wonderworks, March 31.

the active list

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

Send to: The Active List, 1409 N. Meridian St., P.O. Box 1777, Indianapolis, IN 46205

March 27

St. Joan of Arc Parish Lenten Program "W" 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. of English and Emerson Aves. Adults \$5; children \$3; pre-schoolers \$1; fish and shrimp \$6.

St. Pius X Boy Scout Troop #441 will hold a Fish Fry from 5-6 p.m. in the parish hall, 7169 Sario Dr. Adults \$5.50; children 12 and under \$3.50.

The Women's Club of Holy Spirit Parish will hold its Annual Lenten Fish Fry catered by Panchay's from 5-6 p.m. in the school gym, 7241 E. 10th St. Adults \$5; children 6-11; under 6 free. Door donations.

A Lenten Special Fish Fry will be held at Our Lady of Fatima Council #2228, K of C, 1313 S. Post Rd. For reservations call 897-1977.

March 27-28-29

A Toilet Weekend for engaged couples will be held at Alvina

Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

A Women's Weekend on the theme "Be All That You Can Be" will be conducted by Ele and Norm Benbow at Fatima Retreat House, 5285 E. 50th St. Call 545-7681 for information.

A Widow/Widowers Retreat will be presented at Mount St. Francis Retreat Center. Call 612-922-4817 weekdays for information.

An Engaged Encounter Week-end will be held in "Terre Haute." For information call Ken and Carolyn Gardner 317-632-7653 or call 317-235-1885.

The annual "Sounds of Spring" program sponsored by CACD at St. Michael's Seminary will be presented at 8 p.m. Fri., at 2 and 8 p.m. Sat., and at 2 and 7:30 p.m. Sun. All EST. Tickets at the door: \$4 adults, \$2 children.

March 28

The Ladies Guild of St. Bernadette Parish, 682 Fletcher Ave. will hold a Giant Rummage Sale from 9 a.m.-7:30 p.m. in the cafeteria.

St. Catherine of Siena Court #108, Ladies Auxiliary of the

Knights of St. Peter Claver will sponsor its annual Scholarship Salad Spread Card Party called "Clean Up Your Act in '87" from 12 noon-3 p.m. in the Claver Center, 3110 N. Sutherland Ave. Admission \$7. For tickets call Pat Brown 357-9474.

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. \$2/person. Contact Tom Yost at 312-640-0126.

March 29

A Sign Mass for the Dead is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 6th and Central.

A Sign Mass for the Dead is celebrated at 9 a.m. every Sunday in St. Bernadette Church, 6200 Rahbe Rd.

March 30

The Children of Divorce program sponsored by Catholic Social Services continues from 7-8 p.m. at the Catholic Center, 1400 N. Meridian St. Call 226-1550 for information.

Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for a program on "Diet in the Fight Against Cancer." For information call 226-1550 or 664-8884.

The Office of Worship will sponsor a **Lector Basics Workshop** from 7-10 p.m. at St. Margaret Mary Parish, Terre Haute. Call 317-258-1458 for information.

Deadline for reservations for ACCW fourth-quarter meeting is held April 6 at South Grove Benedictine Center. Send \$5.00 to: Mrs. John Kuebel, 6920 Thoroughbred Dr., Indianapolis, Ind. 46226.

March 31

The Family Ministry Series at St. Martin Parish, 6120 N. Michigan Rd. continues from 7-8:30 p.m. with the video "Prisoners of Divorce."

Intensive Living Seminars on Interpersonal Experiences continue with "An Experience in Cross-Cultural Communication and Interaction" from 10 a.m.-4 p.m. in room 301 of Marian Hall, Marian College. Bring cash lunch or buy in cafeteria.

April 1

St. Simon Parish concludes its Contemporary Insights Into Liturgy and Sacraments series featuring John Canaday with "Reconciliation" at 7:30 p.m. in Fellowship Hall, 5000 Elm Rd. Indulgence available. Call 629-6977.

The Lenten Series Downcast sponsored by St. John the Evangelist Parish continues at 12 noon with Father William Blomquist on "Redemption and Salvation" in L. S. Ayres downtown classroom. Lunch available in adjacent Troy Shoppe.

St. Andrew Parish, Richmond continues its Lenten program of soup and bread supper at 5:30 p.m. followed by 6:30 p.m. film on spirituality by Father Vince Dwyer and Burkhardt 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 7-8:30 p.m. at the Benedictine Center, 1402 Southern Ave., Beech Grove 56150.

St. Bernadette Parish continues its "Jesus As I Know Him" video series by Father John Powell at 7:30 p.m. following 7 p.m. Evening Lenten Service.

St. Mary Parish, New Albany continues its Wednesday Evening Lenten Liturgies with "Baptism and Confirmation" at 7:30 p.m.

The Parent Support Group sponsored by the Adult Faith Team of St. Malachy Parish, Brownsburg will meet at 10 a.m. in the parish meeting room (rectory basement) from 7:30 p.m.

The Adult Catechetical Team of Our Lady of the Greenwood Parish, Greenwood continues its Lenten Soup and Bread Dinner Series with "God's Gift," beginning with Mass at 5:30 p.m. Call 625-2851 for dinner reservations.

April 2

Seymour Deansy DRE/CREA conclude their Out For Lent series at 7:30 p.m. with "Healthy Family Units: Built on Good Relationships" at St. Ambrose Parish, Seymour.

Holy Name Altar Society will hold its annual Spring Rummage Sale from 8 a.m.-3 p.m. in Hartman Hall, 69 N. 17th Ave., Beech Grove.

A Marriage Enrichment Evening will be held from 7:30-10 p.m. at Alvina Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

Lawrenceburg Daughters of Isabella will sponsor a Spaghetti Dinner from 4:30-7:30 p.m. in St. Lawrenceburg High Gym. Adults \$4; children \$2. Carry-outs available.

April 3

Channel of Peace Community will hold a First Friday Mass at 7:30 p.m. following soup and bread supper at 6 p.m. at St. Michael Church, 3205 W. 20th St.

St. Mary Parish, New Albany will host the 50th Centarians area peace vigil. For information call Gloria Hinn 615-645-6591 or Marie O'Neil 615-645-5725.

First Friday devotions of Rosary and Way of the Cross at 11:45 a.m. will provide Mass at St. Mary Church, 317 N. New Jersey St. Refreshments afterward.

St. Joan of Arc Parish Come Follow Me Lenten Program "W" continues from 7:30-9 p.m. in the rectory basement with "The Master's Instructions" presented by Delores Yenden.

An all-day conference on "The Church and AIDS" will be sponsored for pastors and parish leaders by Metropolitan Indianapolis Campus Ministry at Christian Theological Seminary. Call 317-274-6262 or 317-653-5312.

April 3-4

Benedictine Father Martin Duggan will direct a Retreat for Married Couples in St. John Good House on St. Michael College campus. For reservations call 615-37-4885.

"Tegutism", a weekend for married couples of all ages will be held at Alvina Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

A Women's Weekend on "Prayer and Its Many Faces" will be conducted by Providence Sister Catherine Livers at Fatima Retreat House, 5285 E. 50th St. Call 545-7681 for information.

April 4

The World Apostolate of Fatima ("The Blue Army") will hold



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First Saturday Holy Hour at 2:30 p.m. in Little Flower Parish Center chapel, 12th and Bosart. Everyone is welcome.

A Parish Mission on "The Power of Prayer in Our Lives" will be presented by Franciscan Father Justin Boileau beginning at 6 p.m. Mass today and continuing through Thursday, April 9 at St. Mary Parish, 212 Washington St., North Vernon.

April 5

St. Francis Xavier Parish Altar Society will hold its semi-annual Smorgasbord from 11 a.m.-4 p.m. in the parish basement, junction of Hwy. 160 and 31, Henryville Adults \$3.75; children 20 cents/ youth through age 12. Craft items, baked goods.

A Sign Mass for the Dead is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 6th and Central.

A Sign Mass for the Dead is celebrated at 9 a.m. every Sunday in St. Bernadette Church, 6200 Rahbe Rd.

St. Vincent Hospital Crisis Unit will meet at 8:30 a.m. for Mass in

chapel followed by 9:15 a.m. meeting in the cafeteria.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 3 p.m. in St. Joan of Arc Church, 620 N. Central Ave.

Socials

MONDAY, St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m.; **TUESDAY, K of C, Pius X Council #623, 7 p.m.**; Roswell High School, 5:15 p.m.; **St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.**; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. **WEDNESDAY, St. Anthony, 6:30 p.m.**; St. Patrick, 11:30 a.m.; St. Roch, 7:15 p.m. **THURSDAY, St. Catherine parish hall, 6:30 p.m.**; Holy Family K of C, 4:30 p.m.; **WEEKEND K of C, 220 N. Country Club Rd., 6 p.m. FRIDAY, St. Andrew parish hall, 6:30 p.m.**; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; **St. Mary's Beech Grove, 5 p.m. SATURDAY, Cathedral High School, 5 p.m.**; K of C Council #37, 1205 N. Delaware, 4:30 p.m. **SUNDAY, Ritter High School, 6 p.m.**; St. Philip parish hall, 3 p.m.

CRS increases aid

NEW YORK (NC)—Catholic Relief Services will send \$75,000 in emergency relief and distribute up to \$100,000 in food to Ecuador earthquake victims, the agency announced March 23.

The amount of relief aid is up from original estimates as a result of needs identified by three assessment teams that visited devastated areas of Ecuador, said Beth Griffin, agency spokeswoman.

At least 1,000 persons have been killed or have disappeared, 6,000 were displaced and more than 20,000 are homeless.

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Class: April 11 & 12 by Fr. Justin Boilez, O.F.M.
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FREE Introductory Lectures: April 23 & 24 at 7:30 p.m.
Class: April 25 & 26 by Fr. Justin Boilez, O.F.M.
— Other Coming Attractions —
6th Week, 1988 Nobel Peace Prize winner, June 6th.
Fr. Basil Pennington, O.C.S.O., Outreach (Tropics) work, author of "O Holy Mountain," "Contending Prayer," "A Place Apart" & "Shoreward Journey in India." Retreat in India, June 20-26.
Ann Williams, author of "Woman's Reality," Co-Ordination of "Mindfulness Meditation" & "Zen Buddhist" as Adults & "Retreat in India," June 6-14.
Pearl Bailey "Speaks from the Heart," Oct. 5.
David Shapiro, Retreat with David Shapiro, author of "The Psychology of Stress & the Art of Healing."
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How our schools teach moral values about sex

(Continued from page 1)

Sixth graders go deeper into the miracle of human reproduction, particularly growth of the baby within the womb.

Seventh graders are taught about their developing sexual feelings and principles on which to build their relationships with members of the opposite sex—issues like dating and kissing. They are taught that, as the text says, "As a Christian, the full purpose of your sexual powers and expressions is meant to be expressed within marriage."

The seventh grade text includes an extensive section on reasons for not engaging in

sexual activities before marriage. It includes medical and emotional reasons but emphasizes what it calls "the Christian reason"—that "such actions are morally wrong. They are against God's laws." It then goes on to explain why and it stresses the virtue of chastity.

The eighth grade text doesn't emphasize sexuality as much as it does other subjects—certainly not as extensively as the seventh grade text. But it does discuss masturbation and homosexuality. About the former it says, "Masturbation is wrong because it misuses the sexual powers that were designed to show love to another human being in marriage. It only expresses one person's desire for pleasure. The sinfulness of masturbation varies in degrees, depending upon a person's emotional state or other psychological factors."

It calls homosexuality "another way of misusing sexuality" and says, "The Church teaches that people who actively engage in homosexual acts are wrong because homosexual acts deny the life-giving power of sexual love."

The text says that "any direct violation of your body or the body of another person is serious." It also says that "God is a forgiving God. His Son, Jesus, has offered us a sacramental forgiveness in the sacrament of Reconciliation. You are all learning about your body and your sexuality. Don't be afraid to ask help and guidance in these matters."

Students in the archdiocese's Catholic high schools usually get several opportunities to turn their values regarding sex. At Secunia High School, for example, Ron Huck teaches freshmen a course on moral decision-making that includes such things as substance abuse and alcohol as well as sex. (These matters are also included in the seventh grade text of the Bensinger Family Life Program.)

According to Secunia principal Larry Neidinger, Huck takes a positive approach to the subjects. There is not much emphasis on the physical acts of sexual activities because the students usually know that by the time they get to high school. Rather, the emphasis is on inculcating in the students a positive set of values.

Neidinger said that methods of contraception are not taught as part of the course, although students' questions are answered and the church's position is presented.

Secunia students get another opportunity to deepen their knowledge about sex in a senior course on marriage. Neidinger said

that natural family planning is taught as part of that course.

Sex education is also a part of several courses at Roncalli High School, according to Patricia Cox, principal. Part of the freshman health course includes three or four weeks on the reproductive system and includes contraception, abortion and venereal diseases. Emphasis is always on the church's attitudes and beliefs, Cox said. In the science department, juniors and seniors can learn human anatomy.

All students at Roncalli must take a religion course on human relations that includes dating and marriage, Cox said. Freshmen and sophomores are also taught a morality course that includes the church's teachings on sexual matters.

Roncalli seniors can take a course on human development and family living that includes discussion of the controversial topics of the day, such as birth control, abortion, AIDS, and surrogate mothers. The purpose, Cox said, is to make sure that the students have a thorough understanding of these issues, including the church's teachings about them, before they graduate. A priest discusses natural family planning as part of this course, she said.

The other Catholic high schools in the archdiocese have similar programs, although Bob Vost, principal of Chastard High School, said that he is not satisfied with what's being done and hopes to make some improvements in the school's sex education program.

Pope, bishops discuss trip

(Continued from page 1)

The U.S. delegation also celebrated Mass with the pope before the meetings and had lunch with him at the end of the sessions.

The lunch "ended in a songfest," said Archbishop May.

The meetings prepared the way for a broader-based meeting between U.S. and Vatican church officials next year, similar to a 1985 summit meeting between top-level Brazilian bishops and the Vatican to discuss tension-causing problems, said Archbishop May. The pope called the March sessions a "mini-meeting," Archbishop May said.

"He said he would hope that after the ad limina conferences next year for the American bishops that there might be such a larger meeting," he added.

Heads of dioceses are required to make ad limina visits to the pope every five years to report on the status of their dioceses. The Brazilian summit was held after the country's bishops finished their ad limina visits.

The idea of a Brazilian-style meeting "has been prompted from various sources," said Archbishop May. "The Brazilian bishops expressed a great satisfaction" with the results of their meeting, he said. "So we thought it might be good. They are approximately the same size we are and have a large agenda too," said Archbishop May.

The U.S. delegation included the four cardinals who head archdioceses, NCCB officials, and the heads of the nine U.S. dioceses which the pope will visit Sept. 16-18. Eleven Vatican officials attended including five congregation heads and Archbishop Pio Laghi, apostolic promoter to the U.S.



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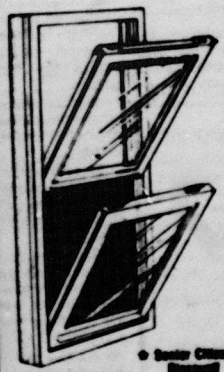
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Rock 'n' roll music is what you make it to be

by Damian Polewczak

In 1984 a boy died of a drug overdose. Next to his body, his parents found a turntable with an album by the rock group Black Sabbath on it.

This is only one of many cases where people have seen a connection between rock music and evil. In 1985 musicians from Twisted Sister and other groups even visited the White House to defend their music against charges of it being evil.

The issue of rock music and evil has been around for a long time. When rock and roll first started, people (mostly adults) said the music was harmful to youth and set bad examples. But now the youth of yesterday are saying to their children that rock music is satanic.

Some groups do seem satanic, such as Kiss and

Motley Crue which have songs such as "Heaven's on Fire" and "Shout at the Devil." But many times the lyrics are so vague that people read into them what they want.

Take for example, the boy who died of a drug overdose. His parents were obviously upset by his death and this may have affected the way they looked at the music. Maybe these parents had a case. But many times, people are worrying too much.

Take for example, the song "I Want a New Drug," by Huey Lewis and the News. When I first saw the title I thought "Oh no, here's a song about him wanting to become a drug addict."

But when I heard the song and listened to the words, I found out I was wrong. It's a song about a person having a hard time. He wants a cure. But the drug he wants is love.

Many rock songs have positive messages, songs such as "Living On a Prayer," by Bon Jovi, and "You Are the One," by Kool and the Gang. The heavy metal gospel group Stryper said in a recent issue of the magazine *Hit Parade*, "We're not blind to the evils of the world—we're at war with Satan."

Some rock music is satanic. From what I have gathered, the groups to beware of are Ozzy Osbourne, Quiet Riot, Scorpions, Motley Crue, Ratt and Judas Priest. But there are many other rock groups with a positive message. Rock music as a whole has a lot to offer if we're only willing to take the time to really listen to it.

(Damian Polewczak is a member of St. Christopher parish in Indianapolis and a sophomore at Ritter High School.)



OPENING ACT—Eightth grade girls (from left) Candida Meeks, Michelle Horning, Gio Geawein and Erin Strehbeck lipsync "To Walk Like an Egyptian" with cardboard guitars during the St. Mary's, New Albany, "Shining Stars" talent show. (Photo by David Kauter)

Music and life

Going through divorce

by Charlie Martin

SOMEWHERE OUT THERE

Somewhere out there beneath the pale blue light/Somewhere is thinking of me and loving me tonight/Somewhere out there someone's saying a prayer/That we'll find one another/In that big somewhere out there.

And even though I know how very far apart we are/It helps to think we might be wishing on the same bright star/And when the night wind starts to sing a lonesome lullaby/It helps to think we're sleeping underneath the same big sky

Somewhere out there if love can see us through/Then we'll be together/Somewhere out there, out where dreams come true

Written by: J. Turner, B. Mann, C. Wolf, sung by: Linda Ronstadt and James Ingram. © 1985, MCA Records Inc.

Who would have expected music from an animated kid's movie to do well on the pop charts.

But "Somewhere Out There," from Steve Spielberg's "An American Tail," is surprisingly popular with teen

music listeners. Perhaps the famous talents of Linda Ronstadt and James Ingram give the song added appeal.

The song reminds us how separation from those we love can be part of life. Best friends get separated if they choose to go to different schools. Even couples in love sometimes choose to live in separate cities, at least on a temporary basis, so that one or both can pursue personal goals.

But some separations change our lives forever. In our society one of every two marriages ends in divorce. It's a painful separation when a teen no longer lives with both parents.

This hurt affects so many of us. When it happens we have all sorts of complicated feelings.

We need to find ways to talk about these feelings. Yet, the hurt and anger we feel make it so much easier to avoid them.

Things are no outward. Both we and our parents feel unsure about where we stand with each other. Talking about this fear takes courage. But it's worth it. You might be helping your parents to face their own feelings and get them out in the open. Then you can face them together.

Working with a trained counselor can be a big help. This person can encourage the type of honest dialogue needed between you and your parents.

The song says that love can help us through the pain of separation. The love between you and your parents can survive the shock of a divorce. It's true that life won't be the same. But if everyone keeps trying to find ways to reach out to each other, even the separation caused by a divorce can be overcome.

(Your comments are always welcome. Please address: Charlie Martin, 1210 S. Ballerwood Ave., Evansville, IN 47714.)

A Guide to Superior Dining

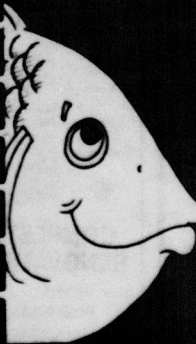


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Correct 'Lifesigns' schedule

For the past two months the 'Lifesigns' schedule has been incorrect. We apologize for the errors. Following is the schedule for the 'Lifesigns' series for April on the four Central Indiana radio stations that carry the program. All times are E.S.T. WICR-FM, 88.7, Indianapolis, Sunday at 11:30 a.m.; WWVY-FM, 104.5, Columbus, Sunday at 10:30 a.m.; WRCR-FM, 94.3, Nashville, Sunday at 6:30 p.m.; WAXI-FM, 104.5, Rockville, Sunday at 5:30 p.m.

- | Date | Program topic |
|--|---------------|
| Apr. 5 "Cherishing" — Brecken Memorial High School, Indianapolis | |
| Apr. 12 "Justice For All: Pt. I" — Christ the King, Indpls. | |
| Apr. 19 "Justice For All: Pt. II" — Christ the King, Indpls. | |
| Apr. 26 "Goth Trips" — St. Lahn, Indianapolis | |

Youth events

For more information and schedules for community youth events, call 898-6263 for 898-6263, the phone for the Evansville Community Center, 1210 S. Ballerwood Ave. Youth events are held at the Evansville Community Center, 1210 S. Ballerwood Ave. For more information call 898-6263.

The schedule will appear every other week. Dates to March 27th of the week of the event. Dates to March 27th of the week of the event. Dates to March 27th of the week of the event.

- Apr. 04 Indian American Student Conference at the Evansville Community Center, 1210 S. Ballerwood Ave. 898-6263
- 05 The Evansville Community Center, 1210 S. Ballerwood Ave. 898-6263
- 06 The Evansville Community Center, 1210 S. Ballerwood Ave. 898-6263
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Book reviews

Vatican and Middle East peace

The Papacy and the Middle East, by George E. Irani. University of Notre Dame Press (Notre Dame, Ind., 1986). 218 pp., \$22.95.

Reviewed by Charles Desseayers

"How many divisions has the pope?" Stalin once asked in a fit of rhetorical cynicism. The answer, of course, is "none." Yet as George Irani, director of international student advisement at the University of Southern California, shows in his

Shrines of Europe

The Catholic Shrines of Europe, by Gerard E. Sherry. Our Sunday Visitor (Huntington, Ind., 1986). 119 pp., \$5.95.

Reviewed by Msgr. Charles Dollen

Gerard E. Sherry, a well-traveled journalist, takes his readers on an exciting tour of 10 of the chief Catholic shrines in Europe, outside of Italy.

For each of these places of pilgrimage, he gives a history of the founding of the shrine, explains the object of the devotion and then describes its current status.

His introductory essay on the custom of going on pilgrimage is a delight to read.

The book takes us to Walsingham, Canterbury, the Abbey of Glastonbury; Compostela, the Shrine of Our Lady of the Pillar in Zaragoza; Lourdes, Shrine of the Miraculous Medal; and Fatima, Csestochowa and St. Meinrad of Einsiedeln.

This book suits two classes of readers to perfection. Those who have visited these shrines will relive every thrilling moment. Those who have not yet gone, or may never be able to go, will find this book a fine introduction to these places of devotion.

(Msgr. Dollen is the book review editor for *The Priest* magazine and pastor of St. Gabriel's, Poway, Calif.)

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surprising monograph, "The Papacy and the Middle East," this lack of destructive power has not kept the Holy See from being an active, if discreet, player in the Arab-Israeli struggle.

Indeed, as this carefully constructed, closely reasoned analysis of Vatican documents, newspaper documentation and interviews shows, it is precisely because of the perceived neutrality and moral prestige with which the papacy is held by all parties that it can pursue the role of honest broker.

Yet in its quest for a solution to the Middle Eastern Gordian knot based on the formula of "peace through justice," the Holy See has not been entirely neutral, although its actions have been impartial. As Irani clearly shows, the papacy has consistently asserted its duty of championing the rights of Eastern Catholics, the majority of whom are Syrian, Lebanese and Palestinian. Naturally, this has led to charges of bias from the Israelis.

Particularly galling have been the church's insistence on the internationalization of Jerusalem and the meetings of Popes Paul VI and John Paul II with Yasser Arafat.

While most of the members of the international community still refuse to recognize Jerusalem as the Israeli capital, the Israelis feel that the church has utilized a double standard in this regard and often intimate that it points up Catholicism's vestigial anti-Semitism. For instance, in attacking a statement by Pope Paul VI calling for "convergence" among the groups in the Holy Land, Israel's chief rabbi, Shlomo Goren, replied rather heatedly that:

"We are astonished by the fact that the Vatican never issued the slightest protest when the holy places in Jerusalem were in Jordanian hands... The world must know that Jerusalem is the capital of Israel, that it is the soul of the Jewish people, and that it is our duty to defend the city with our lives."

The Holy See's policy of meeting with all concerned parties on an equal basis is a further source of consternation to the Israelis who feel that it legitimizes the Palestine Libera-

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tion Organization and other "terrorists" bent on Israel's destruction.

For their part, Arab groups complain that the papacy's evenhandedness in the face of the Palestinians' "legitimate demands" is a consequence of Catholic guilt, cleverly exacerbated by the Israelis, over past anti-Semitism and what they say was Pope Paul XII's failure to speak out against the Holocaust.

Irani has done a commendable job of research and has produced a first-rate piece of work, mercifully free of academic jargon. Because of its style, though, the casual reader may find it slow going. For those willing to make the effort, however, the reward will be the story of a powerful, concerted effort to steer a difficult course toward peace through justice.

(Desseayers teaches non-Western history at Villanova University outside Philadelphia.)

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.)

† NEWHAUSEL, Marion, 78. Our Lady of Lourdes, Indianapolis, Mar. 12. Mother of Mary Alice Grubb, Herbert, Richard and Arthur; sister of Margaret Durham.

† RAEVER, Lillian, 75. St. Louis, Batesville, Mar. 18. Mother of James and Dave; grandmother of eight.

† RINCH, Wilma L., 84. St. Rose of Lima, Franklin, Mar. 17. Mother of Joseph, Raymond, and Ruth Ann Acker.

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

† SNYDER, Louise F., 78. St. Gabriel, Connersville, Mar. 18. Wife of Raymond; mother of John A., Raymond A., Jr. and Harold A.; grandmother of four; sister of Michael, Noah, Joseph and Philip Bunyard, Ada Schriber, Rita Beitel and Mary Alpanis.

† STEEN, Agnes H., 82. St. Andrew, Richmond, Mar. 18. Aunt of Joseph.

† STULTZ, William J., 83. Sacred Heart, Jeffersonville, Mar. 12. Husband of Edith.

† WEBB, Vernon, Jr., 70. St. Michael, Bradford, Mar. 11. Husband of Dorothy Smith; father of Vernon, Jr., and Elizabeth Crawford; grandfather of nine.

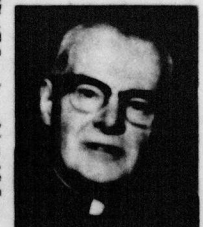
† REED, Leta J., 82. St. Gabriel, Connersville, Mar. 18. Father of Joseph, and Ellen Ann Dubert; grandfather of two; brother of Loretta and Albert.

† KELLY, John J., 84. St. Michael, Indianapolis, Mar. 14. Husband of Virginia; father of Nancy J. Schmitt, James M., John J. and Michael A.; brother of Helen Bauer; grandfather of four.

† ROBER, Gertrude, 91. Our Lady of Lourdes, Indianapolis, Mar. 7.

† LONG, Margaret L. Shugart, 91. Our Lady of Lourdes, Indianapolis, Mar. 18. Wife of William; mother of Jo Ellen Longmeyer, Mary Beth Reid and Sandra Lee Jansen; sister of James and Edwin Lee; grandmother of eight.

Fr. Francis Edgar Walter passes away



INDIANAPOLIS — Jesuit Father Francis Edgar Walter, community literature of the Jesuit Community of Broadacre Preparatory School, died here March 18 in St. Vincent Hospital at the age of 88. The Mass of the Resurrection was celebrated for him in the school chapel on March 18.

Father Walter was born in New Albany. He grew up in the Cincinnati area and entered the Society of Jesus Pleasant Hill in 1921. In 1922 he was ordained at St. Mary's in Kansas. He taught at St. Ignace High School in Cleveland for two years.

For the following 58 years Father Walter taught in West Baden (Ind.) College before coming to Broadacre in 1980 he taught three years in the Millard, Ohio Novitiate. While at Broadacre as librarian, he also cared for the school chapel, worked in the school bookstore and visited the elderly in five nursing homes nearby.

Father Walter is survived by one brother, G. Raymond, of Dayton, Ohio, and one sister, Catherine Woods, of Indianapolis. He also leaves four nieces and two nephews.

Sr. Kathryn Ann Vukovic dies Mar. 13

OLDENBURG — The Mass of Christian Burial was celebrated Mar. 15 for Franciscan Sister Kathryn Ann Vukovic who died Mar. 13 at the Sisters of St. Francis motherhouse here. She was 72.

Sister Kathryn Ann (formerly known as Sister Agnes Carmel) was a native of Dayton, Ohio. She served as an elementary teacher in Illinois, Missouri, Ohio and Indiana schools. Her Indianapolis archdiocesan assignments included: St. Mary, New Albany; St. Mary, Rushville; St. Vincent de Paul, Bedford; St. Mary, Aurora; Little Flower and St. Lawrence in Indianapolis; and St. Mary, North Vernon.

Sister Kathryn Ann retired to the motherhouse in 1973. She is survived by five brothers: George, Paul, Joe, Bob and Tom; and five sisters: Frances, Anne, Francine, Sister Rita, Mary and Terri.

Church has not defined when embryo receives soul

by Greg Erlendson

VATICAN CITY (NC)—While the Catholic Church says the human embryo must be treated "as a person" from conception, it has not explicitly declared conception as the moment the fetus receives a soul, said the Vatican's top doctrinal official.

Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith, which recently issued an "instruction" on procreation issues, said that instruction did not propose a specific moment of ensoulment. However the burden of proof is now on those who argue the embryo is not a person, he added.

Cardinal Ratzinger made his comments in an interview with Vatican Radio broadcast March 17.

The Vatican issued its "Instruction on Respect for Human Life in its Origin and on the Dignity of Procreation" March 18. The document condemned non-therapeutic experimentation on embryos and said even non-viable embryos "must be respected just like any other human person."

The issue of ensoulment and human personhood has been increasingly debated by theologians questioning the moral status of the human embryo. That moral status is the foundation of the church's unconditional prohibition of abortion at any stage of fetal development, as well as its ban on experimentation.

Contrary to popular understanding, the church has never definitively ruled that the human being is "immediately animated" with a soul from the moment of conception.

Cardinal Ratzinger reiterated this, while at the same time stressing that the recent instruction said "the human being must be respected—as a person—from the very first instant of his existence."

Science shows there is "no qualitative leap" in the life of a child in the period from conception to birth, the cardinal said. "Already in the zygote there is a genetically defined individual."

The cardinal said determining if that embryo is a person with a soul is a task for philosophy, not science.

The instruction does not resolve that philosophical question, he added, but based on the scientific data the document asks the question: "How could a human individual not be a human person?"

Phrasing the issue as a question does not mean the matter is already resolved, Cardinal Ratzinger said, but that "there is at least a good probability that it is."

Now the burden of proof is on those who hold the embryo is not a person, the cardinal added.

In his 1984 book "Bioethics and Belief," British Jesuit moral theologian Father John Mahoney argued that the "probability that ensoulment occurs at conception" is "rather unlikely."

The imprimatur given his book was later withdrawn in part because of his questioning of "the moral status... in the early embryo of the human species," according to a statement issued by the Archdiocese of Westminster, England.

Father Mahoney based his conclusion on a variety of evidence, including recent scientific information concerning twinning and embryo recombination.

Science now says a human embryo can twin or divide for up to 14 days after conception.

"What is less frequent, but apparently well-documented,

is that in some cases two embryos can subsequently combine into one," the priest said.

Father Mahoney said that "some ideological stability in the organism is essential for its individuality to be firmly established."

But Jesuit Father Bartholomew Kiely, a teacher of psychology and moral theology at the Gregorian University in Rome, rejected Father Mahoney's points as "an extremely forced argument." Father Kiely said genetic studies prove the embryo is genetically complete from the moment of conception.

Twinning may be understood as a form of "asexual human reproduction," Father Kiely said. A new human being is formed from an existing one, but it does not necessarily call into question the personhood of either.

Regarding recombination, Father Kiely said such phenomena have only taken place in laboratory experiments following human intervention and he called the process "highly artificial."

One problem facing theologians who do not accept the likelihood of ensoulment at the moment of conception is to define when that moment occurs. They have suggested such times as the embryo's implantation in the uterus (about 14 days after conception) or the development of the cerebral cortex (28-40 days).

Vatican plans pornography document

VATICAN CITY (NC)—A planned church document on the subjects of pornography and violence in the media is a "timely and significant" project aimed at helping families oppose morally destructive programming, Pope John Paul II said March 20.

The document, to be published later this year, will be one of "guidance and support for families," the pope said, to enable them to "resist the use of the media for images and messages which destroy rather than strengthen the moral fiber of the family and society."

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Surrogacy lacks appropriate laws

by Julie Acher
Revised in a two-part series

WASHINGTON (NC)—Surrogate motherhood, a practice condemned in a new Vatican document issued March 18, has been described as a major social experiment, an experiment that has evolved in the absence of appropriate laws to guide its practitioners.

Lori B. Andrews, an expert on surrogate parenthood with the American Bar Foundation in Chicago, a research arm of the American Bar Association, estimated that 24 agencies across the country match couples with a surrogate and that 500 children have been born as a result of such arrangements in the last decade.

In the last few years, legislation has been proposed in a number of states to address the legitimacy of surrogate contracts, regulate the procedure or determine what criteria would allow a couple and a would-be surrogate to draw up an agreement.

In 15 states bills to allow it have been proposed. Bills to prohibit it have been considered in Kentucky, Alabama and Ohio, while in Michigan legislation has been introduced from both sides of the issue. But to date no laws dealing specifically with surrogacy have been made in any state.

In a telephone interview, Ms. Andrews

argued that "it's a bit deceptive to say there are no regulations. There are adoption regulations. Any law that would try to ban it would be overturned as unconstitutional.... It's not baby-selling."

"Nothing will stem the tide of surrogacy," she predicted. Commenting on the highly publicized New Jersey case pitting surrogate mother Marybeth Whitehead against William and Elizabeth Stern over custody of "Baby M," she said if the Sterns win there "undoubtedly will be more surrogate clinics and more people entering agreements." But even if they don't win "we won't see it diminishing."

The new Vatican condemnation of surrogate motherhood, in a document on modern techniques of procreation by the Congregation for the Doctrine of the Faith, was only the latest church statement to question the practice. A number of state Catholic conferences in the United States also have expressed reservations.

In New York, proposed legislation met with heavy criticism from the state's bishops, who called surrogate motherhood a "moral disaster" and a "psychological minefield."

The statement was released Feb. 3 by J. Alan Davitt, executive director of the New York State Catholic Conference, the same

day a bill was introduced in the New York Legislature that would ban surrogate motherhood contracts as legal and irrevocable.

"Any legislation which condemns the practice is, in our view, unwise public policy and we will oppose it strongly," Davitt said. "The practice seriously damages the integrity of marriage—both for the father and his wife, who will be unequally related to the child, and for the mother and her husband, who stands by as his wife's womb is rented out to another person."

Under the bill, a woman who enters a contract to be a surrogate mother surrenders all rights to the child, who at birth would be considered the "legitimate, natural child" of the father and his wife. The contract would have to be approved by a judge before a child is conceived.

The bishops' conference of New Jersey has called surrogate motherhood "a legal outrage and moral disaster."

William Bolan, executive director of the state's Catholic conference, said Feb. 25 that the state Senate was considering a bill to legalize and regulate surrogate motherhood. Also a Senate joint resolution was proposed to set up a commission to study the issue.

But, Bolan said, the bishops testified against that idea because "there is no point

in wasting people's time to have a commission study something we believe is against the public policy of this state—that baby-selling is wrong," Bolan said.

Last year in California a bill passed by the state Assembly but later killed in the Senate would have required surrogates to be at least 21 years old and to have already given birth to a child and would have set up all kinds of tests for the would-be mother and the couple in question.

The California bishops said allowing surrogate motherhood is not "sound social policy" and "offends the support that public policy should give 'to the basic institutions of marriage and family in our society.'"

In 1985, the Kansas Catholic Conference testified against a proposed bill to legalize surrogacy and said surrogate motherhood was "morally unjustifiable" and "encourages a lack of social responsibility toward those children who are born and because of race or special needs no one wants to adopt."

Robert Rumsfeld, executive director of the conference, said Feb. 25 the issue has not resurfaced.

"Mother for hire; baby for sale" was our war cry and it (the bill) never got out of committee," he said. "At this point it has not been brought up again but that's not to say it couldn't. They (advocates of surrogacy) would like to have a law but we're going to see they don't. As long as we have publicity about its problems I don't think it will come up."

Pope to start trip to South America Tuesday

by Agostino Basso

VATICAN CITY (NC)—Pope John Paul II plans to visit 19 cities on a 13-day trip to Uruguay, Chile and Argentina to commemorate his successful mediation of an Argentine-Chilean border dispute.

The schedule for the March 21-April 13 trip includes a meeting in the Chilean capital of Santiago with Gen. Augusto Pinochet, at odds with the Chilean hierarchy over human rights issues since he came to power in a 1973 military coup.

The pope also plans meetings with the presidents of Uruguay and Argentina, both civilian elected officials.

On the Chilean schedule is a papal meeting with youths at

Santiago's National Stadium, a soccer stadium transformed into a mass detention and interrogation center by security forces in the aftermath of Pinochet's coup.

The pope is first scheduled to stop in Montevideo, Uruguay, where in 1979 Chile and Argentina signed an agreement asking the pope to mediate their dispute. The pope plans to arrive for an evening ceremony March 31 to commemorate the signing. The schedule then calls for him to leave the following day, April 1, for a six-day trip to Chile and then a six-day trip to Argentina.

He plans to visit eight cities in Chile and 10 in Argentina. It will be his second visit to Argentina and his first to Chile and Uruguay.

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