

The CRITERION

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Pope issues encyclical about Mary

Written in preparation for special Marian year of devotions to begin June 7

by John Thavis

VATICAN CITY (NC)—In an encyclical dedicated to the Blessed Virgin, Pope John Paul II described Mary's life as an image of obedience and freedom, a model of "femininity with dignity" and an inspiration to Christian unity.

The 114-page document, titled "Redemptoris Mater" (Mother of the Redeemer), said that Mary, as the "first to believe," is a guide for the church and a "point of reference" for all humanity.

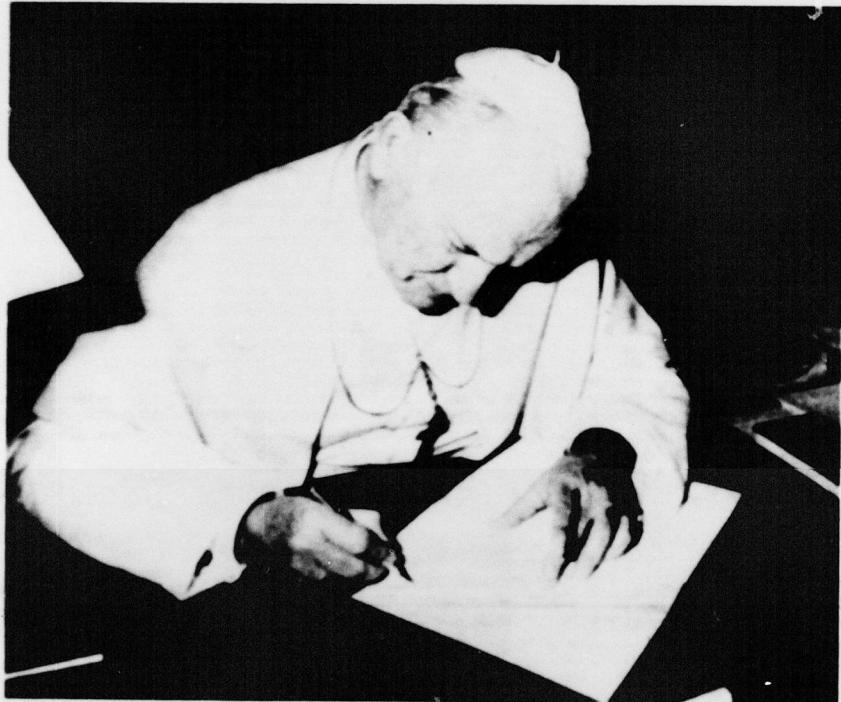
The encyclical emphasized Mary as the "common mother" of Catholics and Orthodox Christians and took particular note of Mary's place among Christians living in various parts of the Soviet Union. It also stressed the value of Marian devotions.

The encyclical, the pope's sixth, was issued at the Vatican March 25, the feast of the Annunciation. It was written in preparation for the special Marian year called by the pope, to begin June 7, and reflected the pope's longstanding devotion to Mary.

Much of the papal letter is an extended spiritual reflection on Mary's "pilgrimage of faith," from the Annunciation to the Crucifixion to her assumption into heaven. Her "obedience of faith" shown from the Annunciation onward, was "heroic," it said.

Mary continues to accompany the church's journey, the document said, which "in our own time is marked by the sign of ecumenism."

(See NEW ENCYCLICAL, page 10)



GUIDE FOR THE CHURCH—On the feast of the Annunciation, Pope John Paul II signs the last page of his encyclical, "Redemptoris Mater" (Mother of the Redeemer). In his

114-page document issued March 25, the pope calls Mary a guide for the church and a "point of reference" for all humanity. (NC photo from UPI-Reuters)

Encyclical text available

Readers who want the full text of Pope John Paul II's new encyclical, "Redemptoris Mater" (Mother of the Redeemer), may obtain it from Origins, NC Documentary Service. The price of one copy is \$3.50. The price includes postage and handling. Payment must accompany order. Write: Origins, NC News Service, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005. Multiple-copy rates are available on request. For these rates, telephone (202) 526-4742.

Education Board members discuss goals, opinions

by Margaret Nelson

Dr. Harold Hayes has mixed reactions when the issue of teachers' salaries is mentioned. As president of the Archdiocesan Board of Education (ABE), he wants teachers' salaries upgraded. His dream: "It would really be nice to pay Catholic school teachers better than public schools."

As goals and opinions were discussed with three members of the ABE recently, Hayes said, "We take it for granted that our schools are always going to be there. If we continue to take it for granted, they may not be." But

higher tuition will not solve the problem, he agreed. "Then we would become schools for the elite and that is counter to our whole mission."

This brings up the reason Hayes was glad to have teacher salaries mentioned in the *Criterion* recently. It brings to the attention of the Catholic public that there is a real problem and that the schools need real support to do anything about it. Studies reveal that most systems need 20 to 30 percent "outside income" to survive, Hayes observed. "If we could get that, the first thing we would do is increase teachers' salaries."

The ABE has a financial plan which should help fund teacher salary raises and other needed changes within three to five years. The projected date is July, 1987, when an archdiocesan foundation for education is to be introduced. Modeled after a plan used in San Bernardino, Calif., bequests, donations, and restricted gifts will be used to build up significant amounts of money to improve the financial situation for educational needs.

But Hayes warns, "This should not raise people's expectations too high. Money is not our only problem or our major problem. There are other things we need to be doing more or better." He explained that back in November, the board identified several areas for improvement. And plans were made to "keep doing what we do well better."

Like most leaders, Hayes recognizes the ever-present need for better public relations. He wants other Catholics to know that the board exists so that it can assist in what is being done to better educate the Catholic community.

Hayes is especially concerned about reaching the young adults, whom he describes as "a difficult group to reach." Several years ago, he became aware that hundreds were attending youth Masses at Purdue University each Sunday and wondered what was different. He found that part of the reason seemed to be that the students were personally involved or participating.

Now at Hayes' parish, St. Joan of Arc, Indianapolis, the young adults have a special 5:30 p.m. Sunday Mass, in which they take all the leadership roles themselves. The organizers are in their mid-20s and "the young do it all." Area priests who have a reputation for working well with young people are asked to be guest celebrants for these special Masses. The idea has been well-received by these "extraordinary young people," according to the board president.

"We've got to think of some creative ways to reach young people," Hayes continued. He thinks area Catholic colleges could make their facilities available for courses that are attractive to high school students, like "powder puff" mechanics or cooking for singles. In this way, they become familiar with the college environment, and meet other young Catholics, as well.

In adult education, Hayes would like to see discussions held on the implications of the bishops' pastoral on economy. He observed, "Where we as a church are failing is in not giving the affluent the encouragement they need to be involved. It is easy to live in our own little world, our own environment." But Hayes, who also serves as president of the Urban Parish Cooperative

(UPC), confided, "Those who get involved get a lot more out of it than they give."

Hayes sees the main problem of adult education as "getting them there. We tend to get the same people, but are not really reaching what should be our target group. We need to find a way to get to the other people, too. We need to present a package to promote (adult education) so it becomes attractive to people."

Maybe we should take advantage of technology, like television. We would need first-rate programming, but we have the (See BOARD OF EDUCATION, page 2)

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the CRITERION

Serving the Archdiocese of Indianapolis

from the editor

Vatican document on procreation ethics

by John F. Fink

On Sunday, March 15, after watching the three network Sunday interview shows, I remarked to my son John, who was home on spring break from Notre Dame, that two of the three shows had once again been devoted to the Catholic Church, this time to the new Vatican document on procreation ethics. John asked if that was good or bad, and I responded that I guessed it was good because they consider what the church says important enough to discuss it seriously and because it gives church officials an opportunity to explain what the church is teaching, but it was bad insofar as it also gives a voice to those opposed to the church's teaching. On balance, though, the good outweighs the bad because, if the church has the truth on its side, it shouldn't be afraid to debate the issues.

And debate them it will be doing because, as usual, the church's teachings on what is moral and what is not on the subject of reproduction are not popular. The church is seen as lacking compassion for infertile couples who desperately want children and are willing to try the new methods that science has made available for them.

IT'S TOO BAD that the document cannot be seen as a positive one, because it really is. It defends both "the gift of life which God the Creator and Father has entrusted to man" and "the act of conjugal love as the only setting worthy of human procreation." The whole document is based on respect for life and marital love.

The bishops on the interview shows tried to take a positive view. On "This Week With David Brinkley," Arch-

bishop Daniel Pijarczyk emphasized that it's a human rights issue, that the document defends human life and human values. On "Meet the Press," Bishop James Malone stressed the dignity of the human person.

Unfortunately, though, the document doesn't come out positively because it condemns almost everything—artificial insemination, in vitro fertilization, surrogate motherhood, embryo experiments—that modern science is experimenting with and that many people think are good things.

IT SEEMS TO me that most people in this country will be far more willing to accept what the document has to say about the life issues (condemnation of abortion, prenatal diagnosis if the intent is to abort a defective fetus, experimentation on and destruction of embryos) than what it has to say about sexual issues (the things being done to help infertile couples have babies). Most Catholics accept the fact that, although it's not known exactly when an embryo receives a soul, the embryo must be protected from the time of conception. Certainly pro-life people, whether Catholic or not, are not going to have any difficulty with the first part of the document on "respect for the human being from the first moment of his or her existence."

The church will have a tougher time selling its view that marital intercourse and procreation cannot be separated. Recent Gallup Poll surveys indicate that 56 percent of Catholics approve of in vitro fertilization and 39 percent approve of surrogate mothers.

Bishop Malone acknowledged on "Meet the Press" that "polls show that we must do a better job of presenting our positions. Opinion polls show us that many people disagree with us."

The church has certainly been consistent in its teachings. It rejects both the prevention of children while engaging

in sexual intercourse and the creation of children without sexual intercourse because both separate marital intercourse and procreation.

Americans tend to feel sympathetic, though, toward infertile couples who want to have children. Asked about this on the David Brinkley show, Father Bartholomew Kiely of the Gregorian University in Rome answered simply that ends don't justify means.

The Vatican doesn't reject all means, though. As it says, "If the technical means facilitates the conjugal act or helps it to reach its natural objectives, it can be morally acceptable. If, on the other hand, the procedure were to replace the conjugal act, it is morally illicit." Our March 20 issue described procedures available in Indianapolis that are morally acceptable.

PERHAPS MOST controversial, though, is the Vatican's appeal for laws against those things that it considers immoral. Few people will deny that laws are needed, indeed, the "Baby M" surrogacy case gives ample proof that present laws are inadequate. The reporters on both "Meet the Press" and "This Week With David Brinkley" latched on to the document's call for legislation. Senator Albert Gore of Tennessee, on "Meet the Press," said that legislation is needed and that his subcommittee would consider the points made by the Vatican. He said that he welcomed the document because it stimulates discussion.

Laws are usually based on ethical considerations and the church has both a right and a duty to voice its opinions on ethical matters. However, it realizes full well that it can't impose its views in a pluralistic society like the U.S. It can't dictate what people can and can't do, but it must explain the moral principles involved and try to help people form their consciences. It has done exactly that with the new document.



Board of Education members discuss goals and opinions

(Continued from page 1)

talent. It is not nearly as expensive as it once was. Look at what the teen radio program, *Lifesigns*, has been able to do."

Karen Jones, board representative from the Terre Haute Deanery explained that the board has little direct control over teachers' salaries. In fact, that has become the responsibility of parish or deanery boards of education, she said. Jones sees the archdiocesan board's work as assuring quality education for all levels.

Jones concerns herself with making sure that the pieces that add to total Catholic education are high in quality. She likes the idea of an archdiocesan financial foundation where parishes could apply for matching funds to implement programs or for supplementary funds to pay a salary for an important position on a parish or deanery level.

Hayes said that Jones "keeps us honest, reminding us that we are a board of total Catholic education." And she confirmed his opinion by commenting, "As adults, we do it kind of backwards. We think the education of our children is very important. But we fail to understand that we are the most important models for our children. Adults need to continue to educate themselves for this role." She acknowledged that the people in the Office of Catholic Education (OCE) work very hard to provide these programs.

Again stressing total Catholic education,



Archdiocesan Board of Education President Harold Hayes

Jones said the board is concerned with elementary and high schools, but not confined to them. She said they are exploring alternatives to Sunday morning religious education programs. And she credited Sister Antoinette Purcell of the OCE with generating several alternative programs.

Jones said that it was the board's responsibility to hire someone like OCE Director Frank Savage, "a real asset and joy for us, who had the vision to create the outstanding education staff now in place."

"And another thing the archdiocesan board does is to model for other boards on the deanery and parish level," Jones explained. She said that the board models by seeking continuing education, working toward adult spirituality, and doing a lot of prayerful things together, including days of enrichment. She added, "After all, our Catholic faith is our common bond."

Jones is completing work for the master's degree in agency counseling she will receive from Indiana State University in May of this year, so she is aware of the time commitment mandated by the work on the board. But she said, "I look forward to every time we get together." Often the leader of the ABE meeting prayers, she especially values the spiritual dimension of the work.

"I have found serving on the Archdiocesan Board of Education a personal source of enrichment, growth, support, and love," attested Karen Jones.

Dan Hartman, now serving for his fifth year, the second of his second term, as a representative of the Batesville Deanery, agrees. He has found that the experience has "broadened" his faith.

Hartman went into the board experience thinking that his deanery was getting little attention from the archdiocesan office. He felt, "The archdiocese is run by the folks in Indianapolis," and his goal was to make the board aware of the educational needs of the 18,000 to 20,000 Catholics in southeastern Indiana.

But Hartman found that the board and the OCE were as anxious as he was to improve the situation. He said, "Our deanery has really done very well. There has been quite a growth process." When he began five years ago, few attended Batesville Deanery board meetings and the educational resources consisted of a seldom-used resource center. He continued, "In the last three or four years, it has really come alive."

Now the deanery has an administrator who has reorganized the resource center and trains catechists. Hartman credits OCE director Frank Savage with streamlining the educational efforts of the archdiocese and commends him for "the people he has put in place, who do an excellent job. I see a lot more field presence." But he still thinks improvements can be made in communications.

One thing Hartman would like to see communicated is how the Archdiocesan Annual Appeal (AAA) helps people in every deanery. He said that the average Catholic does not seem to understand that one of the things AAA does is provide a portion of the salaries of those in the OCE who are working with them on educational programs. In fact, Hartman said, "One of the great joys of this job is interfacing with the folks of the OCE. They really do a good job and I'm a better person for having worked with them. They give us an insight into how things should be done the right way."

Hartman said that the 3-year ABE commitment should be taken seriously, because it takes almost two years to find out what is going on even with a total commitment. Of this and other lay ministries, he said, "We need to encourage people to share their gifts and talents with the church," adding that if someone can help develop a computer program for a parish, it could be more valuable than a financial donation. Echoing Hayes and Jones, he said, "Sometimes I feel I get more

out of it than I put into it." He explained that lay commitment is going to be essential to the growth of the church in the future.

Of the other 18 ABE members, Hartman attested, "It is amazing the tremendous gifts they bring to the board. They bring so many talents and they are so creative in their approach to solving difficult problems."

Impressed with the way members interact, the Batesville representative observed, "We don't always agree, but we do it agreeably. We are all from very different backgrounds. We are very opinionated, but we listen to everything. Then someone will say something that makes a different idea very clear, so we agree on a compromise." He finds most of the concerns to be budgetary, because funding levels are down and needs are expanding.

Hartman concluded, "As we go into the 21st century, the most important thing will be to use creative approaches—a fresh perspective—to our problems."

Archbishop O'Meara's Schedule

Week of March 5

SUNDAY, Apr. 5 — 18th anniversary of St. Mary's Village Parish, St. Mary-of-the-Woods, Eucharistic Liturgy to be held at the Church of the Immaculate Conception, St. Mary-of-the-Woods College, 4:00 p.m.

MONDAY, Apr. 6 — Sacrament of Confirmation at Holy Family Parish, Oldenburg, Eucharistic Liturgy at 7:30 p.m.

TUESDAY, Apr. 7 — Meeting with the clergy of the Indianapolis East Deanery, Marion Hotel, Indianapolis, 12:00 noon.

— Indianapolis Serra Club Clergy Night, Indianapolis Athletic Club, Indianapolis, 6:00 p.m.

THURSDAY, Apr. 9 — Sacrament of Confirmation at St. Michael's Parish, Carmel, and for the parishes of St. Paul, Tell City; St. Paul, Troy; Eucharistic Liturgy at 7:00 p.m.

SATURDAY, Apr. 11 — Catholic Youth Organization Youth Conference, Rensselaer High School, Indianapolis, 10:30 a.m.

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'Little Sisters' try to improve conditions for aged

by Margaret Nelson

All the Little Sisters of the Poor want is for those in their care to be happy and content in their remaining years.

But that can be a tall order. Little Sister of the Poor Regina Marie Loftus, superior of St. Augustine Home for the Aged in Indianapolis, is the one who combines all the elements that make life comfortable for the residents. And she is quick to acknowledge the help of assistant administrator, Sister Marie Pierre and all the other sisters.

Each of the 13 sisters makes a unique contribution to her "family" in the huge West 96th Street home: begging for food in the tradition of the founder, nursing, teaching crafts, overseeing a group of residents, doing laundry or preparing food, and in prayer. But the Little Sisters know that their work would not be possible without a caring staff. And the St. Augustine Guild makes invaluable contributions of time, talents and financial help.

The sisters need all the resources they can find to maintain the facility for the 68 elderly residents. The number is temporarily down because of ongoing renovations to the home. When the present work is complete, 63 more people can be accommodated.

And when they have the financial resources, the Little Sisters can then have another wing redone, making 34 apartments for independent living. But somewhere in between, the roof will need some attention. It has "a couple of leaks." And incorporated into all the renovations is the adding of insulation and the sprinkler system that will soon encompass the entire building. Sister Regina sees the need arising for appeals to foundations, corporations and individuals for financial assistance.

The second and third floors of the east wing of the building have already been converted from bedrooms holding four people to individual apartments designed for privacy. There, each resident has a coffeepot, toaster and some have refrigerators, to make snacks in addition to the three diet-coordinated ones



READY FOR EASTER—Little Sister of the Poor Marie Pierre admires egg carton chicks created by resident Catherine Cordell, whose room at St. Augustine Home is filled with her handiwork, including stuffed animals. (Photo by Margaret Nelson)

served family-style in the dining room nearby. The renovations were designed to allow independence.

Sister Regina said, "The private rooms make it so much more convenient to take good care of the residents and it allows privacy for their visitors." She added that all residents will soon have the private rooms, no matter what class of care they are in. When someone becomes ill enough to need to go to the nursing area, the room is kept intact.

Three doctors visit the home each week. Dr. Thomas Lord, Dr. Margaret Berry, and Dr. Randall Horne. The services of a podiatrist, dentist and ophthalmologist are available. Portable lab and X-ray facilities are used, so that residents do not have to leave for routine medical care. But they are encouraged to be as active as they possibly can be, even to leave the home for shopping or visits with friends or family members.

A few rooms are available for married couples. Residents are encouraged to bring their furniture from the apartments or homes they left behind. If someone has no furniture, it can be furnished. They may have telephones in their rooms and televisions. To add to the feeling of home, St. Augustine's has a dog "Lucky" and a parakeet "Buster."

Besides the cheerful dining room, each wing now has a social gathering area that looks like a comfortable living room. Bingo

is played once a week. The monthly birthday celebrations become very special occasions for "the whole house." Family members of the celebrants are invited and there is a 45-minute program of entertainment. Some residents have formed musical groups, the "Serenaders" and the "Rhythm Band" that perform at these parties and make monthly visits to neighboring nursing homes.

Guild volunteers not only provide the birthday cakes, sewing, bingo and hair care (in the absence of the beautician), but have spent long hours assisting residents in moving when their rooms were being renovated. One volunteer, John Bobeck, keeps a detailed food inventory for the kitchen.

The Little Sisters of the Poor, an international order, was founded in France to care for the poor elderly. Sister Regina said they are very grateful to their many benefactors: business, corporations, and individuals, whose contributions mean that the sisters can do so much more for the residents. They are thankful that their prayers are answered.

Sister Regina observed, "I think maybe the whole idea is the spirit of peace and joy here. The residents are very good to one another. Friendships are formed. Some find they knew one another years ago."

The administrator explained how some of the residents help out at the reception desk, in the kitchen, in the laundry, and in various other ways around the home, adding, "Some of them are just amazing." Many go to Mass every day. "She added that the residents love to visit the chapel during the day, as well.

Sister Regina smiled, "It makes us happy when we see how content the residents are."

Indiana General Assembly Accreditation bill passes; help for families progresses

by Ann Wadellon

Accreditation standards will be developed specifically for Catholic and other nonpublic schools if Governor Robert D. Orr signs SB 133 into law. The bill was approved 90-0 by the House of Representatives, following a 69-1 approval by the Senate.

Backed by the Indiana Non-Public Education Association (INPEA) and the Indiana Catholic Conference (ICC), the bill calls for the state board of education to adopt accreditation standards for nonpublic schools which are appropriate to that segment of the educational system, but no less stringent than the standards applied to public schools. INPEA represents Indiana Catholic schools through the involvement of the superintendents of schools of each of the five dioceses. INPEA lobbyist is Steve Noone, former director of schools for the Indianapolis Archdiocese.

The leaders of nonpublic schools called for the new accreditation standards because of the distinctive differences in philosophy and funding between public and private schools. Current accreditation standards were developed for public schools and are weighted heavily in favor of items intended to improve learning, i.e., minimum length of class time, square footage of library size, required resources materials, etc.

Accreditation by the nonpublics will remain voluntary. Under the bill, the superintendent of public instruction is directed to appoint an advisory committee to make recommendations to the state board of education concerning nonpublic schools. The advisory committee is to consist of seven members, including four from the non-public sector and the superintendent or his designee.

In other action, help for poor unemployed two-parent families took another step forward as HB 1347 was approved by the Senate Finance Committee by 8-4 vote. HB 1347 is a workfare bill, developed to satisfy a federal requirement that certain AFDC and food stamp recipients be involved in a job search. That program is called IMPACT (Indiana Manpower Placement and Comprehensive Training).

The two-parent program, called EWP for Emergency Work Program, was added onto

HB 1347 in the House Ways and Means Committee. It is modeled after a program in Utah and would allow the spouses in two-parent families with minor children to voluntarily sign up for a work training/job search program for a maximum of six months. Both parents are expected to participate unless one is excused, for instance, to care for very young children. EWP would require 32 hours of work or training plus eight hours of job search per week. Payment would be at the AFDC benefit level, \$346 a month for a family of four, under the increase proposed in HB 1346. (Current level is \$316 a month.) The state cost of EWP would be a \$2.5 million a year.

An amendment to EWP added in the House would require that a spouse excused from the work/training be required to work toward a GED.

HB 1346 was also approved by the Senate Finance Committee by 8-4 vote. This would be the first increase in AFDC benefits since 1979. Under the proposal, maximum benefits for one child would go from \$88 to \$156, while the maximum for one parent and child would increase from \$158 to \$256. The biennial cost would be \$6 million for the state and \$4 million for counties. Federal matching funds would be \$17 million.

Both public welfare bills now go to the full Senate. Senate Finance Chairman Lawrence Borst (R-Indpls.) told those attending the committee hearing that the bills, if approved by the Senate, would go to conference committee. If no general increase in state funding is approved, Borst predicted that both bills would die for lack of funding.

However, Dr. M. Desmond Ryan, ICC executive director, pointed out that \$50 million in new state money is expected from a measure already approved which brings state taxes in line with the new federal tax code. That's more than enough to finance the public welfare bills, he said.

Questioned about EWP, Representative George Schrad (R-Indpls.), an outspoken advocate of improving the state's public welfare system, said that while EWP is considerably less than the AFDC-UP program supported by the narrow study committee, it may be a realistic compromise between the need and what the state is willing to fund.

School leader helping plan new health education center

Sister Lawrence Ann Liston, archdiocesan director of schools, is working with community leaders now planning a new Indianapolis health education center that will help prepare children to make responsible life choices.

Life/Leadership Development, Inc., is a private, not-for-profit corporation founded through the cooperation of six major Indianapolis service clubs—Exchange, Kiwanis, Lions, Optimist, Rotary, and Sertoma—to provide the proposed health education center for young people and adults in central and southern Indiana.

Sister Lawrence Ann is on the board of directors for the facility, which is slated to open in the Fall, 1990. She is also chairing the curriculum committee. She is also planning the exhibit. Besides officials of the service clubs, board members represent leaders in the fields of medicine, education, and the community at large.

The Life/Leadership Health Education Center will be located in the 1000 block of N. Capitol, on property provided by Methodist Hospital. Pledges have reached \$1.3 million of the \$4 million building fund goal.

The corporation points to studies that indicate Indianapolis exceeds the national average in adolescent problems such as eating disorders, drug and alcohol addiction, and teenage pregnancy. It recognizes that children today are called to make tougher decisions, affecting their health and well-being, at a younger age.

The center will provide instruction in general health and nutrition, drug abuse prevention, beginnings of life, family living, safety and fitness, exercise and sports medicine. Leadership training is expected to be a later addition to the curriculum.

Theatre-like classrooms will involve students in the presentations which will feature state-of-the-art audio-visual techniques. A

staff of professional instructors, experts in their presentation areas, will tailor learning activities to the age and maturity of the students.

The new Health Education Center will cooperate with other community agencies in each field of study. Parental involvement in all aspects of the center's operation will be encouraged.

Sister Lawrence Ann is excited about the holistic approach taken in this project. She said, "Exhibits and activities at the center will provide learning experiences that address the needs of the 'whole child'—not just the particular problem area under study."

Pre-Cana II program May 9

Pre-Cana II, an all-day program for couples entering second marriage will be offered from 9 a.m. to 4:30 p.m. on Saturday, May 9 at the Catholic Center, 1408 and Meridian Sts., in Indianapolis. Couples whose first marriage has ended either in death, divorce or annulment are invited to attend.

Sponsored by the archdiocesan Family Life Office, Pre-Cana II focuses on attitudinal holdovers from previous relationships, the blending of two families, remarriage without completion of the annulment process, and other special needs which are not usually addressed in traditional pre-marriage programs. A team of remarried couples, religious and other professionals will offer insights and assist discussion.

Materials, program and lunch are included in the \$30 fee. To register or for more information call the Family Life Office at 317-238-1398.

COMMENTARY

What Vatican says about sex and money

by Dick Dewid

Two new documents issued by the Vatican this year are remarkably similar. They cover what are undoubtedly the most interesting human topics to us all: sex and money.

Yet, I guarantee you'll hear more, read more and know more about the biological one than the financial one. In that I'm not surprised, nor should you be, either. Banks just aren't as interesting as babies.

The press and other media have been filled with the Vatican's thoughtful condemnation of scientists who are tinkering with



human life. Whether by cloning or other sci-fi experiments on human beings there seems to be the whiff of another attempt to produce a "master race"—or something close to it.

The news headlines have gone to the portions of the document dealing with "surrogate motherhood" because of legal cases in the United States. Yet the entire document itself lives up to its title which is an "Instruction on Respect for Human Life in its Origin and on the Dignity of Procreation: Replies to Certain Questions of the Day." It builds every one of its arguments on the dignity of the human being.

Doctors, for example, are reminded that they are at the service of persons and human procreation—they are not masters. No scientific degree gives them the authority to dispose of other human beings or to decide their fate.

Our worth, yours and mine, it says, comes

from God being involved in our lives from their very beginning. The spiritual soul of each of us was "immediately created" by God.

Human life is sacred. It involves "the creative action of God," and it remains forever in a special relationship with the Creator. We're not just talking about experimental medical scientist and baby purchaser—in the case of surrogate baby production—two other persons are involved: God and the new life.

The dignity of the human person is the foundation stone, also, for the other Vatican document released a little earlier this year. The money one. It didn't get the sensational treatment afforded the biotech. Yet it was just as rigorous in the financial realm.

Here was a stirring, exacting condemnation of the ruthless, unrestrained debt war among developed countries for international customers. Here was a trumpet call warning of the danger to world financial stability in the enormous, mounting debts of the Third World's struggling economies.

The reason for alarm: the dignity and worth of the human being. The economy, whether national or international, the document points out, is "at the service of the human person and not vice versa." Any solution must respect the "dignity of those who would be most strongly affected." No government can demand of its citizens "privations incompatible with human dignity."

Unfortunately, you just won't hear as much about this statement by the Pontifical



Justice and Peace Commission. Its title, too, shows where its coming from: "At the service of the Human Community: An Ethical Approach to the International Debt Question."

But with both documents the Vatican has done itself proud. Technically competent, morally sure, firmly based in human dignity—once again a voice has been raised, world-wide, in our behalf and mine, in our dignity and our worth because God is our Creator and we are destined only for him.

Church should lead way in protecting right to strike

by Msgr. George G. Higgins

The U.S. Department of Labor is conducting an important study on labor law and labor-management cooperation. Its purpose is threefold: to increase awareness of labor-management cooperation; to stimulate debate, discussion and research into potential impediments to cooperation; and to encourage scholars, practitioners and other experts to take a fresh look at our legal structure and its effect on labor-management cooperation.

The project directors recently issued their first interim report. It includes a number of responses from leading industrialists, labor leaders and academicians.

One ranking industrialist curtly advised the Labor Department to terminate the study forthwith. Why? Because, he said, "the interests of management and labor unions are antithetical." In his view, the solution "is not



more 'cooperation' between management and unions, but the elimination of labor unions."

The man who said this is not an isolated crank. Unfortunately, ideological opposition to unions is fairly widespread today. Increasingly, prominent citizens and influential periodicals are crusading for what they euphemistically call a union-free environment.

Cardinal John O'Connor of New York noted this phenomenon in a Labor Day sermon a few years ago. "There are some," he said, "who think that unions have seen their day, and there are some who seem to be applauding this idea. But I pray," he emphasized, "that such is far from the case." With God's help, he concluded, "we can assure that for the union movement the best is still to come."

A year later, during a prolonged hospital strike in New York, the cardinal made it clear he meant what he had said. Four archdiocesan hospitals were among the 33 private hospitals and 13 nursing homes involved in the 1985 New York hospital strike. They were jointly represented by the League of Voluntary Hospitals and Homes.

As the strike dragged on, the cardinal threatened to break with the league to reach a final agreement. If it became necessary, he said, the church would "act unilaterally to assure that it is meeting its agreements with the hospital workers." And in pursuit of this goal, he said that he would not permit the church's association with any coalitions to interfere.

The cardinal's statement broke the logjam and led to an interim settlement of the strike, but one crucial issue remained unresolved. The bargaining committee for the hospitals threatened to begin permanently replacing the workers who were still on strike. Once again, the cardinal broke ranks.

A spokesman for the archdiocese said that to threaten workers with replacement was "union-busting tactics," which the cardinal opposed. Hospitals directly affiliated with the archdiocese were instructed to "take all their workers back." Once again, the cardinal carried the day. The dispute was settled, and the strikers got their jobs back.

Cardinal O'Connor was defending an important principle. It is standard Catholic

teaching, summarized in the Second Vatican Council's Pastoral Constitution on the Church in the Modern World, that workers have the right to strike "without risk of reprisal." To argue that workers who exercise the right do so at the risk of being permanently replaced by strike-breakers makes a mockery of the right itself.

Unfortunately, this is becoming more and more common. The most recent example to come to my attention involves a major labor dispute in Milwaukee where the final sticking point is the corporation's insistence on permanently replacing striking workers.

Milwaukee church leaders, including Archbishop Rombert Weakland, are insisting that the striking workers be reinstated. I haven't followed this dispute at close range, but it is ray understanding that prominent citizens have told the church leaders to mind their own business.

That's what they are doing. Teaching sound social ethics is part of their business. Like Cardinal O'Connor, they think that refusing to rehire striking workers is union busting and, like the cardinal, they will have none of it. More power to them.

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Deliver me from the labels of 'liberal' and 'conservative'

by Richard B. Scheiber

It bothers me when news reporters refer to a person as "liberal" or "conservative." I find it especially irritating when the news reporter has national stature, such as a network television anchor man. These are supposedly the people who are least biased of all, right?

Usually, when such a news person uses one of those terms, his use of it tends to tell more about the newsperson himself than about the people whose activities he's reporting. This is especially true when the report is about something concerning religion, and doubly so when it is about the Catholic faith.

Count on it. As soon as you hear the word "conservative" used to describe a Catholic official, you are subtly prepared to hear a report about someone who is inflexible, not open to new ideas, and had his mind made up before he even made a comment.

When you hear the word "liberal" used in connection with a Catholic official, you are



prepared to hear about someone who is straying from Catholic belief and practice, always ready to criticize the Holy Father and the Vatican, and therefore, at least in the reporter's mind (and he hopes in yours), is progressive, forward looking and in tune with the times.

Think back a few weeks to when the Vatican released its statement on test tube babies, in vitro fertilization, surrogate motherhood and genetic engineering. Dan Rather, my favorite anchorman, reported that the document had been authored by the "conservative" Cardinal Ratzinger. Right away, everybody's defenses went up. If he's conservative, he can't have thought things through. Here he is again, shooting from the hip, dragging the pope along with him.

You tend to forget that no Vatican document, especially one as sensitive as this one, is written by one person. These papers are put together after long, hard study, and are the result of the work of many professionals, not only in the field of moral theology, but in the fields about which the papers are written. They are also written against the backdrop of two millennia of the church's experience in dealing with human beings.

Is everybody's memory so short that we forget the horror we all felt when we read

about Nazi attempts to build a "master race" through genetic engineering not too many years ago? Playing with human embryos may not bear the same stigma, but it has the same root. That's what the church is talking about.

Back again to the "liberal" and "conservative" labels. Why is it that people who warn against the dangers of genetic engineering, especially people in the religious community, are perceived as ultra-conservative, while others, again especially in the religious community, who warn against the dangers of nuclear weapons and nuclear power are perceived as ultra-liberal? Are not both trying to put the brakes on untrammelled scientific progress?

The labels do not serve a useful purpose. For example, with a few rare exceptions, Catholic theologians and moralists welcomed the Vatican document on genetic engineering. Does that make all these respected leaders and educators ultra-conservative? I think not. I think it points out that they know human beings are not created by human beings alone, but that they are co-creators with the Father, God, from whom comes the immortal soul which makes us human. If you truly believe that, you have to wonder about the morality of genetic

the criterion

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TO THE EDITOR

Interrupting my Lenten journey

Realizing that Easter was drawing near and the Lenten season just about over, I was reflecting on my Lenten journey so far. I really didn't want to be beautiful, but so far it had been a good journey. I had attended Mass several times a week, I had really made an effort to know God's will for me and follow through. My prayer life was more meaningful and through prayer and penance I felt reconciled, closer to God, better able to share his love with others.

All of a sudden during this time of reflection a voice seemed to be trying to get my attention. Was it just my conscience? Was God trying to speak to me? I really didn't have time for this now. I only had time for good feelings about my Lenten journey.

Voice: "You have been doing well?"
Me: "Yes, I have. I feel good about myself."

Voice: "You have been listening to God and doing his will?"

Me: "Yes, I have—or I think I have."

Voice: "What about God's people who are suffering or being killed? What have you doing for them?"

Me: "Well, I pray for them."

Voice: "Is that all?"

Me: "I don't know what else I could do."

Voice: "What about the unborn children who are being killed by abortion?"

Me: "Oh, them. I pray for them."

Voice: "Is that all?"

Me: "I have written a letter to my congressman about them. What else could I do?"

Voice: "Do you speak out in their behalf?"

Me: "Not really. I'm not good at that sort of thing, and it would sound like I'm moralizing."

Voice: "Is killing children wrong?"

Me: "Of course, and I would say it was

wrong if anyone asked me. Anyway, the church says it is wrong. They take care of that."

Voice: "The church? Who is church?"

Me: "Well, you know, the priests, the bishops, the sisters and others who work in pro-life."

Voice: "Those are the only ones who make up the church?"

Me: "No, of course not. I am church, too, but..."

Voice: "Then why don't you speak out?"

Me: "As I said, I am not very good at that sort of thing and people who are pro-life are considered radical."

Voice: "Trying to save unborn lives is being radical?"

Me: "Some people say so. Also, people are just plain tired of hearing about abortion."

Voice: "People are tired of hearing about God's children being killed?"

Me: "Yes. Also, I don't have time to work against abortion."

Voice: "You don't have time to save lives?"

Me: "It wouldn't do any good. It will take years before abortion is stopped. I couldn't help."

Voice: "How do you know if you don't even try?"

Me: "I feel uncomfortable with this conversation."

Voice: "Why is that?"

Me: "Because... I was feeling good about my Lenten journey. I guess it has just begun, huh?"

Voice: "I only ask questions."

Ellen Mitchell
Indianapolis

Greensburg

More about liturgical dance

What was your purpose in covering half the front page of *The Criterion* (Feb. 13) with a photograph of a girl in a leotard dancing

before the Blessed Sacrament? On seeing it I turned at once to the editorial page expecting to find there your comment on the significance of this violation, in an ordinary middle-American parish, of the church's rule against liturgical dance. As you know, I found no such editorial comment.

On the assumption that your silence indicates approval and that your approval is due to ignorance of the church's teaching, I submit the following statement of the Sacred Congregation for the Sacraments and Divine Worship:

"Concretely, there are cultures in which dancing is still reflective of religious values and becomes a clear manifestation of them. However [in Western culture] dancing is tied in with love [eros], with diversion, with profane, with unbridling of the senses; such dancing, in general, is not pure. For that reason it cannot be introduced into liturgical celebration of any kind whatever."

Since you evidently think this an important issue (you gave it front page treatment), may we expect from you, in light of the above, an editorial in a future issue of *The Criterion*?

Ellen Mitchell

Indianapolis

(Editor's note: The photo (which covered about 25 percent of the front page) was used to call attention to the story on page 36 about a youth rally in New Albany. Its publication implied neither approval nor disapproval but was simply part of the report on the youth rally. The youth rally was considered an important story.)

Worker detained in Transkei

In the interview with Father Casimir Paulsen in the March 30 issue of *The Criterion*, he tells of the conditions of his three-month detention in the southern African "country" of the Transkei. Even as we rejoice in his release, I ask that we act on behalf of the colleague he mentions as still being detained.

Ms. Nomonde Matiso is a youth worker for the Diocese of Umata. She was detained on Dec. 4, 1986. Nomonde is personally known to friends of mine in South Africa. They are concerned, as is Father Paulsen, for her well-being.

One way we can help is to write letters to her. A brief note with a Scripture verse, or simply "I'm praying for you," will comfort her if she receives it. Whether it is given to her or not, we let her captors know that she is not "invisible" to the rest of the world. That may make a difference in Nomonde's treatment and eventual release.

The letters can be sent to her c/o Security Police, Umata, Transkei, South Africa. (Send airmail, 44 cents postage.) A polite letter can also be sent to the head of the security police at the same address. Inquire why she is being detained, and ask that she be released immediately unless they charge her with a specific offense.

Martha Heidkamp

Columbus

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POINT OF VIEW

Why teen-agers turn to drugs

by Nancy L. Freund

Why do teen-agers turn to drugs and alcohol? To put the problem of teen-age substance abuse into one small question, as if it could be answered within the context of one article, is nearly the same as the restrictions that society bombards teen-agers with every minute of their lives. These restrictions are not the ones imposed on this vibrant, energetic group to discipline them or to protect them. It seems that teen-agers are confused about exactly what it is that they must look like, act like, feel like, etc., in order to fit in this world that has been designed for them.

Their world, as advertised in the media, would consist of women with perfect, shiny bodies, a fantastic, out-going personality and lots of friends. These women, as our world would have them, would have a date every weekend and no faults.

The men would have perfect, muscular bodies, be sports-minded, good-looking and drive the most expensive cars. They, too, would be without fault.

The majority of people in this world do not fit into this mold, despite their efforts to squeeze themselves into it. Yet, still, the mold is put on a pedestal as if we should spend our whole lives trying to achieve it.

As a result of our endless efforts to achieve an unattainable perfection, we all

are lacking in self-esteem, a sense of self-worth, and a feeling of belonging and being loved.

Teen-agers bear the majority of this overall feeling of being unloved and unaccepted. They are still forming the values, opinions, and attitudes that will carry them through life. If they constantly are exposed to the media that dictate what they should be like, they will feel that they don't belong and are of no value, because they can't reach this unattainable goal. Using drugs and alcohol is an obtainable goal.

Some teen-agers use drugs because they see everyone else is and they want to belong to the group. "They're afraid of looking stupid, or chicken," says one youth. Everyone wants to be a part of the crowd that dictates the normal behavior.

It would seem that teen-agers need to belong. They are caught between childhood and adulthood and can't find a place in either one. Our society recognizes them as something to put up with until they "grow up." Using drugs is something that gives them a sense of belonging, if only for a short time.

Teen-agers, just like children, just like adults, need to be reminded of their worth and that they are loved. They feel this need to a greater degree, though, because of the stage of growth they are in.

They turn to drugs because they aren't recognized as having any value to society. If our society does see them as an asset, it doesn't tell them often enough. "Why don't adults ever see the good that we do?"

Instead of asking, "Why do teen-agers turn to drugs and alcohol?" maybe we should ask, "Why don't teen-agers turn to their parents or to their church?"



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April 13 — Christ Mass 7:30 PM

April 16 — Holy Thursday 5:30 PM

April 17 — Good Friday 2:00 PM

April 18 — Easter Vigil 8:30 PM

Sunday Masses

Saturday Anticipation 5:00 PM

Sunday Morning 10:30 AM

CORNUCOPIA

What makes heroes tick?

by Cynthia Dewes

The winter when Jim was four we had a snowstorm so big we thought we'd died and gone to Canada. Unplowed snow was heaped in drifts as high as the front door, and all the older kids in the neighborhood were disgusted because school was still in session. Most of the kids struggled out to work too, because it was a more macho time and perfect attendance at school or work was a goal of every well-lived life. Besides, Indiana was still not admitting that it was in the snow belt.



It is from conditions such as these that heroes emerge. When my friend on the next block called in panic for a cup of sugar halfway through some serious baking, Jim quickly volunteered to brave the deep snow to deliver the goods. He was delighted for an excuse to go outside, his natural habitat if truth were told.

Trussed and bundled, he lurched out across the front yard with his best Frankenstein's monster gait, clutching the sugar for dear life. His short legs struggled along the deep snowdrifts, breaking the crust more often than not and causing him to disappear from view for a second.

When he returned about an hour later, Jim was wearing a large paper "medal" pinned to his snowsuit. "Hero," it said. My friend had rewarded him for service above and beyond the call of filial duty. His chubby cheeks glowed with cold and pride.

There is something of what motivated Jim in every hero. Heroism combines self interest (wanting to go outdoors), desire to please or gain reward (buttering up Mom and her friend), and (most of all) wanting to do the right thing. It is natural to want to be good, and children are the most natural beings of us all.

So where do we go wrong? At what point do we abandon our natural heroism?

Probably never. It's just that life gets more complicated, and the choices more numerous as we grow older.

Our self interest becomes muddled. Obligations expand from going to bed on time

and doing our homework without coercion to conducting honest business dealings and pursuing moral behavior in a permissive society. We can spend hours agonizing over situational ethics.

Instead of pleasing two parents and one teacher, we have to consider parents, spouses, children, bosses, co-workers, employees, neighbors and friends. Not to mention God.

We try never to justify questionable means in reaching a desirable end; a far cry from the days when we worried whether robbing the cookie jar was worth the yelling when we got caught. We are into buggies now like abortion and national defense, and gray areas where one person's good is another's damnation.

The problems are greater, with complicated moral stakes to match. But deep down we still desire what is good. We are, after all, made in God's image.

It's too bad that that desire can be sidetracked by our free will. Rationalization will always allow us to see what we want as good, whether it is or not. We may choose the wrong thing for the right reason.

Not so with saints and innocents, who have a purer vision. The heroes among us simply wade in, as Jim did in the snow, and make a choice for good.



✓ The Indianapolis Provincial Council of Catholic Women will meet at its 13th Provincial Convention on the theme "Listen, Understand, Communicate, Act" on Tuesday and Wednesday, May 5-6 at the Benedictine Center, 1402 Southern Ave., Beech Grove. Toni Ruschoff of Columbus, Ohio, national president of the National Council of Catholic Women, will deliver the keynote address. Archbishop Edward T. O'Meara will be principal celebrant at the 11 a.m. Mass on Wed. Reservation deadline is April 16. Contact: Mrs. Richard Wagner, 5427 E. 79th St., Indianapolis, Ind. 46226.

✓ The Polish Cultural Society of Indiana and the Indianapolis Symphony Choir will co-sponsor the **Indianapolis Music Festival** at 8 p.m. on Friday, Apr. 10 in Second Presbyterian Church, 7700 N. Meridian St. Featured artists include pianist Leszek Bartkiewicz, four time winner of Poland's Chopin Society competition, and the Academic Choir of Szczecin Technical University in Poland. Tickets at \$6 may be purchased at the door. Call 241-6561 for more information.

✓ St. Matthew Parents/Faculty Association and the Parent Networks of Chatham and Cathedral High Schools will present a program for parents of teens and pre-teens on "Self Esteem and the Teen" by Mike Carotta from 7:30 to 10 p.m. on Wednesday, Apr. 8 at St. Matthew Parish, 4100 E. 56th St. Carotta is coordinator of adolescent catechesis and catechist formation for the archdiocesan Office of Education.

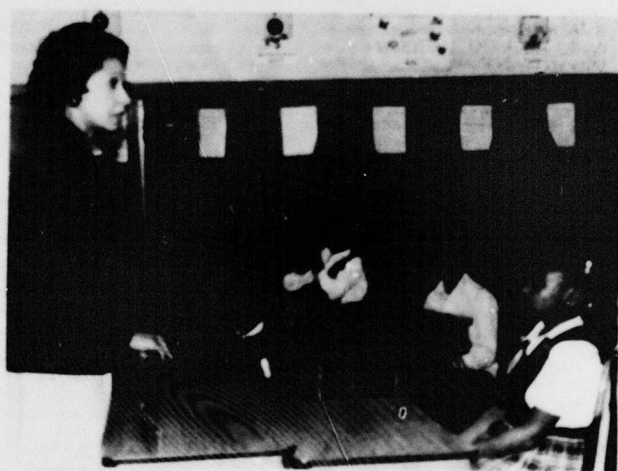
✓ The Office of Ministry to Priests and the Campaign for Human Development will co-sponsor the first of a two-part series on understanding the pastoral "Economic Justice for All" on Wednesday, May 6 from 9 a.m. to 3:30 p.m. in the Catholic Center, 1400 N. Meridian St. Ron Kristemeyer, director of the office of domestic social development for the United States Catholic Conference will be presenter. \$10 registration fee includes lunch and an advance copy of the pastoral. Send check payable to Campaign for Human Development to: Rev. Hilary Ottensmeyer, Archdiocese of Indianapolis, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, Ind. 46206.

check-it-out...

✓ A **Caregivers Support Group** for family and friends who are responsible for the care of an elderly person will meet from 7 to 9 p.m. on the first Thursday of each month at Heritage Place, located in the Disciples of Christ Church at the corner of 46th and Illinois Sts. The group, co-sponsored by Heritage Place, an agency serving older adults, and the Medical Personnel Pool, a licensed home health care agency, is free of charge and no reservations are needed. Call 547-3221 for more information.

✓ St. Mary of the Woods College will present its **7th Annual Renaissance Faire** on Saturday and Sunday, Apr. 25-26 on the campus grounds. Sat. activities from 10 a.m. to 5 p.m. EST include an eight kilometer Renaissance Run, a parade, food vendors, wandering minstrels, medieval games, and a petting zoo. Sun. from 10 a.m.-4 p.m. EST will be "Arts and Crafts Day" and will feature Sunday Brunch at the Woods. Faire admission is \$3 for adults; \$2 for students and senior citizens; and children under 12 free. For more information call 813-535-5212 weekdays between 9 a.m.-5 p.m. EST.

✓ "Splash Into Spring" water and yoga activities have begun at Beech Grove Benedictine Center. Swim classes for children and adults, recreational swimming and yoga classes are available. Call 788-7581 for information.



CAREER DAY—Linda Evans represents the Catholic Social Services at the St. Andrew School, Indianapolis. Career Day on March 26. A wide range of vocations and professions were explained for kindergarten through 6th grade students by about 25 representatives. (Photo by Margaret Nelson)

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Penance services around archdiocese

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

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 9, 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

April 7, St. Joseph; 7:30 p.m.
April 8, St. Malachy, 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

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 6, St. Louis, Batesville; 7 p.m.
April 7, St. John, Enochsburg; 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, SS. John, Magdalen, Osgood; 7 p.m.
April 10, St. Pius, Ripley County; 7 p.m.
April 12, St. Maurice, St. Maurice; 2 p.m.
April 12, Immaculate Conception, Millhouse; 4 p.m.

April 12, St. Maurice, Napoleon; 7:30 p.m.
April 14, St. Charles, Milan; 7 p.m.

Connersville Deanery

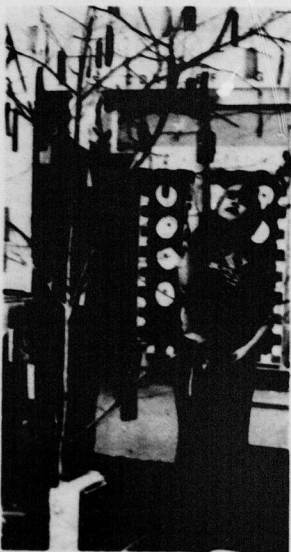
April 6, St. Rose, Knightstown; 7 p.m.
April 7, St. Bridget, Liberty; 7 p.m.
April 7, St. Gabriel, Connersville; 7 p.m.
April 8, Holy Guardian Angels, Cedar Grove; 7 p.m.
April 9, St. Mary, Rushville; 7:30 p.m.
April 9, Holy Family, Richmond; 7 p.m.
April 11, St. Mary, Richmond; 12:05 p.m.
April 14, St. Andrew, Richmond; 7 p.m.

New Albany Deanery

April 5, Our Lady of Perpetual Help, New Albany; 7:30 p.m.
April 7, St. Mary, Navilleton; 7:30 p.m.
April 7, St. Mary, Lanesville; 7:30 p.m.
April 8, St. Francis Xavier, Henryville; 7:30 p.m.
April 8, St. Paul, Sellersburg; 7:30 p.m.
April 9, Holy Family, New Albany; 7:30 p.m.
April 9, St. Joseph Hill, St. Joseph Hill; 7:30 p.m.
April 10, St. Mary, New Albany; 7:30 p.m.
April 12, St. Augustine and Sacred Heart at St. Augustine, Jeffersonville; 7 p.m.
April 13, St. Anthony, Clarksville; 7:30 p.m.

Tell City Deanery

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.



LENTEN SUGGESTIONS—Billy Vasus and all fifth grade students at Sacred Heart School in Terre Haute are getting suggestions on actions to take from a Lenten tree. The tree in the classroom has construction paper folders tied on the branches that contain suggestions of things to sacrifice or positive actions to do during Lent. The original ideas were given by students and these were typed and duplicated. The folders were tied onto the tree with colored yarn. Easter decorations will be added later.



COMBINED TALENT—Under guest conductor, Indiana State University's Bruce A. Lauffer, the combined bands of Chastard, Ritter, and Seecina High Schools pres- at a concert at Howe High School on March 25. Choirs from the three schools also performed together, directed by Cheryl M. Anderson of Transylvania University in Lexington, Kentucky. (Photo by Margaret Nelson)

more check-it-out

(Continued from page 4)

✓ An RCIA Inservice Day will be presented from 9 a.m. to 3:45 p.m. on Tuesday, May 19 at Beech Grove Benedictine Center. Dr. Ernest Collanatti will be keynote speaker; Archbishop Edward T. O'Meara will give the welcoming prayer. Small group sessions on "Using the New RCIA Rites," "Church Beyond Parochial Boundaries," "Catholic Teaching, Marriage and RCIA" and others will be held. Reservations due by May 4. Call Ann McGuire at the Office of Catholic Education for information.

✓ Adult volunteer Parent Aides to provide support and help to parents of abused and neglected children in their homes are needed by the Family Service Association of Indianapolis. Volunteers will receive 14 hours of training and will be expected to commit to three or four hours service a week for six months. Call Karen Thompson at 634-6341 for information.

tips...

✓ Seecina Memorial High School senior Regina Spellman has been accepted as a member of the 1987 Spirit of America Performing Band which will spend 17 days touring and performing in seven European countries. She will represent the city of Indianapolis to the people of Europe. An honor student, Spellman was chosen on the basis of maturity, performance ability and the ability to present a positive image of American youth. Anyone interested in "spicing her raise" expense money for the trip may call Seecina band director Todd Royle at 354-6377 or Spellman at 894-0822.

✓ Debbie Lewis, a five-year employee of St. Francis Hospital, is the April recipient of the hospital's Family Spirit Award. The award is given to an employee who practices the philosophy of the Sisters of St. Francis in daily work at the hospital. Debbie, patient account department secretary, is married and has two sons.




✓ Father James D. Barton received the President's Award of the Kevin Barry Division #3, Ancient Order of Hibernians at its annual St. Patrick's Day banquet. Father Barton is pastor of St. Bridget Parish, Liberty, and archdiocesan director of the Society for the Propagation of the Faith. At the same event, Colleen Elson of Indianapolis was awarded the Frank Kehoe Memorial Scholarship. Elson is a Cathedral High School graduate now enrolled as a freshman at Ball State University.



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SPRED teaches religion to disabled

by Cynthia Dewes

A religious education program for developmentally disabled persons ages 22 and older began last fall in the Terre Haute deanery at St. Patrick Parish under the leadership of Sheila Donis, St. Patrick Parish DRE, and Tony Dubois, DRE from St. Mary of the Woods Village Parish. Called SPRED (Special Religious Education Division), the program originated in the Chicago archdiocese. It is also used in Canada and Ireland. Six adult "special friends" are enrolled in the St. Patrick program at present, guided by six helper catechists who were trained by Donis, the leader catechist, and Dubois, the activity catechist. Donis and Dubois were trained and accredited by the SPRED Center in Chicago. Parishioners of St. Patrick Parish funded their training and the initial equipping of the SPRED instruction areas.

SPRED is a catechesis based on an intuitive process of learning. The two-and-a-half hour sessions begin with warm greetings among the special friends and the catechists. Then the members of the group concentrate on centering themselves through creativity. Classical music is played in the background and fresh flowers are displayed everywhere. Intrinsic simplicity, beauty and naturalness are emphasized.

The group uses painting, sculpting, the performance of simple tasks such as washing one's hands, touching, listening, or other activities to center on the beauty and sacredness of life. Creation is done for its own sake, not to produce anything in particular. Each participant draws upon his or her own experiences in unique ways to become centered.

One young man who never spoke was invited during the centering time to iron

linen dinner napkins for the agape meal to follow. He had never ironed before, but he received so much joy from doing it that he wanted to iron from then on. It helped him to center himself whenever he did it.

After the centering process, which usually takes about an hour, time is set aside for quiet. When all the special friends are gathered in a semi-circle the leader lovingly invites each one individually to hear God's word (the catechesis) in the celebration room.

There the leader develops a theme linked to a common symbol, such as a tree, describing its sacredness and relating it to the scripture reading. The celebration ends with a song which the group accompanies with symbolic gestures.

Everyone leaves the celebration room and enters another room to prepare for the "agape," or love meal. Each has a part in preparing the simple food or decorating the tables with linen cloths and napkins, china, candles and glassware. The tables are trapezoidal so that all can sit together in a circle.

The goal of SPRED is to incorporate the developmentally disabled fully in the liturgical life of their home parishes. In the SPRED program these people learn to center themselves and to listen to messages from God who loves them, told in a way they can understand. Finally, they learn the joys of community in still another kind of sacred space.

These special friends are experiencing in essence what goes on during parish liturgies: the gathering, the hearing of the word, and the shared meal. They are participating as members of the Body of Christ.

SPRED classes at St. Patrick Parish



Mary Goltry

meet every other week. Donis, Dubois and the other catechists meet weekly; during non-class weeks they prepare adult level catechesis themes for the next week's class. Donis says the catechists agree that SPRED times are the best part of the week.

Donis hopes to expand the SPRED program in the Terre Haute Deanery to 17 to 21-year-olds as soon as funds permit. Eventually she would like to see it implemented from age 6 up throughout the entire Indianapolis Archdiocese.

There are many more mentally retarded, emotionally disturbed or otherwise developmentally disabled people in the archdiocese than the six who are presently enrolled in SPRED. Donis and others would like to see them all served. As she says, "Jesus has set the table, but we don't seem to invite him to the feast."

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Who are the poor? Disabled man not allowed to live with wife and daughter

by Margaret Nelson

Last November, the U.S. bishops adopted the pastoral on the economy and an accompanying message urging Catholics and all Americans to work to achieve economic rights for all. So that our readers can "hear" and understand the problems of the poor, we are giving this true account of a disabled man whose family resides in the near east-side area of Indianapolis. The names and a few details have been changed to protect the meager family income. There are hundreds of families with similar stories in the archdiocese.

If Ed Hall is found living with his bed-ridden wife and their 13-year-old daughter, they will lose the \$198 monthly income they receive. So he stays there only when he thinks it is safe.

Until he had one lung removed in surgery a few years ago, Ed had worked in construction for 32 years. In fact, he began painting houses when he was twelve years old. But though he said he has been declared 90 percent disabled, he does not qualify for Supplemental Security Income (SSI).

Ed explained, "Someone has to go through it to know what it's like. I was never one to lie around. For about a year-and-a-half after my operation, I about went nuts. I had a pulled muscle in my chest and I couldn't do anything."

"Now I do what the good Lord lets me do. That's all I can do," Ed observed. "I've been trying to get back into painting. I love painting. I used to have a real good name when I was in construction. But I'm not getting any younger," he added.

The only work Ed has been able to find is a job driving a seasonal food vending truck. The owner, "a religious man who goes to church every morning," sometimes overlooks the fee Ed should pay for excess gas when the weather is bad and he doesn't meet his sales limit.

Ed does not make much money on his route, but he is able to add the other \$52 to the \$198 his wife takes from the monthly welfare check, so they can pay the rent. Every year during the "in" season, Ed has

won merchandise prizes for high sales. But he believes that on his low to middle income route "people don't have the money like they did a couple of years ago."

Now Ed feels he must find a new place to rent. Recently the next door neighbor molested his daughter. The incident was reported to the police, but Ed said, "They won't put him in jail." The neighbor has since threatened to kill Ed's wife if he ever sees her outside their house, and he has again threatened Ed's daughter. Both are afraid to leave the house. This is another reason Ed wants to stay in the home with his family. But he has not been able to find other shelter. He said, "We can't afford them. Rent is so high."

At 59, Ed dreams of returning to the career he began years ago—painting. But the years have taken their toll on his strength.

"I don't like to live like this!" Ed Hall observed sadly. "I've been working since I was twelve."

Those who wish to further pursue the command of Christ, "Love your neighbor as yourself," can help such families financially, with offers of jobs, transportation, shelter, furniture, food, clothing, time, or skills. Such readers should contact the Catholic Social Services in Indianapolis or Bloomington, Catholic Charities in New Albany or Terre Haute, St. Vincent de Paul Society, Holy Family Shelter, parish offices, neighborhood multi-service centers, 926-HELP, or other agencies with which they are familiar. Those who need help should contact these same agencies.

Future assistance may be sought for such families by contacting state legislators to support House Bill 1347, Manpower/Placement Training Program for recipients of Aid to Families with Dependent Children (AFDC), which has an amendment establishing the Emergency Work Program (EWP), a minimal work/training program for unemployed two-parent families. Though employment is not guaranteed and there are other concerns, it is the only response still possible in this legislature to the call of religious leaders to rectify the anti-family bias of Indiana's public welfare laws.

Vatican to give bishops details about its budget

by John Thavis

VATICAN CITY (NC)—The Vatican has announced it will provide details of its spending and income to the world's bishops for the first time as part of a fund-raising appeal to cover its growing deficit.

At the same time, the Vatican predicted the shortfall in its 1987 operating budget would increase to about \$63 million. That would be about \$7 million more than the previous year and the largest shortfall since the Vatican began publishing budget figures in 1979.

A two-page Vatican statement, issued March 26 after a meeting of a cardinals' finance council, said the council had decided to send a letter to bishops, requesting a "more ample and organic participation" by local churches in Vatican operating costs.

With the letter, the statement said, the bishops will receive a "synthesis" of the 1985 operating budget of the Holy See and the Vatican City government. That was the first year the various Vatican departments were united in a single budget statement, according to a Vatican financial source.

The source said the idea was to give

the bishops enough information to make informed judgments on possible permanent solutions to the shortfall problem.

The letter includes "several concrete hypothetical solutions" to the deficit to be evaluated by the bishops, the Vatican statement said. These solutions are based on "collegiality" and a "sense of communion" between local churches and the Vatican's central agencies, it said.

The statement did not elaborate on the proposals contained in the letter, and the Vatican source said the contents of the letter were not expected to be made public by the Vatican.

The statement revealed that the annual Peter's Pence fund, which since 1984 has been used to cover much of the yearly shortfall, was expected to cover only about half the 1987 shortfall.

Peter's Pence, a worldwide collection traditionally used for special papal projects,

raised about \$32 million in 1986, the statement said; that would leave about \$31 million. In the past, the Vatican has had to dip into invested funds to cover the difference, a policy which has concerned church financial experts.

Financing of Vatican operations has traditionally depended on the earnings of the Holy See's "patrimony" of investments and property holdings. But currently, the Vatican statement said, the patrimony earnings cover less than half of Vatican spending.

The Vatican City government, which issues stamps and mints coins, has maintained a balanced budget in recent years, but most of the Vatican's departments have no source of direct income.

Some cardinals have supported publishing the Vatican's budget figures, saying such a move would give the church greater credibility and put an end to myths about Vatican "riches."

Education chief asks church for more effort against teen sex

by Sr. Mary Ann Walsh

WASHINGTON (NC)—U.S. Secretary of Education William Bennett urged the Catholic Church to develop a "moral mission" to all, not just Catholics, as it opposes teen-age sexual activity.

"It's not that every parent is a Catholic," he said. "But when it comes to one's children, parents overwhelmingly want their children to be given a responsible moral message" in regard to sexual activity.

He urged a more active church posture as he criticized school-based health clinics in public schools. Establishing such clinics, he said, suggests that adults regard teen sexual activity "as either inevitable or ordinary" and legitimizes teen premarital sex.

Bennett, who is Catholic, made his remarks in a keynote address at a March 23-24 national meeting on school-based health clinics sponsored by the National Conference of Catholic Bishops, the U.S. Catholic Conference and Catholic Charities USA.

Diocesan representatives attended the meeting, which was closed to the press. A tape of Bennett's talk was released by conference organizers.

Just as inner-city parochial schools educate the children of the poor, many of whom are not Catholic, Bennett said, "I wonder if the church might take it upon itself to have another mission, a moral mission, for the education of the children of any of us" in the area of teen-age sexual morality.

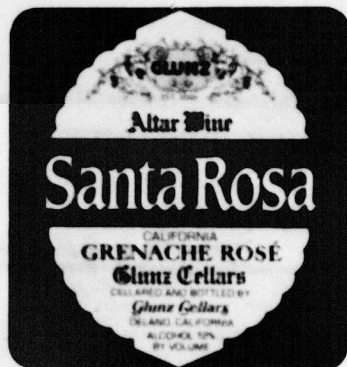
The church in the inner city "feels that it has a responsibility to educate all the children who comes to its doors," he said. The church should take similar responsibility for sex education, he said.

"People really are looking for this kind of guidance, particularly when it comes to their children. They may not be looking for it for themselves but I am convinced they are looking for it for their children," he said. "I suggest that the church may want to think about some effort in this regard."

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When Nothing Else Is Good Enough

New encyclical is about Mary

(Continued from page 1)

The encyclical acknowledged some "discrepancies of doctrine" between the Catholic and Protestant churches about Mary's role in salvation, but asked whether all Christians could "look to her as our common mother, who prays for the unity of God's family."

One of the areas of disagreement between Catholics and Protestants has been Mary's role as "mediatrix," an interceder for mankind. The encyclical describes Mary's mediation as an important part of her "maternal care," but said it in no way diminishes the unique mediation of Christ.

Among Eastern churches, which have faced "frequent persecution, even to the point of bloodshed," the document said, Mary has been given a "privileged place."

It took special note of the approaching millennium of Christianity in what is now part of the Soviet Union. A few decades after the baptism in 988 of St. Vladimir, grand duke of Kiev, the schism between Eastern and Western Christianity occurred.

"Even though we are still experiencing the painful effects of the separation," the document said, "we can say that in the presence of the mother of Christ we feel that we are true brothers and sisters."

The pope praised the Eastern custom of placing images of the Virgin in places of honor in churches and homes.

"The icons are still venerated in the Ukraine, in Byelorussia and in Russia under various titles. They are images which witness to the faith and spirit of prayer of that people," the encyclical said. The three areas are now Soviet republics.

The document briefly touched on Mary's place in the church's social teachings. The church's "preference for the poor is wonderfully inscribed in Mary's Magnificat," it said. It referred to the New Testament account of Mary's song of praise, describing God who "has cast down the mighty from their thrones and lifted up the lowly... filled the hungry with good things, sent the rich away empty."

The document said the church is aware—"and at the present time this awareness is particularly vivid"—that the

truth about salvation cannot be separated from God's preference for the poor and humble.

Mary, as dependent upon God and directed toward him, is "the most perfect image of freedom and of the liberation of humanity," the encyclical said, quoting from an instruction by the Congregation for the Doctrine of the Faith.

Mary's role also has "special importance in relation to women and their status," the document said.

It said this was illustrated "by the very fact that God, in the sublime event of the incarnation of his son, entrusted himself to the ministry, the free and active ministry of a woman."

"It can thus be said that women, by looking to Mary, find in her the secret of living their femininity with dignity and of achieving their own true advancement," it said.

The encyclical listed qualities that the church sees in women, "in the light of Mary... the self-offering totality of love; the strength that is capable of bearing the greatest sorrows; limitless fidelity and tireless devotion to work; the ability to combine penetrating intuition with words of support and encouragement."

The document said these are "the loftiest sentiments of which the human heart is capable."

The document also emphasized that although Mary has a central role in the church, she did not receive the "apostolic mission" given to Christ's disciples at Pentecost.

Cardinal Joseph Ratzinger, speaking at a Vatican press conference March 25, said the encyclical thus indirectly referred to the church's ban on women priests, since Mary is held up as a model for women in the church.

The encyclical "makes it understood that the specific mission of the woman is not the same as that of men, but it is still a central and essential function," said Cardinal Ratzinger, head of the Congregation for the Doctrine of the Faith.

The presence of Mary in today's church is seen in individual piety, traditional Marian devotions and "the radiance and attraction of the great shrines," the papal letter



MARIAN ENCYCLICAL—This 500-year-old statue of Mary by sculptor and architect Michael Pacher, stands on the altar of St. Wolfgang Church in northern Austria. The pope wrote an encyclical on Mary in conjunction with the Marian Year which begins Pentecost Sunday. (NC photo from KNA)

said. Such places make up a kind of "geography of faith," it said.

The pope, whose crest carries a large "M" for Mary, has frequently stressed devotion to the Blessed Virgin. His papal motto, "Totus tuus" ("Completely yours") is also dedicated to Mary.

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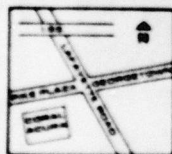
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Priests have much work and little time

by Katharine Bird

Item: Priests in the Archdiocese of Miami are ordained only after they become functional in two languages.

Item: The archdiocese has 1.1 million people living in Catholic households and 174 archdiocesan priests on official assignment serving them.

Item: Because it is a young archdiocese, not yet 30 years old, priests never got into the habit of taking two days off each week; they routinely hold down two or more positions.

Item: In 25 years the archdiocese has absorbed 700,000 permanent immigrants.

In my interviews with five priests in Miami, one fact came through loud and clear: Miami priests are busy men. Each carries an astonishing workload as the archdiocese struggles to take care of a burgeoning Catholic population.

But if the five are representative, Miami priests are happy overall with being priests and realistic about the hardships.

"I love being a priest, for me nothing is more fulfilling in life than this," says Father Gary Wiseman, ordained four years ago. He works full time as secretary to Auxiliary Bishop Norbert Dorsey of Miami. He also

serves as priest director of Boys Town of Florida, a position which involves him in the lives of neglected teen-agers of all races and religions.

Describing himself as a "lifer" who went to the seminary in high school, Father Thomas Wenski says somewhat wryly that several times since ordination 10 years ago he might have reconsidered but still is "in the business." He is director of the Pierre Toussaint Haitian Catholic Center, a ministry he describes as exciting and challenging.

Asked what is difficult about priesthood, the priests speak of lifestyle and lack of time.

Celibacy and a family are "questions that never leave a priest's mind," says Father Neil Doherty, archdiocesan director of vocations. Priests struggle continuously with "the need to renew and convert the natural inclination for closeness into a positive and acceptable outlet in the church."

Formerly pastor of a black parish, Father Doherty pays for the education of two parish youths in Catholic schools. But his interest goes beyond the financial. He meets with the youths regularly and, when practical, takes a youth with him to his family's annual summer vacation in New Hampshire.

Father Wiseman spoke of his frustration at "not having enough hours in



"Miami priests are busy men"

the day and feeling pulled in too many directions." The responsibilities he juggles include taking part in a Christian Awareness program preparing youths for baptism or confirmation at Boys Town. Rectory living can pose difficulties, especially when priests live and work in the same location. "There's no

transition between the work place and home," says Father Wenski. When the phone rings at 11 p.m., do you refuse to answer because it's after work hours?

His day off is Wednesday. When I spoke with him it had been three months since he took an entire day off.

(See *PRIEST'S WORK*, page 15)

What it is like to be one of the Lord's cheerleaders

by Katharine Bird

On Sunday mornings from 8:15 until noon, three girls and boys join Father Gerard LaCerra, rector of St. Mary's Cathedral in Miami, as he goes about his duties. They participate in Mass with him, have breakfast in the rectory and visit with him and other staff members.

The Sunday meeting, usually part of the youths' confirmation preparation, "allows me to get to know the kids and vice versa," Father LaCerra said in an interview at the cathedral rectory set in the midst of lush palm and ficus trees. It also gives the youths, most from disadvantaged families, a taste of what parish ministry is all about.

The cathedral's 3,000 families include people from 17 nations; Sunday liturgies are offered in Spanish, English and in Creole for the parish's large Haitian population. The cathedral is situated in an inner city area where pornography, prostitution and drug dealing are common.

Father LaCerra recalls that his first weekend in the parish in 1980 was marked by race riots with the National Guard stationed on the cathedral's lawn. But,

he adds, the race riots became a positive experience for parishioners, forcing them to address the tensions between different ethnic groups and to learn what it means to be one community of faith.

For Father LaCerra, ordained 17 years ago, the personal touch is important. Though he also holds down archdiocesan positions such as moderator of the marriage tribunal, he tries "to give quality time to the parish."

A priest is an "animator of communities. God's cheerleader" who helps people see that they have a role in building up God's kingdom, he says. He tells of counseling a young military couple who approached him to baptize their baby. Like many parishioners, they had not married in the church, thinking, incorrectly, that a church wedding was very expensive.

He asked the couple to examine their relationship and to develop a vision of a sacramental marriage, "meant to give meaning and purpose and to support growth."

For Father Thomas Wenski, director of the Pierre Toussaint Haitian Center, a priest is a "bridge builder and a reconciler." Father Wenski's primary task is to bring "the presence of the church to the Haitians and

to bring the Haitians to the attention of the larger church."

His ministry was almost an accident. First he noticed how appreciative Haitians were to attend a Mass celebrated by another priest, an elderly man who spoke some French. Second he decided to answer an advertisement to learn Creole. Since 1976 he has served as archdiocesan coordinator of Haitian ministry. The archdiocese has 50,000 Haitians; eight years ago one Mass was celebrated in Creole. Today, Father Wenski and three Creole-speaking Haitian priests celebrate 12 Masses in 12 different sites. Each priest travels somewhere, up to 100 miles away.

The day I visited Father Wenski at his center in a rundown section of Miami, he was making arrangements for a 17-year-old to go to an unwed mother's home to have her baby.

The Haitian center, decorated with secondhand furniture and spruced up with fresh paint, hums with the 1,000 people who pass through its doors daily. People come for food, for help with immigration papers, for information about jobs, to learn English. A day-care center educates youngsters while their parents or guardians work.

Father Wenski describes himself as the founder, writer and editor of the only Catholic Haitian newspaper in the United States. He helps produce a radio show for Haitians which is also available on cassettes.

Both priests point to the liturgy as a highlight of their ministry. For Father LaCerra, liturgies with children are special. "Listening to a kid read at Mass who two years ago couldn't read English brings it all together for me," he says. "It marks a lot of sacrifices of many folks" in the parish.

For Father Wenski, the lively Haitian worship with everyone joining in the singing "is fantastic." The two-hour liturgy counters the frustration he feels because the Haitians "often have problems I can't do anything about."

He especially enjoys preaching because Haitians pay close attention, especially when he uses the concrete images and proverbs so dear to their hearts.

This Week in Focus

This week we continue along the pilgrimage route of Pope John Paul II, visiting Miami, Fla., one of the cities he will visit in September. We visit with priests there who discuss the challenges and rewards of their ministry. What gifts of the Spirit are given to the church's priests?

Katharine Bird interviews two Miami priests about their unique ministries. In a second article, she writes that the priests she interviewed, confronted with the urgent needs of a growing archdiocese which ministers to many recent immigrants and refugees, carry an astonishing workload.

And in this week's Education Brief, Bird interviews Father Neil Doherty, vocations director for the

Archdiocese of Miami. What does he look for in prospective candidates for the priesthood?

Norbertine Father Alfred McBride tells of a man who came back to the church through the caring ministry of a priest. The man explains that he felt somewhat like the prodigal son returning to the embrace of his father.

Father John Castellet describes the work of presbyters or overseers in the early days of the church. These leaders were expected to serve the community, to be of high character and even to give evidence of their leadership ability by taking good care of their own households, the biblical scholar says.

The Bible and Us

Biblical perspectives on role of priest

by Fr. John Castellet

Among those especially gifted by the Lord for the "building up of the body of Christ" the letter to the Ephesians mentions "pastors and teachers." Clearly these are positions of service. (Ephesians 4:12)

But the designation "pastors" also suggests leadership, concerned care, administration. The model implied is Jesus, described in the fourth Gospel as the ideal shepherd who knows his sheep by name, who indeed lays down his life for them (John 10:1-11).

Who were these pastors in the New Testament churches? They usually are called by other names, chiefly "elders" from the Greek word "presbyteroi" and "overseers" from "episkopoi."

The small house churches of the day may not have needed complex organizational structures. But any group of people in community needs some leadership to give it direction, prudent guidance, unified purpose.

The Jerusalem community, closely allied with the synagogue, seems to have adapted the synagogue structure for its purposes, in which a group of elders managed affairs. Thus one reads in Acts 11:30 that the Christians at Antioch, hearing of a famine in Judea, sent relief to the Jerusalem Christians, "dispatching it to the presbyters in the care of Barnabas and Saul."

St. Paul does not mention presbyters in his New Testament letters, but Luke tells us that on the apostle's first journey, Paul and Barnabas installed presbyters in each church (Acts 14:23).

Significantly, presbyters or elders always are mentioned in the plural. They apparently functioned as a group, a sort of council directing the affairs of the community. In a touching farewell address, Paul links them with overseers, pastors. Summoning the presbyters of Ephesus to Miletus, Paul urged: "Keep watch over yourselves and over the whole flock the Holy Spirit has given you to guard. Shepherd the church of God, which he acquired at the price of his own blood" (Acts 20:17).

The later pastoral letters of Paul lay down detailed criteria which prospective overseers and elders must meet. They must be "irreproachable, married only once, of even temper, self-controlled, modest and hospitable" (1 Timothy 3:2). They must be good teachers, not addicted to drink or lovers of money. They must be good managers of their own households. "for if a man does not know how to manage his own house, how can he take care of the church of God?"

The profile that results is one of mature, secure, stable persons, good administrators and competent teachers. They must serve as role models of Christian discipleship for their communities and also for "those outside the church" (1 Timothy 3:1-7; Titus 1:6-11).



Education Brief

'I can't think of a better job'

"The priest finds his first support in friendship and collaboration with other priests and with the bishop, rooted in sacramental fraternity. As regards the faithful, it would not be normal or healthy for the priest to remain isolated in the community of which he has charge. He is there for it, and he is based upon it. His mission is to put others in a condition to exercise their various ministries, vocations, charisms, responsibilities or apostolates."

(Pope John Paul II addressing priests in Switzerland, 1984)

For three years Father Neil Doherty has served as vocations director in the Archdiocese of Miami. He is responsible for recruiting future priests and serves newly ordained priests through the first six years of their ministry.

In an interview at the dramatic, modern archdiocesan pastoral center a few blocks from Biscayne Bay in Miami Shores, Father Doherty stresses that identifying and recruiting men for the priesthood is not a one-man job. It's the responsibility of many people, beginning with the local parish community first and foremost.

Asked what he looks for in candidates for the seminary, Father Doherty replies that he looks for men "who have a basic commitment to change the face of the earth and a determination to move things forward." Priests today "need a high tolerance for ambiguity," he says. "They need to be empathetic and sensitive to people."

In addition, given the urgent needs of a large archdiocese with many new immigrants and refugees, and an exploding birth rate, priests need lots of courage, self-initiation and flexibility, Father Doherty adds. When one course of action doesn't work, they need to be able to switch gears and try something else.

Father Doherty keeps an ear cocked in his ministry for questions that concern the meaning of life.

When such questions arise, his standard response is: "I have a job that will help you make a difference on the face of the earth."

Each year at his present post has seen an increase in the number of seminarians in the Miami Archdiocese. In 1984 eight men became seminarians; in 1985, 12 entered; in 1986, 19 entered. He expects that number to reach 25 or more in 1987. About 70 percent are Hispanic.

Is Father Doherty content with being a priest? "I can't think of a better job," he says.

What Do You Think?

- As the priests Katharine Bird interviews describe their ministry in Miami, what image of the priesthood emerges?
- What is satisfying about their ministry, as Fathers Gerard LaCerra and Thomas Wenski explain it to Katharine Bird?
- What are some ways priests and lay people collaborate in the church's work today?
- As Father John Castellet describes them, what responsibilities did presbyters or overseers have in the early days of the church?



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Food For Thought

"Christmen" by Father Gerard McGinnity. An writer and retreat director in Ireland, Father McGinnity suggests that priests model themselves on Jesus, especially on his "healing way." Jesus helped others "by his understanding to believe in themselves and so give of their best." Understanding, Father McGinnity adds, "is a way of describing the whole direction of a priest's work." Many times the only way to help is to share people's pain, he says, for "there is not a total cure for every broken life we enter: there is not a happy ending for every tragic story we hear." At the same time, "I ministers continue as a support for someone struggling to understand himself or his difficulty more deeply, the listening ear we offer, the confidence we place in him, may all he needs to help him grow and cope." (Christian Classics, 73 W. Main St., Box 30, Westminster, Md. 21157. 1986. Paperback. \$7.95.)

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Children's Story Hour

Priest of the poor

by James Masterson

Vincent de Paul grew up on a small farm in France. He and his three brothers and two sisters worked long hours helping their parents. Vincent took care of their pigs and sheep.

At that time in France, many children could not go to school because they had to help support their families. Vincent's parents knew he was bright so they made a big sacrifice and sent him to school. He learned quickly and decided to become a priest.

As a young priest Vincent had one ambition. He wanted to have a nice place to live, rich friends and an easy life. He moved to Paris and met an older priest, Pierre de Berulle.

Father Berulle's words and example made a deep impression on Father Vincent. Slowly the younger priest changed. He began to think more of giving than getting and to pray more.

He became pastor of a small parish near Paris. He also was chaplain to the wealthy de Gondi family and their many servants. Father Vincent began to realize for the first time the needs of poor peasants.

One Sunday in his sermon he spoke about a poor family where everyone was sick. He was amazed at the reaction. Parishioners took the family more food than they could possibly eat.

That gave Father Vincent an idea. He realized that the people could do more for their poor brothers and sisters than he could by himself. So he organized what he called a Confraternity of Charity to help the sick and poor.

Father Vincent knew that the poor peasants needed more than food, clothing and medicines. They needed food for the spirit, too, so that they would not lose faith in God. Thus, Father Vincent organized a group of priests to preach to the poor farmers. He called the group the Congregation of the Mission. The priests also were known as Vincentians because Father Vincent was their leader.

He had a good friend named Louise de Marillac who was as concerned about the poor as Father Vincent was. Together they organized a group of young women to work with the poor. They called it the Daughters of Charity.

Father Vincent never lost his commitment to the poor. He organized relief campaigns during wartime and worked to restore peace. Under his guidance the organizations spread all over France and to other countries. He died quietly in 1660, famous for his life of compassion. He was canonized in 1737 and in 1885 was named patron of all who work to help the poor. Catholics celebrate his feast day Sept. 27.

Hidden Words

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

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


VINCENT, PARIS, BERULLE, PEASANTS, CHARITY, RELIEF

What Do You Think?

What amazed Father Vincent after he told his parishioners about a poor family in which everyone was sick?

Children's Reading Corner

Sometimes when you make a wise choice a power, a gift, a special quality in your character is revealed. This happens in "The Foundling Fox," by Irena Korschunow. A vixen (a mother fox) hears the cry of a baby for who is alone and hungry. At first the vixen hesitates because the little fox is not hers. But she is so touched by the little fox's need that she feeds it. Later she finds she cannot abandon the little one. As she returns to her den, the vixen almost is caught by a hunting dog and has to fight off a badger. But she succeeds and the orphaned fox becomes part of her family. (Harper and Row, 10 E. 53rd St., New York, N.Y. 10022. 1982. Hardback, \$12.50).



Carpet Column

JAMES O'BRIEN

Selecting Carpet Colors

Question: How important is color selection when buying carpet?

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Start with a winner. Start with your favorite color as the basic color in your scheme. Take a close look at your wardrobe. You'll probably find that you've shown a strong color preference in making your selections.

That's your color. You've used it, most likely, throughout the house as well. It's a good bet that you will find a carpet and a color scheme based on that color both appealing today and satisfying throughout the years to come.

Consider all that color can do. Color can expand or shrink a room. Light colored carpets make smaller rooms seem larger, especially if the walls are white or a light tint of the same color. Rich, deep colored carpets, on the other hand, make large rooms seem cozy.


Color can change the climate. Reds, yellows and oranges go great in the Snow Belt or to warm up a north-facing room. Use blues, greens or violet in the Sun Belt or to cool off a sunny southern exposure.

Color can set the mood. Warm reds and oranges create an active atmosphere, great for family rooms. Cooler blues and greens will give you a tranquil setting, for bedrooms and quiet areas of your home.

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the sunday READINGS

FIFTH SUNDAY OF LENT

Ezekiel 37:12-14
Psalm 130:1-8
Romans 8:8-11
John 11:1-45

APRIL 5, 1987

by Richard Cain

In what ways are you dead?

One way for me that comes to mind is that I can't cry. All I get is a stopped up feeling.

One person can't cry. Another can't laugh. Some people have no compassion for the poor. Others can't forgive the rich. Inside each of us, some little piece lies dormant, not alive in the full sense that God has intended.

This Sunday's readings speak of the power of Jesus to make that piece whole, to bring us to life in its fullness.

The first reading is from the book of the prophet Ezekiel. Ezekiel exercised his prophetic ministry during the time when Judah (the southern part of Israel) was in exile in Babylon. It was a time of deep spiritual discouragement. The Jews felt dead. They despaired of ever regaining that inner spirit that made them feel they were God's chosen people.

In response, Ezekiel received a vision which was a powerful reminder of God's ability to put life in even the deadest of the dead. In this vision there was a vast field of the dead. They were so dead that all that remained were scattered bones. But at the command of God, there was a rattling as the bones pulled together. Then flesh and skin enveloped them. Finally, into the standing army of restored bodies rushed the spirit of God.

The reading comes from the commentary which follows the vision. The field of bones was Israel. Through this vision, God was promising to restore Israel as the chosen people of God.

The second reading is from Paul's

Letter to the Romans. In the passage that makes up the reading, he spoke in a deep way about the cause of my not being fully alive.

Paul made a distinction here between two parts of me, the flesh and the spirit. He said that the two are at war with each other and this is the cause of my problem. This is why I need a savior.

We should be clear that Paul did not mean here the distinction between body and soul. Rather, he meant to distinguish what is corruptible or subject to decay from that which is not. This corruption can be either physical or moral. The disorder he talked about affects my whole being, both body and soul.

There is something in us which tends to defy God and to do what is bad for us. We have all experienced it. Take an extreme case. An alcoholic sits in a bar. He knows that if he keeps ordering drinks he will become drunk and later beat his wife. But even though he knows this, he keeps ordering drinks.

Why do I do things I know I shouldn't do? According to Paul, something in my innermost being is dead. But through baptism, God comes to my rescue. God actually comes into my being in a new way and begins to revive and heal this part of me.

The gospel reading is John's account of Jesus' raising Lazarus from the dead. But the real point is not about raising people from the dead. It is about Jesus. When Jesus performed a miracle, it was not for the purpose of saying, "Look at what I can do." Rather it was for the purpose of saying, "Recognize who I am."

Jesus turned water into wine, healed people of illnesses, multiplied food, calmed the weather, and so on. But these things are going on all the time. Grape vines and yeast bacteria turn water into wine. People recover from illnesses. Food fills our stores again and again. Storms disperse.

Normally, however, we don't recognize the personality behind the complex processes we lump together and call nature. But through some carefully constructed extreme examples, this personality stepped out from behind the curtain and said, "Here I am. I'm Jesus."

Jesus is bringing people to new life all the time. Through the example of Lazarus, he is inviting me to recognize this and give him a freer hand.

Priests' work

(Continued from page 11)

A recent Wednesday was typical: He started working on the parish bulletin first thing in the morning and kept right on working. He and a priest friend finally got away for dinner.

Father Wenski gets considerable pleasure from flying. He took flying lessons initially to counter the pressures of his schedule. But now his recreation feeds into his ministry, since flying to far-flung Haitian communities in Florida takes less time than driving.

A reward of being a priest comes from "people rallying around" in times of trouble, says Father Wiseman. He said he learned "what it means to live in a Christian community" when both his parents died of cancer on the same 1986 December day. Several bishops, 96 priests and 400 people attended the funeral service. "I couldn't have gotten through it without their support," he says.

the Saints

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WAS A NATIVE OF CAESAREA, BITHYNA. HIS FATHER ENTERED A MONASTERY A FEW YEARS AFTER HIS MOTHER DIED WHEN HE WAS A WEEK OLD AND HE WAS RAISED IN THE MONASTERY. HE BECAME A MONK AT MEDIXION AT THE FOOT OF MT. OLYMPUS, WAS ORDAINED IN 790 BY ST. TARASIVUS, AND IN TIME BECAME ABBOT. WHEN NICETAS AND A GROUP OF OTHER ABBOTS REFUSED THE DEMAND OF EMPEROR LEO THE ARMENIAN THAT THEY RECOGNIZE THE INTRUDED THEODOTUS AS PATRIARCH OF CONSTANTINOPLE, NICETAS WAS EXILED TO ANATOLIA, WHERE HE WAS SUBJECTED TO ILL TREATMENT.

WHEN HE WAS BROUGHT BACK TO CONSTANTINOPLE, HE ACCEPTED THEODOTUS AS PATRIARCH AND WAS RETURNED TO HIS MONASTERY. HE SOON REPENTED PUBLICLY, WITHDREW HIS ALLEGIANCE TO THE PATRIARCH, AND DENOUNCED ICONOCLASM.

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Prayer is spending time with God. In many ways, it's like all of our other friendships. But the way in which we spend time with our friends varies enormously depending on our interests, personalities and ways of life.

Most of us have one or more ways of praying that seem to work for us. It may be the way taught to us by our parents or a religion teacher. It may be a way we learned from a book.

But it's hard to relate to a friend for a long time in just one or two ways. Friendships grow and change according to the needs and circumstances of the people involved. Or they drift away. When friends do only one or two things together, it's easy to fall into a rut, to put the relationship on hold. In a similar way, just doing something different can put new life into a friendship.

The purpose of this column is to provide a place where we can share our ideas and experiences of prayer with each other. Through this we can respond better to the God who wants so much to be a friend and support in our lives.

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Question Corner

Meaning of circumcision

by Fr. John Dietzen

Q The practice of circumcision puzzles me. I understand the medical reasons why circumcision may be recommended. But what could circumcision possibly have to do with religion?

It is said in the Bible that Jewish men were to be circumcised. And the Bible says Jesus was circumcised. Is there any reason?

A Not too many years ago I would have had to say no one knows the answer to your question.

Perhaps that is still true, but there is the possibility of an answer in what we have learned from some ancient inscriptions discovered in the last few years.

It is quite possible that circumcision is closely related to human sacrifice, a practice apparently widespread in some ancient cultures of the Middle East and perhaps Far East.

A few years ago archeologists in the Near East discovered a text supposedly written by a priest of the Phoenician culture. According to this writing a god named El, to prevent destruction of his city, sacrificed his son to his father, a god named Heaven.

El then circumcised himself and commanded that all his followers should themselves be circumcised to avoid destruction of the city.

The rite of circumcision, in this tradition at least, seems to be a substitute and symbol for human sacrifice. A part of the body is substituted for the whole.

Ancient cultures saw an intimate relationship between the individual and the entire tribe or community. Thus the fact that this sacrifice involved part of the organ of procreation proclaimed that the whole nation or clan, present and future, was consecrated to the god it worshiped.

In this context it is easy to see why the descendants of Abraham came to view circumcision as a fitting and necessary expression of their covenant with the God of Israel.

Q I am a Catholic who has come back to the church after nearly 40 years away. As you can imagine there are a lot of new things for me to get used to. But at least I thought I knew the prayers. Whatever happened to the Holy Ghost?

I've been embarrassed even at Mass when everyone else comes out with Holy Spirit in the sign of the cross or other prayers. This may be a small point, but why the change? (Illinois)

A Welcome back. I'm happy you have been able to move into today's life of the church as comfortably as you obviously have.

Any living language (one which is in daily use) changes almost every day to some degree. Quite commonly, words may have one meaning at one time and a different, perhaps opposite meaning at another.

We find this comparing the English language of Shakespeare, for example, to our own, but it doesn't take hundreds of years.

When the word ghost first entered our language from the Anglo-Saxon it meant spirit, something immaterial.

As we are aware, of course, in our lifetime, apart from our Christian use of the word for the third person of the Trinity, the word has an almost exclusively different meaning. Ghosts are goblins: using that word for God has a confusing, if not bizarre, connotation for anyone not of our faith.

Thus it was replaced by English-speaking nations with "spirit," which represents in modern English more what we mean by the word as we apply it to the Holy Spirit.

It is not the only word, of course, to undergo this change. When I was younger one of the nicest things you could say about someone was that he or she was gay. In two or three decades the word has acquired another meaning.

The same is true of other, even religiously significant, words. It will always be so.

A free brochure outlining basic Catholic beliefs, prayers and precepts is available by sending a stamped self-addressed envelope to Father Dietzen, Holy Trinity Parish, 304 N. Main Street, Bloomington, IL 61701.

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

Family Talk Adapting to new baby

by Dr. James and Mary Kenny

In an earlier column we discussed the basic needs of mothers and young babies in response to a letter from a new mother whose 2-month-old cries for hours and has feeding problems. The mother works part time, and her husband's job often takes him away from home for several days.

Babies have a basic need for 1) consistency in the people and surroundings where they are cared for; 2) food that agrees with them; 3) people contact in the form of holding and comfort virtually all their waking hours.

Mothers need 1) the firm conviction that mothering their baby is their most important job and that they are best qualified to do it; 2) support in their job as mother; 3) help with household tasks so as to be free to attend to baby.

How might a modern mother with a house, a job and a husband who is often away even begin to meet her own needs and baby's? If you as a mother truly believe that meeting these needs is important, some drastic steps might be necessary. Here are some possible changes in your lifestyle.

1. Food. If your infant is really having difficulty with eating, I suggest you consider nursing your baby. It is possible to relactate. Nature will cooperate, but it takes knowledge, patience and confidence. Do not try it without support. Your doctor might help if he is firmly convinced that breastmilk is the preferred solution and that relactating will work. Few doctors will be so convinced. A group leader from La Leche League International is your best source of information and support.

2. Supportive friends who believe that mothering is their most important job, who enjoy it, who feel confident in their ability to do it. A La Leche group will include other mothers of such convictions. Other possibilities are a community "young mamas" group, a church group, an old school friend or a neighbor who seems to enjoy being a mother.

3. Consistent care for baby. Could great-grandma arrange to live in your home or perhaps within one block for an extended period, perhaps one year? If she could care for the baby daily in your home, you will achieve some consistency for your baby. However, grandma, not you, will become the primary caregiver.

4. A work schedule that is least disruptive of the mother-baby bond. Can you arrange to work in your home? Hire a baby sitter for shifts of two or three hours while you work. At that time devote yourself exclusively to work. Then return to mothering.

5. A temporary time out. Quit your job or take an extended leave. You said you must work, but considering the needs of your child, you might conclude that you cannot afford to work, at least for a year or so. Many people who thought they could not live on less have done so.

With a baby, a job, a house to run and a husband who is often away, you have the modern model of life in the fast lane. As an adult, you may be able to pull it off. Your baby is telling you that she cannot.

During your baby's first year, her needs might demand drastic changes in your lifestyle. As for you personally, you probably can have it all—home, marriage, children, job—but not all at once.

Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, Box 873, St. Joseph's College, Rensselaer, Ind. 47978.

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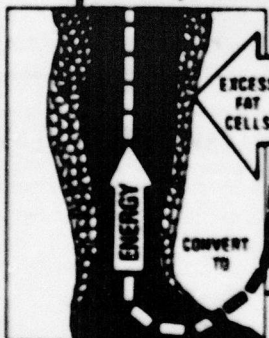
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Vatican Letter

Pope's trip: actions speak more than words

by Agostino Bone

Pope John Paul II has prepared 32 speeches for his March 11-April 12 South American trip. But his actions and the symbolic meaning given to them are more likely to be remembered than his formal words in the countries he visits.

The pope may strongly denounce human rights abuses, but Chileans are more likely to remember whether he greeted the country's military president, Gen. Augusto Pinochet, with a bear hug—a typical gesture among Latin men signifying close friendship.

The meanings read into the pope's actions will likely be highly subjective and often contradictory, depending on the special interests of the person interpreting the symbol. Latin societies have a strong tradition of using symbols to convey meaning and Catholic symbols are especially important to political, civic and partisan groups. Being tied to a Catholic symbol implies church support and the moral and social acceptance that this brings in societies where almost the entire population professes Catholicism.

The pope's trip will severely test his ability to communicate beyond the spoken word, especially in the politically turbulent societies of Argentina and Chile where the pope will spend most of his time. Both countries have a developed tradition of using Catholic symbols for partisan purposes. During Argentina's unsuccessful 1982 war against Britain for control of the Falkland Islands, Mary, the mother of God, was named honorary commander in chief of battlefield forces. She already was an honorary army general.

In Chile each Independence Day, the archbishop of Santiago, the capital, offers a Te Deum (thanksgiving service) in the cathedral attended by the nation's president. Under highly controversial governments, such as the current one, the event becomes a source of polemical debate as to whether it means the church supports state policies.

The pope is well aware of the situation. He has a "quiet preoccupation for the way his visit and his words can be interpreted," said Argentine Cardinal Eduardo Pironio, president of the Pontifical Council for the Laity and an organizer of youth events for the papal trip. "Where there is a little tension in the air, the objective reception of the pope's message is more difficult because every word, every gesture can be interpreted differently and even in an opposing fashion," he said.

In Argentina, people will be attuned to whether the pope uses the Spanish term "punto final" in discussing human rights. In ordinary usage it means the final period at the end of a letter, essay or other piece of writing. Idiomatically, it means the definitive end to a

situation. But now in Argentina it is also the shorthand term for a controversial law which established a March deadline for leveling criminal charges against military personnel accused of human rights violations. Human rights groups have criticized the law saying it did not leave them enough time to gather sufficient evidence in many cases.

Already Argentines are arguing the symbolic meaning of the absence on the papal schedule of a meeting with human rights groups. Argentines also are likely to read pro-government or anti-government meanings into a papal talk to the country's monolithic labor movement. The event is being organized by the General Workers Confederation. The confederation is part of the opposition Peronist political movement and a strong critic of government economic policies.

Political tension is even higher in Chile because of widespread opposition to the 13-year-old rule of Pinochet, who came to power in a bloody coup. The pope officially is scheduled to meet Pinochet three times during the six-day visit: at the airport arrival ceremony, at the presidential palace and at the air-

port farewell ceremony. But what would be the symbolic meaning if Pinochet, a Catholic, also attends a papal Mass and receives Communion from the pope?

The pope is scheduled to meet all the Chilean bishops. But what would be the symbolic value if he shuns or pays special friendly attention to Bishop Carlos Camus of Linares? The bishop stirred major church-state tensions less than a month before the papal trip by saying that members of a group that tried to kill Pinochet last September might some day be considered heroes.

Chileans will also be sensitive to what the pope does during a meeting with youths at Santiago's National Stadium, which was a detention and interrogation center in the aftermath of the coup. Human rights groups also have said it was a site for the torture and killing of political prisoners.

Papal awareness of the pitfalls does not mean he will sidestep the issues, real or symbolic. "There is no conflictive situation which can make him keep quiet or tone down what he has to say, strongly and clearly, as a universal pastor," said Cardinal Pironio.

The Pope Teaches

Mary's role is to draw us to Christ

by Pope John Paul II
remarks at his general audience March 25

Today the church celebrates the solemnity of the Annunciation, that mysterious event in which, in the "fulness of time," the Son of God became man and dwelt among us. That wonderful event was made possible through the response of Mary, the mother of the Redeemer, to God's initiative. It is in the spiritual context of today's liturgical celebration that I have chosen to issue my encyclical on the theme of the Blessed Virgin Mary in preparation for the Marian year.

The encyclical is essentially a meditation on the mystery of salvation which was made known to Mary at the dawn of redemption and in which she was called to share and cooperate in an exceptional way. It is a meditation that in part carefully examines the teaching of the Second Vatican Council as contained in the eighth chapter of the dogmatic constitution on the church, *Lumen Gentium*, titled "The Role of the Blessed Virgin Mary, Mother of God, in the Mystery of Christ and of the Church."

Redemptoris Mater, the Mother of the Redeemer, is the title of the encyclical, a title which points to the document's doctrinal and pastoral concern with the primacy of Christ's role in salvation. Thus the encyclical deals with Christ and the church as well as with Mary. The church is the body of Christ, and Mary is both the mother of Christ and of his body, the church.

Though the encyclical is addressed to Catholics, it also expresses the profound aspiration toward the unity of all Christians. I entrust this encyclical to the mother of the Redeemer, and I hope that the celebration of the Marian year in every diocese will provide inspiration for the growth of Christian life, especially through participation in the sacraments of penance and the Eucharist.



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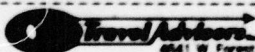
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ENTERTAINMENT

Viewing With Arnold

'Square Dance' is coming-of-age drama

by James W. Arnold

"Square Dance" is a Texas movie about family love and culture clash between old and new—down-home rural values vs. the greedy materialism of the burgeoning big cities. The echoes of "Tender Mercies" and "Trip to Bountiful" are clear.

The theme is personalized in a classic story of a young girl's coming-of-age. Gemma, age 13, is an intensely religious, bright child who does the domestic chores on her crusty grandfather's chicken farm, waiting for something to happen besides promotion to eighth grade. (The convincing, likeable actress is Winona Ryder, who was the hero's secret admirer in "Lucas.") Her life changes when the old man (Jason Robards) seems callous about the demise of a black man who had been a longtime friend. She's provoked to take off to join her mother, Juanelle, an unredeemed prodigal living in tem-



porary bliss with a boyfriend over a gas station in downtown Fort Worth.

Mom, as played by brilliant Jane Alexander, is a deliciously glib life who is somewhere between a Tennessee Williams' lost soul and one of the waitresses in "Alice." For her, the farm was a dreary place to escape from, and Fort Worth is the bright lights.

She works in a beauty shop, where most of her friends seem to be tarts, and spends her evenings hanging around the honky-tonks. She's pinned her dreams of yachts and Cadillacs on boyfriend Frank, a kind-working soul who has put his savings into oil land in West Texas (just before the price crash).

Juanelle sees herself as her daughter's liberator, and tries to remake her in her own image. E.g., Gemma has to take off her glasses and get a new hairdo. "Do you want to go to modeling school? I wish I'd had that chance."

She concedes she herself once went to Sunday School—"I was saved and everything"—but then "this guy came" and it was something she grew out of. She wonders if friends back home had educated Gemma about sex and if they

had worked in "church stuff" about getting married. "It's one thing to know how to have babies," she advises. "It's another to know how not to have them."

Gemma is sharp enough to wonder at this point if she was herself a wanted child, and who her father was, a quest that remains a mystery. Juanelle talks tough to cover her love and guilt. She's a 40-year-old who has never grown up. It's a reversal of the usual mother-daughter situation, and of the religious conflict in "Light of Day."

In this situation, poor Gemma is increasingly aware of the frightening power of sex. She becomes innocently involved with a good-looking retarded youth (Rob Lowe). Her first words to him: "Did you know Jesus Christ is your Lord and savior?" He falls in worshipful love with her, he plays the fiddle and she teaches him to square dance, and these two "children" consider getting married. But in movies like "Square Dance," you know it won't work out.

It all comes to a dramatic boil when the oil deal collapses and Gemma tries to console the shattered Juanelle by reading her passages from the Bible. In the end, while all seems to be in ruins, the bond of the family is reaffirmed with touching understatement. Gemma, of course, goes back home, battered but wiser, and in the eternal war, country beats city once again.

As for religion, Gemma's faith helps her survive, but she matures as a Christian. Instead of reading the Bible at her reluctant grandfather, she asks the old man, who loves music, to square dance.

The film has some right answers, but they seem pat. Writer Alan Hines, a Fort Worth boy who didn't go home but stayed in New York, may be telling it

the way it should be instead of the way it is.

Unsurprisingly, "Square Dance" is the latest movie by producer-director Danile Petrie ("Resurrection," "The Bay Boy"), who is (1) fond of small-town settings and stories with religious conflicts, and (2) an ex-actor who is superb with actors. "Dance" opens a lot of intellectual doors that it doesn't enter, and leaves a few loose ends, but it offers several performances of flash and substance.

Alexander, who with "Hill Street's" Charles Haid put up some money as a co-producer, worked before for Petrie in "Eleanor and Franklin." Here she casts herself against type as shallow and sexy, but she gives Juanelle a depth that allows the story to work. Juanelle is a tragic victim of false hopes and self-love, but not beyond redemption, somewhere after the end of the story.

Teen idol Lowe generates sympathy in his first real acting part, working for 1/20 of his usual price, and Robards is predictably solid and strong, turning a type into an individual. Guich Koock, who plays Frank, is not only smooth but wins the name-the-actor award.

Gently-paced coming-of-age drama with religious elements; sex situations artfully handled; satisfactory for mature youth and adults.

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

Burglar A-III
The Gospel According to Vic A-III
Personal Services O

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

Top family show of the year will air on Saturday

by Henry Hers and Tony Zaza

The top family show of the week—if not the year—is "Top Kid," an Australian production airing on the "Wonderworks" series on Saturday, April 4, 8-9 p.m. EST on PBS.

What the program offers for its adult viewers is nostalgia—a Catholic school education in a late 1940s setting. What it has in store for younger members of the family is a moral dilemma that transcends time and national boundaries.

It stars 10-year-old Emil Minty as Gary Doyle, a student in an Irish Christian Brothers school. His photographic memory makes him the darling of his teachers, the bane of his less talented schoolmates and a problem for his working-class father, who is told his son needs to go to a special school that is beyond the family's means.

When Gary is selected to become a regular member of "Top Kids," Australia's version of American radio's "Quiz Kids," he becomes a local celebrity and seems headed toward a bright future.

Soon afterward, however, in an effort to boost the show's ratings, the sponsors insist that some of the answers be rehearsed before each broadcast. For Gary that is a lie and he becomes faced with the question of whether to obey his conscience and not participate in a sin or to continue enjoying the benefits of being a Top Kid.

It is rare to see a drama on television that seriously considers the question of what constitutes a sin. After going to confession about the matter, young Gary reveals the program's deception to several Christian Brothers who helped him get on the show.

From their adult perspective, they counsel him that since no announcement is made about the show not being rehearsed, to rehearse the answers is not lying. Gary doesn't accept this as relieving him of the burden of giving someone else's answer as if it were his own.

The reason this small boy's moral crisis looms so large is that the script by Bob Ellis deftly defines various dimensions of the lad's situation so that his dilemma carries real weight. For instance, his classmates make fun of him—even beat him up—because he is too good a student. One can appreciate why being a Top Kid is important to him.

But it is also important to his financially hard-pressed father trying to raise seven children on a bricklayer's pay. His son's being on the radio has



TOP KID—Emil Minty (right) plays a gifted boy with a photographic memory who becomes a television quiz show celebrity. His newfound notoriety is put to the test when

he is forced to make a moral judgment between right and wrong in "Top Kid," which airs Saturday, April 4 on Public Broadcasting System.

brought him not only pride but also products to be endorsed and a raise from his employer.

These are only some of the reasons why Gary wants so desperately to remain a Top Kid. Yet he is a good Catholic lad with a good Catholic education and he knows the difference between right and wrong. The program excels at putting the viewer in his place and asking what would "you" do.

Director Carl Schultz does very well with the look and atmosphere of a working-class Irish Catholic neighborhood and school. The kids are not sentimentalized and at this age they are pretty hard on one another. They make chaos out of the class taught by an old, hard-of-hearing brother who, incidentally, gives a marvelous answer to Gary's question about squaring the Bible's account of creation with the scientific evidence of evolution.

Produced by the Australian Children's Television Foundation, "Top Kid" is splendid entertainment, yet

one sure to produce a lot of family discussion at program's end. Unlike the mostly slick and trendy American productions for young people, this program has substance and captures the reality of a young person's world.

TV Program of Note

Sunday, April 5, 9-11 p.m. EDT (ABC) "Daddy." This drama about two high school seniors who are ill-prepared to face the problems of teen-age pregnancy features Tess Harper and Danny Aiello among the concerned adults attempting to lessen the turmoil the youngsters are experiencing. Confusion, anger and disillusionment abound in a program that suggests there are no easy solutions—abortion included—to teen pregnancy. However this delicate, serious subject is treated by the TV drama, some parents might find watching it with their teen-agers a good opportunity to discuss the moral dimension of sexuality and marriage.

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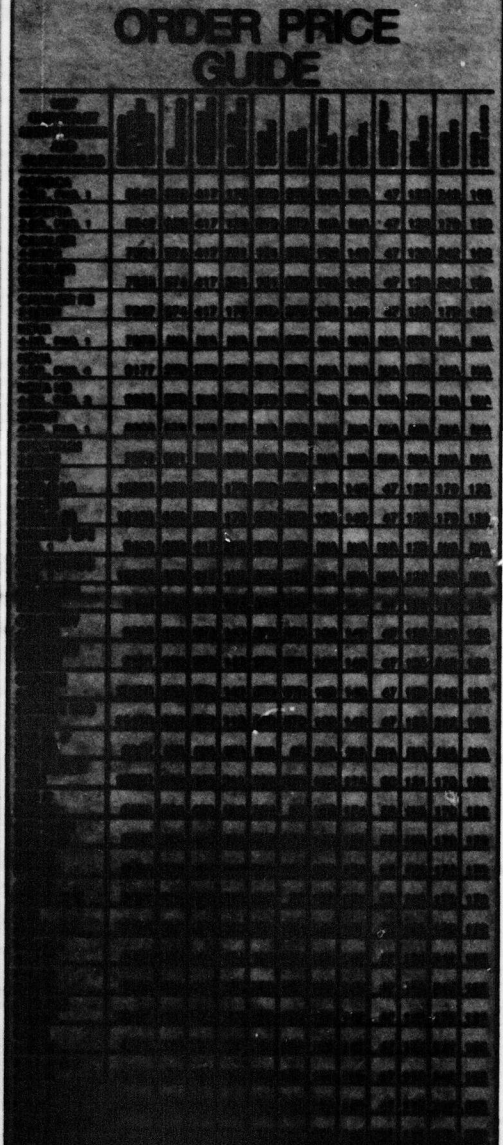
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Encyclical strikes ecumenical tone

by John Thavis

VATICAN CITY (NC)—Pope John Paul II's sixth encyclical, on the role of Mary in the church, struck a strong ecumenical tone on a subject that has frequently divided Catholics and Protestants.

While devotion to Mary has sometimes been divisive, the pope emphasized the positive in the document, saying the Blessed Virgin is an inspiration to Christian unity. One main point of agreement, he said, is that Mary is recognized by all Christians as the mother of the Lord.

"Therefore, why should we not all together look to her as our common mother?" he asked in the encyclical.

The encyclical, "Redemptoris Mater" (Mother of the Redeemer), was issued on March 25, the feast of the Annunciation. It was written in preparation for a special Marian year called by the pope, to begin June 7.

The ecumenical debate over Mary has centered on the traditional Catholic belief that she is a "mediator" for mankind. Some Protestant churches have objected to this understanding of Mary's place in the work of salvation and rejected the idea of praying to Mary.

The new encyclical, like the Second Vatican Council's decree on ecumenism, stressed that Mary's intercession depends on Christ, the unique mediator. In a central section titled "Maternal Mediation," the encyclical also developed the idea that Mary's intercession should be seen as part of her continuing "maternal care."

"In effect, Mary's mediation is intimately linked with her motherhood," the encyclical states. "This is important because it underlines that Mary's mediation is different from that of Christ," said Father Pierre Duprey, secretary of the Secretariat for Promoting Christian Unity.

He added that the encyclical "radically and totally excludes" what has been a basic Protestant fear: that Mary may be seen as a separate source of salvation.

Devotion to Mary is also emphasized in the document, but in connection with her being a guide for the pilgrim church, and especially a guide to the Eucharist. By stressing Mary's continuing relationship with the living church, the encyclical thus gives her role a "new perspective," said Cardinal Joseph Ratzinger, head of the Vatican's Congregation for the Doctrine of the Faith.

Cardinal Ratzinger and Father Duprey, who spoke at a Vatican press conference March 25, both noted the pope's "positive intention" to bridge ecumenical differences over Mary's role.

The pope, for example, wrote less about Mary's traditional titles, Cardinal Ratzinger said, and much more about her connection with the church's mission.

Father Duprey said his secretariat, in an unusual move, sent advance copies of the encyclical to leaders of Protestant churches as a "gesture of cordiality."

The encyclical's other major ecumenical overtone was to separated Eastern Christians, who have a strong tradition of Marian devotion. The pope, who frequently emphasizes anniversaries, here highlighted two: Christianity's approaching third millennium the world, and its first thousand years in parts of what is now the Soviet Union, to be marked in 1988.

Father Duprey said the pope was taking advantage of a "historic coincidence" to underline the common practice of Marian prayer among Catholics and Orthodox Christians, especially those in the Soviet Union. The official said he planned to meet soon with an Orthodox delegation from Moscow to discuss the document.

In recalling the place of icons of the Madonna in the lives of Eastern Christians,

the pope suggested a new, ecumenical image for Mary: "Could she not become the sign of hope for all those who, in fraternal dialogue, wish to deepen their obedience of faith?"

"Redemptoris Mater" was the second of Pope John Paul's encyclicals to make a strong appeal for unity with separated Eastern churches. In 1985, the pope's letter on SS. Cyril and Methodius, who evangelized

much of what is now Eastern Europe, also made strong arguments for unity.

The encyclical also illustrated the pope's deep personal devotion to Mary. Speaking the day it was issued, the pope said: "I have been thinking of this for some time, and have cultivated it for a long while in my heart."

It was the second of his encyclicals explicitly written with a view toward the coming third millennium of Christianity. His previous encyclical, on the Holy Spirit, likewise indicated the importance the pope sees in the bimillennial jubilee of the birth of Christ.

Ecumenism committee head lauds new Marian encyclical

WASHINGTON (NC)—The head of the U.S. bishops' ecumenical affairs committee praised Pope John Paul II's new Marian encyclical for its biblical tone, Christ-centeredness, future orientation and "insistent" call for an end to Christian divisions.

"I wish to express deep appreciation for the positive ecumenical thrust of the new encyclical," said Bishop William H. Keeler of Harrisburg, Pa., chairman of the Bishops' Committee on Ecumenical and Interreligious Affairs.

The encyclical, titled "Redemptoris Mater" (Mother of the Redeemer), was released March 25.

In his statement, issued the next day on behalf of the ecumenism committee, Bishop Keeler said the first half of the encyclical "has a style which will be easily recognized by Protestant Christians. It closely resembles in form what they are familiar with as 'Bible study,' a form which blends scholarly reflection with Christian devotion."

Bishop Keeler also cited the ecumenical importance of the second half, where, he said, "one encounters something unusual in a papal encyclical. There is a rather detailed

and appreciative account of the ways the churches of the East express their regard for Mary in their liturgy and in their art."

This approach, he said, shows the pope's hope "that Roman Catholics may be able to grow in their appreciation of the traditions of the East so that once again, as he says, 'the church may breathe with both lungs, Eastern and Western.'"

Bishop Keeler noted the pope's focus on the nearness of the third Christian millennium, both in his encyclical and in his proclamation of a 1987-88 Marian year. He said papal hopes for Christian unity marked both events.

"Quite striking," the bishop commented, "are the repeated references to the rapidly approaching dawn of the third Christian millennium. The Holy Father has struck this note before."

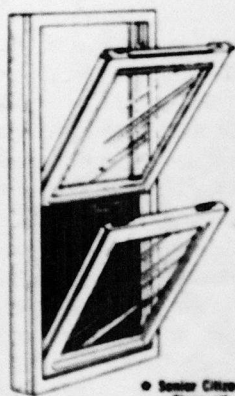
Bishop Keeler said the subject of Mary is itself of "ecumenical importance." In the United States, he said, Roman Catholic dialogues with the Anglicans, Lutherans and Polish National Catholic Church have "given a great deal of attention to the special place of Mary in Christian faith and teaching."

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Synod should discuss women, cardinal says

by Agostino Pironio

VATICAN CITY (NC)—Women's role in the church should be discussed at the 1987 world Synod of Bishops but not as "a feminist-style revalidation of women's rights," said Cardinal Agostino Pironio, one of the synod's main organizers.

The Argentine cardinal, president of the Pontifical Council for the Laity, also criticized "a tendency toward a certain democratization of the church" since the Second Vatican Council. He attributed the tendency to a failure by some to clearly understand the difference between ordained and non-ordained ministries.

The theme of the synod, scheduled for October, is the role of the laity in the church and the world. The laity council is one of the main Vatican agencies planning the event.

Cardinal Pironio, in a series of written answers to questions submitted by National Catholic News Service, outlined his views on lay issues facing the church. He also asked lay people to make their views known prior to the synod.

"The laity in each country should make their preoccupations and suggestions known to their respective bishops' conferences, above all to the bishops who are synod delegates," he said.

Cardinal Pironio said he would like the synod to discuss lay identity, lay spirituality, lay ministries, the place of lay renewal movements within church structures and the specific role of women in the church.

The role of women needs to be "especially deepened," he said.

"At issue is not a feminist-style revalidation of women's rights, but a deepening of the true role of women in society and the church," the cardinal added.

"At issue is not the desire to totally put oneself on the same level as men, but a recognition of the complementarity of women in the evangelizing mission of the church, as holy Mary had in the redeeming work of Jesus," he said.

Cardinal Pironio praised the increased emphasis on the common priesthood of the faithful as "one of the major riches of Vatican II." But this has sometimes led to a blurring of the "essential distinction between the ministerial priesthood and the common priesthood of the faithful," he said.

"In some cases there was the danger of

simply wanting to identify these two forms of participation in one priesthood of Christ. Thus there has been an insisting on the possibility of lay people presiding at the Eucharist, forgetting the necessity of the sacrament of orders," he said.

"There has also been the tendency toward a certain democratization of the church, even though the council made clear that we are dealing with an organic communion of the people of God presided over by pastors," the cardinal added. The Vatican official did not cite any examples.

Cardinal Pironio said increased lay participation in church life, especially the liturgy and catechetics, has been a positive result of the post-council years.

Pastoral councils are "a privileged place for participation by the laity," he said.

The council also made the church more aware of the lay role in evangelizing the temporal world, he said. "But there has been lacking a greater promotion of the secular dimension of the laity, that is to say a more effective presence in the field of temporal realities" such as politics, economics, labor, culture, the mass media and professional life, he said.

"There has not been sufficient motivation of the Christian laity" in this area, he added.

The church also must do more to develop a lay spirituality, the cardinal said. Such a spirituality should be based on "the holiness of daily life," he said.

"A true spirituality does not remove the Christian from the world but causes him to live with daily fidelity his commitments to his family, his work and everything that constitutes the normal activities of his life," said the cardinal.

He said Pope John Paul II is aware of the need to name more lay saints as "models for the lay faithful."

The rise of lay renewal movements in the church has been another positive sign of Vatican II, he said. "In some cases, however, a better incorporation in the local church has been lacking," he added.

The cardinal did not name any specific renewal movements.

"There are two aspects of communion that must be insisted upon: fidelity to your own charism and full incorporation in ecclesial unity which is especially expressed in coordinated pastoral work animated by the bishop," he said.

Prolifers group merges into Seamless Garment Network

by Marty Milner

CHAPEL HILL, N.C. (NC)—Prolifers for Survival, a national organization opposing abortion and nuclear arms, will disband in May and merge into a new group, the Seamless Garment Network Clearinghouse, coordinator Scott Rains has announced.

Rains said Prolifers for Survival is shutting down because its job is done and its work is being absorbed into the clearinghouse, based in Jefferson City, Mo., which will deal with a wider spectrum of life-related issues.

"We've worked ourselves out of a job," said Rains. Prolifers for Survival coordinated since 1983 and a parishioner at the Newman Student Center at the University of North Carolina in Chapel Hill.

"We were bursting at the seams," added Patricia Narciso, editor of the Prolifers for Survival newsletter and director of Life-works, which publishes materials for the peace and pro-life movements. "We needed a new garment, so we created the Seamless Garment Network," explained Narciso, who is Rains' wife.

Prolifers for Survival was founded in 1979 to promote discussion between the pro-life and peace movements, Rains said. Since then, several religious organizations, including the American Catholic bishops and a group called Evangelicals for Social Action, have increasingly publicly linked the

issues—the bishops, in part, through their pastoral letter on war and peace in 1983.

Prolifers for Survival now has about 1,000 members of varying religious backgrounds. It has gained national attention through articles in the Village Voice, New York Times, religious publications and other news media.

In 1983, the group helped establish Just-Life, a Washington-based political action committee formed to support candidates who are pro-life on abortion, arms control, poverty and other issues.

The Seamless Garment Network Clearinghouse refers to a comment by Cardinal Joseph Bernardin of Chicago, who popularized the term "seamless garment" in linking such threats to life as abortion, nuclear war and capital punishment. Later, however, the cardinal said the phrase "consistent ethic of life" would be more appropriate as a description of the church's concerns.

The Seamless Garment Network Clearinghouse will address capital punishment, euthanasia and poverty, as well as nuclear war and abortion, as part of its agenda.

Narciso said Prolifers for Survival is unlike other pro-life groups because it does not promote anti-abortion legislation but instead calls for adoption, aid to pregnancy centers, help for disabled children and other such programs.

She and her husband said they are now seeking lay ministry jobs in the Northwest.

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Advanced Conversational Spanish (62P17B)	\$75	\$1	Kramert Bldg	Apr 9	8 Thurs. 7:15-9:15 pm
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Interior Decorating II—Advanced (62F22A)	\$45	\$1	Kramert Bldg	Apr 9	6 Thurs. 7:30-9:30 pm
IMT—295 Navigation II: Cruise (Laboratory) (62C01A)	\$45	\$1	Nursing Bldg	Apr 11	3 Sats. 4 Mon. Sun
Care For Your Car Clinic (62F06A)	\$40		Foxworthy Ford	Apr 11	1 Sat. 9-4 pm
Fighting Back After 40 (62C01A)	\$99		Quality Inn	Apr 11	1 Sat. 9-4 pm
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Conquering the Challenge of Effective Stress Management (62S21C)	\$45	\$1	Nursing Bldg	Apr 25	8:30-4:30 pm
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Communications					
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Donald Davidson's Indiscreet History (62C01A)	\$40	\$1	Nursing Bldg	Apr 4	1 Weds. 7-9 pm
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Send to: The Active List, 1408 N. Meridian St., P.O. Box 1372, Indianapolis, IN 46206

April 3

Channel of Peace Community will hold a First Friday Mass at 7:30 p.m. following song and bread supper at 8 p.m. at St. Michael Church, 326 W. 30th St.

First Friday devotions of Rosary and Way of the Cross at 11:40 a.m. will precede noon Mass at St. Mary Church, 317 N. New Jersey St. Refreshments afterward.

St. Joan of Arc Parish Come Follow Me Lenten Program '87 continues from 7:30-9 p.m. in the rectory basement with "The Master's Instructions" presented by Dolores Yeaden.

A Lenten Fish Fry will be held from 5:30-7:30 p.m. at St. Bernadette Parish, 426 Fletcher Ave. Adults \$2; children \$1; preschoolers \$1; fish and shrimp \$4.

A Lenten Special Fish Dinner will be offered at Our Lady of Fatima Council #228, K of C, 1313 S. Post Rd. Call 897-1577 for reservations.

April 3-4

Benedictine Father Martin Dumas will direct a Retreat for

Married Couples in St. Jude Guest House on St. Meinrad College campus. For information call 812-357-4585.

"Togetherness," a weekend for married couples of all ages will be held at Alverno Retreat Center, 8140 Spring Mill Rd. Call 287-7338 for information.

A Women's Weekend on "Prayer and the Many Faces" will be conducted by Providence Sister Catherine Livers at Fatima Retreat House, 5363 E. 56th St. Call 545-7881 for information.

April 4

The World Apostolate of Fatima (The Blue Army) will hold 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 Belitz beginning at 6 p.m. Mass today and continuing through Thursday, Apr. 9 at St. Mary Parish, 112 Washington St., North Vernon.

The Ladies Guild of St. Ann Parish, 2022 Holt Rd., Indpls., Ind.

annual Easter Bazaar, 9 a.m.-4 p.m. Easter baskets, baked goods, craft items, quilt drawing.

April 5

St. Francis Xavier Parish Altar Society will hold its semi-annual Stargazer from 11 a.m.-2 p.m. in the parish basement, junction of Hwy. 180 and 31, Henryville. Adults \$2.75; children 20 cents/year through age 12. Craft items, baked goods.

A Sign Mass for the Deaf is celebrated at 9:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 3300 Stables Rd.

St. Vincent Hospital Celiac Unit will meet at 9:30 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 5 p.m. in St. Joan of Arc Church, 42nd N. Central Ave.

Mother Theodore Ciric Otila, Daughters of Isabella will hold a meeting and social hour at 2 p.m. in the conference room of St. Elizabeth's Home, 2200 Churchman Ave.

April 6

The Children of Divorce Program sponsored by Catholic Social Services continues from 7-9 p.m. at the Catholic Center, 1408 N. Meridian St. Call 235-1389 for information.

South Central Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. at St. John the Apostle Parish, 3430 W. Third St., Bloomington for their monthly business meeting and open forum discussion. Call Patrick Fitzgerald 812-335-1389 for information.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1408 N. Meridian St. for "Lasting Skills and Practices" presented by Kathy Williams of Gallahue Mental Health Center. Call 235-1389 days or 866-8834 or 287-3629 evenings for information.

April 7

Our Lady of the Greenwood Parish will present "Step Into Spring," its annual card party/style show at 7:30 p.m. in Madonna Hall, 335 S. Meridian St. \$4 donation.

Mature Living Seminars on Intercultural Experiences continue from 10 a.m.-2 p.m. with "Soviet Russia" in room 251 of Marian Hall, Marian College. Bring sack lunch or buy in cafeteria.

April 8

The ACCW will hold its 4th quarterly meeting at 10 a.m. in the Benedictine Center, 1402 Southern Ave., Beech Grove. Luncheon by reservation.

The Lenten Series Downtown sponsored by St. John the Evangelist Parish continues at 12 noon with Father Jack Porter speaking on "Our Prayer Experience" in L.S. Ayres downtown clubroom. Lunch available in adjacent Tray Shoppe.

St. Mark's Parish Hall, US 31 and Edgewood Ave., Indpls., Luncheon and Card Party, 11:30 a.m. Men welcome.

The Lenten Series sponsored by St. Andrew Parish, Richmond continues with 5:30 p.m. soup and bread supper, 6:30 p.m. film on spirituality by Father Vince Dwyer, and 7:30 p.m. Eucharist.

The Lenten opportunities Journey Through the Old Testament and Clay and Meditation conclude from 9:30-11 a.m. and from 7-9 p.m. at Beech Grove Benedictine Center \$5/session.

St. Bernadette Parish continues its Lenten observance with 7 p.m. Lenten Service in church followed by 7:30 p.m. "Jesus As I Know Him" video series by Father John Powell.

St. Mary Parish, New Albany concludes its Wednesday Evening Lenten Liturgies with "Eucharist" at 7:30 p.m.

The Adult Catechetical Team of Our Lady of the Greenwood Parish concludes the Lenten Soup and Bread Dinner Series with "A New Vision." Mass at 5:30 p.m.



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April 10

St. Joan of Arc Parish Lenten Program '87 concludes from 7:30-9 p.m. in the rectory basement with "Methods and Ministries" presented by Bill Yeaden.

St. Joan of Arc School will hold a Carnival from 5-9 p.m. Advance tickets \$10 for \$1; at the door 4 for \$1. Games, food, prizes.

The Polish Cultural Society of Indiana and the Indianapolis Symphony Choir will co-sponsor the Indianapolis Polish Music Festival at 8 p.m. in Second Presbyterian Church, 7700 N. Meridian St. Tickets \$6 at the door. Call 241-6861 for information.

April 10-11-12

A Men's Retreat will be presented at Alverno Retreat Center, 8140 Spring Mill Rd. Call 287-7338 for information.

Providence Sister Ruth Wilson, Dwyer will present a Weekend Retreat for Men and Women on the theme "Dying and Rising: An Event for all Seasons" at Fatima Retreat House, 5363 E. 56th St. Call 545-7881 for information.

A Women's Retreat will be presented at Mount St. Francis

April 8-9-10

The Women's Club of Mary, Queen of Peace Parish in Danville will sponsor a Spring Rummage and Bake Sale in the church hall.

April 9

The Family Life Office will sponsor a Natural Family Planning Class at 7:30 p.m. at St. Ambrose Parish, Seymour.

The concluding Marriage Enrichment Evening will be held from 7:30-10 p.m. at Alverno Retreat Center, 8140 Spring Mill Rd. Call 287-7338 for information.

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April 11

The Office of Worship will present Felt Remembrance Service from 9:30 a.m.-11:30 a.m. at Sacred Heart Parish, Jeffersonville.

St. Michael's Parish, Brownsville will present its 7th Annual Craft Show from 9 a.m.-4 p.m. in Hall Hall. Table rental \$55. Call Brenda 460-7755. Lunch served by Altar Society. Homemade pies for sale.

St. Andrew, Richmond, Lenten Prayer Breakfast, 7:30-9 a.m. For reservations, call 317-493-3882.

Holy Cross Central School, 125 N. Oriental will present a Chili Supper from 5-8 p.m. Adults \$2.50; children under 12 \$1.50. \$50 for the whole family. Entertainment, games, booths, auction.

The Catholic Widowed Organization (CWO) will meet at 6:30 p.m. for a Birthday Party at the Catholic Center, 1409 N. Meridian

St. Catered dinner, door prizes, cards, games.

April 11-12

The Ladies Guild of St. Bernadette Parish, 408 Fletcher Ave. will hold its Easter Bazaar in the church hall from 4-7 p.m. Sat. and from 8 a.m.-1 p.m. Sun. Easter crafts, gifts, baked goods, candies.

The Altar Society of St. Joseph Parish, 113 S. Fifth St., Terre Haute will present a Spring Bazaar from 6-8 p.m. Sat. and from 9 a.m.-1 p.m. Sun. Crafts, baked goods.

April 12

An Indianapolis area Pro-Cam Program will be presented from 12:45-2:30 p.m. at the Catholic Center, 1409 N. Meridian St. Pre-registration required. Call 234-1385.

St. John of Arc Church, 612 and Central. Free admission.

St. John of Arc Church, 612 and Central. Free admission. The Knights of St. John will hold their Annual Chicken Dinner from 12 noon-4 p.m. in St. Mary School cafeteria, 210 S. East St., Greensburg. Adults \$5; children 6-12 \$2; under 6 free. Carry-outs available.

Seder meal, 12:30 p.m., St. Andrew, Richmond. Reservations needed, call 317-493-3882. Adults, \$5; children, \$1.50.

Women priests an issue

LONDON (NC)—An official Anglican-Roman Catholic dialogue team has yet to decide how it will handle the issue of women's ordination when discussing unity between the two churches, an Anglican official said.

The Second Anglican-Roman Catholic International Commission could consider the issue in light of what would be necessary for unity, said Canon Christopher Hill, Anglican secretary of ARCCIC II.

If women priests are contrary to Catholic faith, there could be no communion between Catholics and churches which ordain women, he told a conference of Catholics and Anglicans in London March 21.

"But if it is not quite 'de fide' (a matter of faith) that women cannot be ordained, then there could—all other things being equal—be some degree of communion: not, I think, full communion, which would presuppose a full recognition and interchangeability of ministry," Hill said.

"How could Rome recognize Anglican women priests while not allowing priestly vocations to her own daughters?" he asked.

He added that establishing something less than full communion is "not an easy solution" and would raise very difficult questions for Anglicans who favored ordaining women. "Could they accept a degree of communion which would not be given to women priests?"

In 1983, Cardinal Johannes Willebrands, head of the Vatican Secretariat for Promoting Christian Unity, said the ordination of women priests by Anglican churches is a serious obstacle to communion.

In 1977, the Vatican Congregation for the Doctrine of the Faith said women cannot become priests. A central point in the congregation's explanation was that "Christ is a man" and that has symbolic meaning which precludes ordaining women.

Some ARCCIC II members said they think the commission should examine the question of women's ordination and not merely ask if there could be sacramental relationships between churches which differed on the issue.

"Perhaps what we have here are not alternatives, but short-and-long-term objectives for a dialogue between our two communions," Hill said.

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youth CORNER

St. Joseph group
changing lives of teens

by Diana Kowalski

St. Joseph's Youth Group meets every Sunday evening from 7-9 p.m. in our home on the west side of Indianapolis. The evenings are filled with scripture, rap sessions, guest speakers, videos, role playing, prayer journals, nature hikes—and once a month is fun night.

In the past we have joined with other churches to share in their teen-related programs. Once such program was on rock groups and was located at a Methodist church. The guest speaker was very informative about what rock groups are singing and what their lyrics represent.

We watched "The Drug Knot" on television and then had a rap session. It had a big impact on the group. Many displayed emotions of anger,

shock and surprise. One girl cried. Some of the teens asked their teachers if they could view the program in class to share it with classmates.

We use our prayer journal as a method for expressing our true feelings and thoughts in writing. Each person's journal is private.

Two highlights of the year are our annual trip to the Steubenville Youth Conference in Steubenville, Ohio, and the St. Nicholas Christmas party. This year will be our tenth visit to the Steubenville conference.

Steubenville '86 had over 2,800 young people from all parts of the world gathering for teachings, Mass, music, reconciliation, worship and praise. They have the freedom to really seek out the Lord and to know he accepts them right where they are—good or bad.

For some this is their first

time to really feel free of their burdens and to start anew.

Last year, we put on the St. Nicholas party for 175 children. We read aloud the story of Christmas in the scriptures. We also sang, ate refreshments and built friendships. Santa was there to hear wishes. We also gave out candy canes and a present to each child.

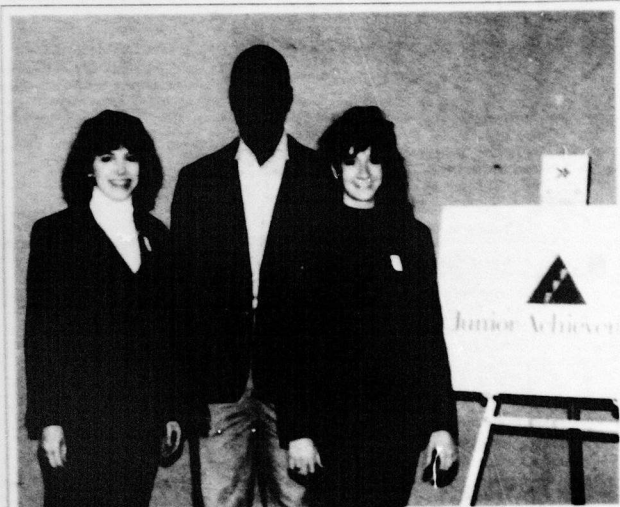
We plan to join with other church groups and build relationships within the Catholic community. Bridging the gap between the young and the elderly is another goal.

The best thing about our group is the way it touches lives. For example, there is a special girl named Debbie. Debbie was not committed to any church. But she was a regular at the youth group.

On scripture night, she was eager to read, listen and learn about Jesus. She stayed after many nights to ask questions and to express her joy that she felt closer to Jesus.

After she graduated from high school, she sent us a card and invited us to her baptism. She told us that it was through the youth group that she grew in her faith and found the desire to become a Christian.

She married another Christian and they both attend a



AMBAASSADORS—Student members serving as guides at the March 26 Junior Achievement National Business Leadership Conference at the Indianapolis Center are (from left) Lori Lathrop; Ed Sharpe, Cardinal Ritter High School; and Melissa Kruse, Roncalli High School. More than 1500 business executives met to discuss the theme: "The Best of Private and Public Sector Initiatives." The keynote speaker was Baseball Commissioner Peter Ueberroth.

Music and life

You can decide
to just say 'no'

by Charlie Martin

LET'S WAIT AWHILE

There is something I want to tell you/There is something I think that you should know/It's not that I shouldn't really love you/Let's take it slow/When we get to know each other and we're both feeling much stronger/Let's try to talk it over

Refrain: Let's wait awhile/Before it's too late/Let's wait awhile/Before we go too far

Remember that special night/And all the stars were shining bright/We made our first endeavor to stay together/We made our first promise/To love, to share and be real honest/But on that very first night, it wasn't quite right

(Repeat refrain)

I didn't really want to let all my feelings show/I wanted to save something for later/So our love can be green and new/You said you would always love me/Remember I said the same thing too/You don't have to be frightened with my love/Because I'll never give up on you

(Repeat refrain twice)

I promise, I'll be worth the wait

Written by: J. Harris III, T. Lewis,
J. Jackson, M. Andrews
Sung by: Janet Jackson;
© 1983 by A & M Records Inc.

As we saw last week, Janet Jackson's "Let's Wait Awhile" has a different view of sex than Samantha Fox's "Touch Me."

Fox's hit is an example of sex as lust. Little thought is given to the consequences of one's sexual actions or how empty of love they are.

In contrast, Jackson takes a healthier approach, showing that desire is OK but it need not control our sexual behaviors. She encourages couples to "wait awhile before we go too far."

When a couple falls in love, sexual attraction is a normal and good part of the relationship. Every couple must decide how they will respond to their mutually experienced desire. The song advises couples to "take it slow" as they become emotionally and sexually attracted to each other.

Our society often forgets that "no" can be a valid answer in deciding whether to become sexually active. A couple can demonstrate their respect for each other by re-

lizing that neither individual is ready for the adult commitments and responsibilities of a sexual relationship.

The song also emphasizes the importance of talking about sexual feelings and questions. Without honest communication, a couple can find that they have gone "too far" without really meaning to become sexually involved.

Clear guidelines can be helpful when a couple is deciding how to express their sexual desire. We need to know what acts of physical touch are appropriate in expressing our affection and physical attraction. Without such guidelines, we may discover that desire rather than love controls our behaviors.

Our sexuality is a wonderful and powerful part of being human. But like many aspects of our personality, we have choices to make about how we will express its power.

(Comments are welcome.
Address: Charlie Martin, 1218
S. Rotherwood Avenue,
Evansville, IN 47714.)

Dance at Ritter High

The "All-Catholic Jam," a dance for students of high school age, will be 8-11:30 p.m. Friday, April 10, in the Ritter High School gym.

Tickets are \$5 per person if purchased before the dance and \$6 per person at the door.

Those with further questions or who want to purchase tickets should contact Father Joe Schandel at Ritter High School, 317-494-4333.

This is the second annual "All-Catholic Jam" dance. Ritter is in Indianapolis.

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Fatima Retreat House, under the auspices of the Archdiocese of Indianapolis, is seeking applications for the position of Director. The applicant must have experience and capability in administration together with at least three years experience in retreat work. The position involves planning and administering the complete operation of the retreat house; supervising overall programming; maintaining strong collaboration between the retreat house and other Archdiocesan agencies. Salary plus fringe benefits including housing. A minimum of a bachelor, preferably a master, degree in an appropriate field is required.

Applications will be accepted until April 20, 1987. For application packet, send resume to:

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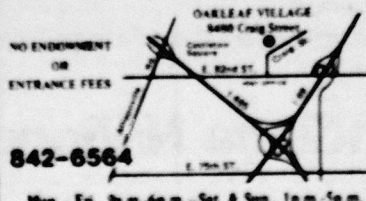
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Central Indiana Science Fair

Catholic school students significant presence

Students from Catholic schools were a significant presence in this year's Central Indiana Science and Engineering Fair held at Indiana University-Purdue University at Indianapolis.

Winners included: Senior division: Jeff Boehm of Roncalli (honorable mention in 12th grade Angus Award), Keith Boyle of Roncalli (honorable mention in 10th grade Angus Award), Jeff Conrad of Roncalli (NASA Award), Susan Cutter of Chataud (second in 11th grade

physical), Laura Zimmerman of Roncalli (second in 12th grade biological, third in 12th grade Angus Award), Theresa Lowe of Roncalli (third in 12th grade biological, Heart Assn. Award, Dental Society Award), Ajay Mencas of Roncalli (second in ninth grade physical, Purdue Univ. School of Agriculture Award), Gregg Moets of Roncalli (second in ninth grade biological), Matt Reese of Roncalli (honorable mention in 12th grade Angus Award), Daniel Traub of Chataud (first in 10th grade physical, second

in 10th grade Angus Award, third in U.S. Navy Award, Civil Engineers Award, Dresser Industries Award, American Chemical Society Award, Indpls. Scientific and Engineering Award) and Michelle Tsang of Chataud (second in 10th grade physical).

Junior division: Ricky Abdulla of St. Mirzael (second in seventh grade Angus Award, Gage Institute scholarship award), Abby Ahlheid of Central Catholic (Dental Society Award) LaShell Allender of St.

Rita (Dental Society Award), Matthew Brindle of St. Simon (third in eighth grade Angus Award), Brittany Eddy of St. Thomas Aquinas (first in seventh grade physical), Doug Henry and Joe Herron of St. Lawrence (Meteorological Award), Amy Kattau of St. Mark (first in seventh grade Angus Award), Erin Monnier of St. Pius (Dental Society Award), Larrise Nelson of St. Andrew (Dental Society Award), Andrea Pfanstiel of St. Lawrence (honorable mention in seventh grade Angus

Award), Kim Ratliff of St. Roch (Dental Society Award), Paul Riehle of St. Barnabas (second in eighth grade biological, honorable mention in eighth grade Angus Award) and Kenyon Wheeler of St. Rita (Dental Society Award).

Elementary division: Mike Adkins of St. Philip Neri (second in sixth grade Angus Award), Steve Hodges of St. Pius (honorable mention in fifth grade Angus Award), Cheryl Kattau of St. Mark (honorable mention in fifth grade Angus Award), Becky

Quassey of St. Mark (honorable mention in fourth grade Angus Award), Joe Riehle of St. Barnabas (Indpls. Zoo Award), Jennifer Scott of St. Joseph in Shelbyville (honorable mention in sixth grade category, third in sixth grade Angus Award, honorable mention in Assn. for Women in Science Award, Gage Institute scholarship award, Dental Society Award), Julia Walker of St. Mark (honorable mention in fourth grade Angus Award).

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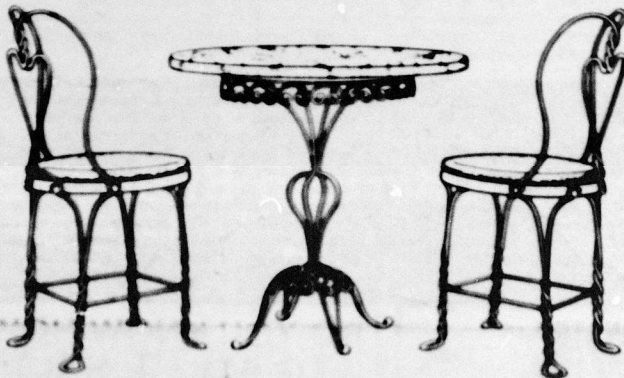
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Book review

Atlas of church's political role

The Catholic Church in World Politics, by Eric O. Hanson.
Princeton University Press (Princeton, N.J., 1985). 488 pp., \$24.95.

Reviewed by Edward Doherty

This book is a survey, a kind of political atlas (without maps) of the various roles which the Catholic Church plays, or attempts to play, in world and national politics in places such as the United States, Latin America and Eastern Europe.

It is not a book to be read straight through by the general reader. Although not difficult to follow (it is primarily descriptive-historical journalism of church doings in the 20th century with plenty of attention to leading personalities), it

will be of greater interest to specialists interested in Vatican diplomacy, liberation theology or the activism of the National Conference of Catholic Bishops and its social action affiliate, the U.S. Catholic Conference.

The scope of the book is indicated by the chapter headings: Catholic Political Organization, Center, Region and Nation; Political Ideology, Catholicism, Socialism and Capitalism; Anglo-American Catholicism, Immigrant Churches in Western Democracies; Catholic Poland and Outpolitics; The Catholic Church and Soviet-American Competition in the Third World; Arms Control as a Catholic Political Issue, etc.

There is a lengthy and somewhat pretentious appendix on methodology in which the author concludes that this is eclectic and thus "gives no hint of the criteria for selection of a

particular methodology for a particular issue." Thank goodness! The reader is thus happily relieved from a close perusal of the appendix seeking its relevance to any particular chapter.

This will be a useful reference work, especially for students at the Pontifical academy preparing for careers in the Vatican foreign service, or for interns beginning work in the Office of International Justice and Peace at the U.S. Catholic Conference.

There are 938 footnotes; many of them giving the impression that the methodology most relied on was that of putting graduate students to work on an extensive bibliography of books and articles (also included) as well as newspapers and feeding their notes into a computer to be selected and printed out as appropriate for the drafting of each chapter.

Perhaps this approach, and the author's disavowal of reliance on theology and political theory as "primary analytical categories" explains the absence of any final assessment of how useful the church's widespread involvement in politics is to the church's mission.

The author and his collaborators are to be congratulated for putting together an enormous amount of material in some coherent form and thus providing a valuable source of reference.

(Doherty, a retired U.S. diplomat, was adviser for political and military affairs at the U.S. Catholic Conference, 1975-83.)

Lives of black bishops told in new book

WASHINGTON (NC)—The life stories of U.S. black bishops are told in a book titled "Our Black Shepherds" and published by the Washington-based Josephite Pastoral Center.

The 226-page book was written by 67-year-old Franciscan Sister Caroline Hammath of Dubuque, Iowa, a student of black Catholicism.

The book includes biographies of the 10 black U.S. bishops who wrote the 1984 pastoral letter on evangelization titled "What We Have Seen and Heard."

They are Bishop Joseph L. Hovins of Biloxi, Miss., and Auxiliary Bishops Eugene A. Marino of Washington, Joseph A. Francis of Newark, N.J., Harold R. Perry of New Orleans, James P. Lyke of Cleveland, Emerson J. Moore of New York,

Moens B. Anderson of Detroit, Wilton D. Gregory of Chicago, J. Terry Sheehy of St. Louis, and John H. Ricard of Baltimore.

In addition, it provides biographical sketches of Bishop James A. Healy, the first U.S. black bishop, and Bishop Carl Fisher, who was named auxiliary bishop of Los Angeles.

Bishop Healy, son of a white plantation owner and a black slave, headed the Diocese of Portland, Maine, 1875 to 1900.

The Josephite Center is an educational and pastoral service agency for the mission work of the Josephites, an order of U.S. priests and brothers who work in the black community.

The book is for \$11.95 per copy including postage and handling from the Josephite Center, 1200 Varian St. N.E., Washington, D.C. 20017.

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.)

† BLAKE, Edward, Joseph, 88, St. Lawrence, Indianapolis, Mar. 3. Husband of Dorothy M.; father of Pam M. West, Dennis E. and Dale A.; grandfather of two; brother of Richard, Irene Weber and Bea Samaja.

† BOLIN, Helen, 81, Assumption, Brazil, Mar. 29. Sister of Matilda Ganda.

† ESTEL, Wilfred J., 71, St. Nicholas, Sumner, Mar. 12. Husband of Anna Mae; father of Roger, Ronald, Wallace, Georgia Cunningham, Roberta Jardine, Twila Ruth; grandfather of 17; great-grandfather of 10; brother of Edmund and Norbert.

† FETTERBACHER, William H., 68, Our Lady of Greenwood, Greenwood, Mar. 26. Husband of Mildred G. Ordner; father of Barbara A. Reynolds; grandfather of two; brother of Gladys Brigham.

† GLOTZBACH, Rita M., 72, Sacred Heart, Jeffersonville, Mar. 21. Mother of Dennis R., James F., Michael L., Warren P., and Joannita Owens.

† GRADY, Thomas, 82, St. Columba, Columbus, Mar. 14. Husband of Lillian.

† HALLER, Mary E. Geiger, 87, St. Patrick, Indianapolis, Mar. 23. Mother of Sister Marie A., and Gilbert; sister of Geraldine Ronckie; grandmother of seven; great-grandmother of eight.

† LACINIO, Frank R., Jr., 60, St. Mary, Diamond (buried from Assumption, Brazil), Mar. 17. Husband of Agnes; father of Frank, Jr.; grandfather of five.

† KESTERMAN, Bernard H., 80, St. Joseph, Shelbyville, Mar. 19. Husband of Marie; father of Dale, Dennis, Rita Addis, Donna Cox, Rosemary Tole, and Theresa Boney; grandfather of 18; brother of Joseph, Leo, Rose Jaeger, and Dora Schneider.

† KLINE, Gail, 34, Christ the King, Pauli (buried from St. Paul, Tell City), Jan. 29. Wife of Ray, Jr.; mother of Scott and Emily; daughter of Leona and Irvin Kleiser; sister of Mike, Kevin and Linda.

† LOWE, Russell James, 86, St. Lawrence, Indianapolis, Mar. 12. Husband of Ethel Jane; father of John L., and Shirley M. Steele.

† LYONS, Anthony L., 74, Christ the King, Indianapolis, Mar. 18. Husband of Ethel M. Green; father of Thomas, William, Collette Duffin, Ethel Baker, and Patricia McGhee; grandfather of 21; great-grandfather of 41.

† LYONS, Nellie M. Sage, 94, St. Lawrence, Indianapolis, Mar. 13. Aunt of Mary Ellen Barnes.

† McFADDEN, Marie E., 71, St. Philip Neri, Indianapolis, Mar. 17. Mother of John L., Thomas J., Hugh M., Donald J., Louis E. and Marianne.

† McFADDEN, Bernice, 71, St. Paul, Tell City, Mar. 13. Sister of Rita Robinson, Beulah Rae and Justin.

† MYERS, Frances M., 80, Holy Spirit, Indianapolis, Mar. 17. Mother of Mary Frances Dugan, Frank and J. Robert; sister of Margaret Kavanaugh; grandmother of 10; great-grandmother of four.

† RUST, Philip, Jr., 64, St. Columba, Columbus, Mar. 21. Husband of Joan McAdams; father of Thomas E., John E., Patrick M., and Barbara Baker.

† STRICKER, Robert M., St. Lawrence, Indianapolis, Mar. 15. Son of William F. and Rosalie Ann; brother of Barbara L. Smith, Marilyn J. Barber-Stricker, James C., David A., William F., Guy H. (twin) Matthew, grandson of Wesley L. and Jean Brown, Helen Poerrie and Grace E.

† STUCKEY, Fred N., 86, St. Christopher, Indianapolis, Mar. 19. Husband of Agnes; father of Paul, Bob, Tom, Marge Rene, Mary King, Rita Mariani and Norma Turner; grandfather of 13; great-grandfather of 19; brother of Harry.

† VOLLMER, Joseph W., 86, St. Michael, Indianapolis, Mar. 21. Husband of Christine White; father of Linda M. Vandyke, Donna E. Green, Joseph P., Michael D. and Dennis G.; brother of Mary F. Giant and Margaret E. Kinley; grandfather of four.

† WALKER, William L., 73, Our Lady of Lourdes, Indianapolis, Mar. 19. Father of William L., Jr. and Robert L.

Kathleen Smith buried Mar. 30

INDIANAPOLIS—Kathleen Smith, mother of Bloomington St. John pastor Father Mylen Smith, died in Winona Hospital on Friday, March 27 at the age of 72.

The funeral liturgy was celebrated at St. Matthew Church, Indianapolis on Monday, Mar. 30 at 10 a.m. A prayer service was held at 7:30 p.m. on Sunday, Mar. 29 at Fennell-Horack Mortuary, 71st and Keystone.

Mrs. Smith was born Kathleen G. Behrmann in Logansport and lived in Indianapolis since 1919. A graduate of Indiana University, she was the widow of Delmar E. Smith.

Survivors include Father Mylen, Theresa F., Neil E., and four grandchildren.

Memorial contributions may be made to Theta Chi Scholarship Fund, 1440 Jordan Ave., Bloomington, Ind. 47408.

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Film classifications

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

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

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

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

About Last Night	O
Adams	A-IV
Adams Quatermain and the Last City of Gold	A-II
An American Tail	A-I
Angel Heart	O
Assassination	A-III
The Bedroom Window	A-III
Betty Blue	O
Beyond Therapy	O
Black Moon Rising	O
Black Widow	A-III
Blue Velvet	O
The Boy Who Could Fly	A-I
Brighton Beach Memoirs	A-III
Burglar	A-III
Children of a Lesser God	A-III
Clockwise	A-II
The Color of Money	A-III
Critics of the Heart	A-III
Critical Condition	A-III
Crossed Swords	A-II
Dead of Winter	A-III
Death Before Dishonor	A-III
Down By Law	A-III
Dust for Dust	O
44 Charing Cross Road	A-I
22 Pick-up	O
Firewalker	A-II
The Fly	O
The Fringe Dwellers	A-III
From the Hip	A-II
The Golden Child	A-II
The Good Father	A-II
The Good Wife	O
The Gospel	O
According to Vic	A-III
Half Moon Street	O
The Hans Hilton	O
Heartbreak Ridge	O
Heat	O
Hooters	A-I
"The Karate Kid Part II	A-I
King Kong Lives	A-III
Lady and the Tramp	A-I
Light of Day	O
Little Shop of Horrors	A-III
Mannequin	A-III
Message	A-III
Miss Mary	A-III
"The Mission	A-III
The Morning After	A-III
The Mosquito Coast	A-III
"Mother Teresa	A-I
My Sweet Little Village	A-II
Nightmare on Elm Street	O
No Mercy	O
Nobody's Fool	A-II
"Nothing in Common	A-III
Nutcracker, The	A-II
Movie Picture	A-II
One Woman or Two	A-III
Outragious Fortune	O
Over the Top	A-II
Peggy Sue Got Married	A-II

Personal Services	O
Platoon	A-IV
Radio Days	A-II
Raising Arizona	A-III
Room With a View	A-III
Ruthless People	O
The Sacrifice	A-III
Salvador	A-IV
Sid and Nancy	O
Some Kind of Wonderful	A-III
Something Wild	O
Song of the South	A-I
Soul Man	O
Square Dance	A-II
Stand by Me	A-III
Star Trek IV	O
The Voyage Home	A-II
Street Smart	O
Tai-Pan	O
Thelma	A-III
Three Amigos	A-II
Tin Men	O
Top Gun	A-III
Touch and Go	A-III
True Stories	A-II
Wanted Dead or Alive	O
Wisdom	O
Witchboard	O
The Wrath	A-III

Court ruling may ease way for explicit sex on cable TV

WASHINGTON (NC)—A Supreme Court decision limiting the right of states to ban "indecent" material from cable television could result in "explicit sexual" programs "running rampant across the country," said Morality in Media.

On March 23, by a 7-2 vote, the high court upheld a ruling that barred Utah officials from banning explicit material and nudity from cable broadcasts. Chief Justice William H. Rehnquist and Associate Justice Sandra Day O'Connor voted to hear arguments in the case, but four votes are needed to grant such a review.

Morality in Media, a New York-based group, called on Congress to enact legislation stating that the Cable Communications

Policy Act of 1984 permits such regulatory laws.

The group also said the one-sentence Supreme Court decision upholding a federal appeals court ruling was a "disservice to the country" because it gave "no guidance on the type of cable TV indecency statute that will withstand court review."

Morality in Media said, however, that the decision "can be interpreted narrowly to simply mean that the Utah statute was imprecisely drawn."

"It is quite possible that when a future case comes before the court, it could result in language affirming the right of the states to impose legal restrictions on explicit sexual cable programming," the group said.

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Pro-lifers criticize Koop for AIDS, abortion link

by Lisa Schvetsch

WASHINGTON (NC)—Surgeon General C. Everett Koop's advice that abortion and abortion referrals be cited among medical options for pregnant AIDS victims has stirred criticism from pro-life supporters.

The surgeon general, however, emphatically denied dropping his longstanding opposition to abortion.

"What I would like to make very clear is I have not changed my position on abortion," he told National Catholic News Service in an interview March 25, a day after the controversy arose.

Nonetheless, after his remark about medical options, the March for Life Education and Defense Fund withdrew its "Life Award for Outstanding Pro-Life Service" given to Koop in 1984 and demanded President Reagan fire the surgeon general.

Another activist suggested Koop has "flown the coop" while a third pro-life group, declining to publicly attack Koop, questioned his comments.

The reaction followed Koop's March 24 appearance at the National Press Club, where he mentioned medical options for a pregnant woman who has contracted AIDS-acquired immune deficiency syndrome. "If you wanted to give her all the possibilities that were available to her, you would have to mention abortion," he commented.

In the interview with NC News, he said he had then told his audience: "But I would not advise it."

He also said in the interview that a pregnant woman who has contracted AIDS prob-

ably would press any physician who has refused to perform an abortion for a referral to someone who would do so.

"Then it would be incumbent upon any good doctor to refer a patient like that," he said. "I think you have to" provide such a referral if asked, he added.

Pro-lifers disagreed.

"The National Right to Life Committee does not believe that any doctor is obligated to tell a woman that killing her unborn baby by abortion is an option, or that any doctor is obligated to refer for abortion," said Douglas Johnson, legislative director of the National Right to Life Committee.

He said his group would not say anything further without talking to Koop.

Judie Brown, president of the American Life League, criticized Koop for not taking a stand on behalf of the unborn.

As surgeon general he "could've said he has a responsibility to each and every human being," born and unborn, she said. "And he didn't say that."

Joseph Schneider, director of the Pro-Life Action League, said that "no pro-lifer in his right mind would give that advice" that Koop had offered. "Forget it Doc, you have surely flown the coop," Schneider said.

Nellie Gray, March for Life president, said revocation of her group's award to Koop "is necessary to let Dr. Koop and the world know that killing an innocent born or pre-born human being is never an option."

In the NC News interview, Koop discussed those opinions.

He said the fact that it was reported that he had stopped repudiating abortion "comes

at a very bad time because I am trying to convince a lot of people in the religious Right and a lot of my longtime Roman Catholic friends from the pro-life movement that I have not abandoned the faith," gone over to the other side—whatever that is," or otherwise changed his stand against abortion.

"It's just like I've said in the last few days," he said. "I'm the surgeon general of whites and blacks, men and women, moral, immoral, married, unmarried, Roman Catholic and non-Roman Catholic. And when you're a physician, you can't just be the physician of people who have your own ideology, your own religious and ethical beliefs."

"Make it clear, too, that people who criticize that type of activity (referrals for abortion) have got to recognize that the prospective parents of AIDS children are in a situation of panic," he added, noting that a woman with AIDS is facing death herself.

"This is not a woman who's getting an abortion for convenience," Koop said. "And also, there is a body of evidence that

indicates that the progress of full-blown AIDS goes faster if you're pregnant."

Koop also has been criticized for promoting use of condoms during sexual activity to help reduce risk of contracting AIDS.

But the surgeon general backed a Feb. 19 statement by Cardinal Joseph Bernardin of Chicago. The cardinal, while stating support for "informing the public at all age levels of the danger of AIDS," said he was "opposed to the general advertising of condoms because I cannot support advertising whose immediate aim is good—the prevention of disease—but which implicitly or explicitly condones promiscuity" or raises other moral questions.

"How can a Roman Catholic cardinal take a different point of view?" Koop asked.

However, he added, "if I am willing to give that concession to the cardinal, how can the surgeon general of the United States, namely, the surgeon general of all the people, not advise those who don't perhaps adhere to your moral code or mine, that there's nothing out there for them to do."

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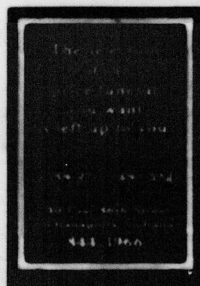
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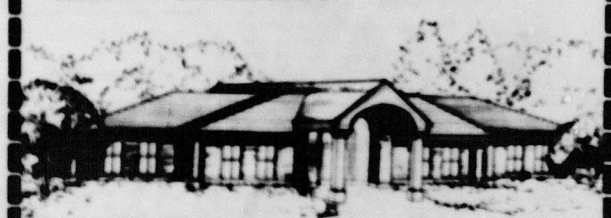
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