

The CRITERION

Leaders here judge effects of cutbacks

by VALERIE R. DILLON

President Ronald Reagan has come and gone, but the impact of his proposed new budget and New Federalism may be felt in Indiana for years to come.

On short notice, several archdiocesan administrators are unsure of how—and how much—the federal government's budget cuts will affect their agencies. But they are sure of one thing: the people whom they serve will feel the impact most.

Director of Catholic Social Services Robert Riegel reports that one of his agency's programs, Parish Outreach, provides counseling to low income people who cannot get out of their homes for such help. These include the handicapped, the elderly and some mothers receiving Aid for Dependent Children (ADC).

Parish Outreach is supported by Title XX, a federal funding which now is being converted to "block grants." "We really don't know how much we'll be cut, but it may be considerable," says Riegel. He explains that President Reagan has turned such programs back to the state legislatures through block grants.

"Reagan has said the private sector should pick up programs and get the government off people's back," but, he explains that those in the private sector are hurt because their supporters can't in these hard times make the same level of contribution.

Riegel stresses he is most concerned about "the total well-being of these people. Medical care, unemployment, eligibility for food stamps and ADC all will be involved in the budget cuts," says Riegel. "People are going to be hurting, especially the 'old poor,' the chronically poor."

Dave Wilson, who runs the Parish Outreach program, says the primary thing his case workers have noticed is a decreased amount of food stamps available to their clients. As an example he cited an 82-year old woman who survives on a \$192 monthly social security check and whose food stamps were cut from \$23 to \$10.

"For most of us in the middle class, this is a recession, but the people we're dealing with have been living in a depression. They're barely scraping by and hoping nothing major will happen."

Special features set for Lenten reading

With the February 19 issue, The Criterion will begin an eight week series of features for the Lenten season in the Living Your Faith section. Titled "Lent: A Collective Retreat" the section will focus on the spiritual journey of archdiocesan Catholics through the penitential season.

Written by Don Kurre, director of the Terre Haute District Center for Religious Education, and Father Thomas Widner, Criterion editor-in-chief, the section will feature a weekly reflective article on the spirituality of the season. An additional



LADY IN WAITING—Even an expensive limousine can have a flat tire as members of a wedding party in Elmhurst, Ill., found out. Fortunately for the patient bride, the flat came after the wedding. A special Wedding

1982 supplement appears in this week's Criterion beginning on page 9. (NC photo by Richard A. Chapman)

He adds that "while counseling may not sound all that important, it's pretty valuable to a lot of these people. It may keep them out of nursing homes or mental institutions, it can keep them from developing medical problems. And it helps some people to deal with their lives so they can get back into the work force." For some, he adds, counseling is the only human contact they have.

Another archdiocesan effort under the gun is the Day Activities program at Terre Haute's Simeon House. John Etling, regional Catholic Charities director, foresees that with the proposed federal cutbacks, the program "may well disappear eventually. I can't see the state assuming the programs we offer."

The Day Activities program gets three-

fourths of its funding from Title XX. It provides a daily schedule of crafts activities, movies and games, tours, health education and some basic health services—foot care, blood pressure readings, exercise—to 150-200 older people each week.

On a different issue, Director of Schools Stephen Noone voices disappointment at President Reagan's brief reference to tuition tax credits, which earlier he supported as economic justice for parents financing two school systems.

"We had a lot of hope for the Reagan Administration, but nothing is being done," says Noone. He points out that the president included tuition tax credits in his platform, last year deferred it to this year, and now barely mentioned it in his new budget.

"It's frustrating. It begins to sound like the same old rhetoric," Noone states, adding that President Carter also supported tax credits while running for office, but rejected them after he was elected.

The Reagan administration's proposal to cut second-class mail subsidies was addressed by Dennis R. Jones, The Criterion's general manager. He indicates that with the cuts, "we were faced with an immediate \$65,000 per year increase in the cost of second class postage—double the previous yearly cost."

"Unlike other archdiocesan agencies," explains Jones, "the Criterion does not receive total or even partial financial assistance from the chancery." Revenue comes from ad-

vertising (one-fourth of total) and subscriptions (three-fourths). "Our only recourse was to increase the subscription price of the paper from \$9.50 to \$11 per year," Jones says.

He adds that since 95 percent of Criterion subscriptions come directly from the parishes, they have felt most of the burden from the increase.

the criterion

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Path to healing extended to children of divorced

by RUTH ANN HANLEY

When you've suffered a serious fall, it's hard to surmount the pain and offer a helping hand to someone who's gone down beside you.

That's a bit like what happens in cases of divorce. The parent who lives with the child reels from the pain of a life gotten out of hand, but still must soothe the child.

What may not be evident to that parent is "how": How can I handle the loneliness, rejection, sadness and guilt in both of our lives?

Catholic Social Services (CSS) is trying to help.

Recognizing that "a parent under stress has less to give," and that "a child seeking attention is more demanding," CSS offers a path toward healing. It's found in a program called Children of Divorce for parents and children, grades 1-8.

This six-week program (one night per week) involves both parent and child. "It helps the parent to sort his or her own feelings and then to communicate a clear message to the child," according to Franciscan Sister Sheila Shine, program director. It also can "help the parent listen to the child in such a way as to hear what's really behind words or behavior."

"Children," she claims, "are often so confused. They don't know if they are allowed to love both parents. They often have two different roles to play—one for mother, one for father."

Hopefully, this program will reassure those involved that it's normal to have feelings of sadness, rejection, anger and guilt. Hopefully, too, they will learn to sort and then "own" these feelings.

IN THE WEEKLY sessions, youngsters meet and often make friends with other children of divorce. They learn their fears and problems are shared by other children through role playing games, in talking through ideas and by asking questions of a parent panel.

Listening to the children one becomes aware that the strongest fear they have is one of loss: Will I only see my daddy once a year? Will I be lonely if my sister lives with my Mom? Will my name be changed? When I grow up will I know what my Dad looks like?

One seven-year-old girl revealed in discussion that she is beginning to reap the benefits of the program. She is learning to "identify her feelings."

"I used to not talk to my daddy," she says, "though I had a lot of feelings inside. But after he took me to the zoo, I learned to talk."

To help put children in touch with their feelings, carefully planned video tapes are used. In a "non-threatening" atmosphere at CSS, the child watches stories of other children caught in divorce and is able to identify this with his own situation. His parent also views the video vignette, and then the two groups—parents and children—submit anonymous questions to be answered in turn by the opposite group.

Both are surprised by the emotions they share . . . like fear.

One eight-year old admits the first time she came to a session she was afraid of everything. She sat next to her mommy and brother because she "didn't know what they were going to do." Now she "loves coming."

Her brother unwittingly reveals the difficulty of discussing divorce even in the immediate family. He says he was unprepared for the subject matter of that first session and was startled to learn "they're going to talk about divorce." He now has been through five sessions and although he still struggles with the concepts involved, he is beginning to find words to express his feelings.

It's "holding it in and not talking about it that causes repressed anger," according to Sister Sheila.

ALL THE children feel the stigma of being "different." One tells of no longer being welcome at a playmate's house after the divorce became known. The children are aware of other children of divorce in their schools, and story sessions feed into this by showing how children can reveal this information to playmates.

As they move along in the program, the children of divorce are encouraged to speak of their feelings and of "where they are." To say "I daydream a lot," or "I've gone down in math," at least suggests they are aware.

Sooner or later, the children must recognize they are not in control, not responsible for what has happened, not able to change it, says Sister Sheila.

CSS social worker Roseanne Killen recalls one child who felt so responsible for the divorce, "she would run upstairs to make her beds and straighten up" when her parents began fighting. She finally realized "it didn't help."

Another boy of 12 refused to admit the reality of his parents' divorce and continually tried to reunite him. She says "he became so obsessed with the idea that it interrupted his normal routine." Luckily he could be referred to therapy.

But because most children do not need therapy, the purpose of the CSS program is educational. Sister Sheila says that children do recover and "can often function normally after four or five weeks."

ACCORDING TO Sister Sheila, one sign that a child could use the program is a "change in behavior." Is the child behaving differently at home or at school? Is he/she more introverted? Does the young person lack concentration? Is anger or resentment being heaped on the custodial parent? "Sometimes, she says, "these emotions mask sadness and rejection."

Emotional help during a divorce often comes when parents realized the extra need for security, as expressed by one little one, who hoped "for Sister Sheila to be my grand-mother."

Mothers, fathers and grandparents who continue to care for the children also can be aided by the program. They too can learn to get in touch with and admit their feelings of loneliness, rejection, guilt and anger. Through questions raised in the sessions, they can identify special problems within their own



WELCOME TO HEALING—Franciscan Sister Sheila Shine opens the door of a regional office of Catholic Social Services to a mother and her two children seeking counseling as the result of divorce in their family. The agency is offering a new series of sessions in its Children of Divorce program. (Photo by Ruth Ann Hanley)

family. They can realize that when the child is with them they are doing two-parent duty and greater parental skills become necessary.

In this program, says Sister Sheila, adults learn to reinforce a child's good behavior and work toward greater effectiveness as a parent. "Sometimes," notes Sister Sheila, "parent and child can even find good things in the aftermath of divorce. With pain can come growth."

The director says the program itself will be expanding into parishes and dates for new sessions have been announced. Beginning and ending dates for each six week session are March 5-April 6, April 13-May 18, June 1-July 6, July 20-Aug. 24, Sept. 21-Oct. 26 and Nov. 2-Dec. 6. The total program covers sessions on: "Why Are We Here?" an introduction to the program; "Divorce and the Variability of Human Perception," showing familiar, recurring family scenes and discussion of the dissolution process; "Children Facing Guilt

and Loneliness," a how-to session which deals with anger and regrets and telling friends; "Children Facing the Reality of Separation," with emphasis on the fantasy that parents will someday reunite; "Children Facing New Step-Relations," new bonds and ties versus old loyalties; and "Looking Ahead," to help change old feelings and habits into positive energized living.

There is a charge on a sliding scale for these sessions.

Volunteers will be needed to help with sessions as they move into parishes and there will be a training session at CSS. For more information about the program or volunteer opportunities, call or write Children of Divorce, Catholic Social Services, 623 E. North Street, Indianapolis, IN 46204, (317) 632-9401.

Catholic Social Services is an agency of Catholic Charities and is partially funded by the Archbishop's Annual Appeal.

Letter from the Archbishop

My Dear Friends of the Missions:

The Society for the Propagation of the Faith is the "mission arm" of the Church providing for the spiritual and material needs of our brothers and sisters in the Missions . . . in parishes, schools and hospitals around the world.

The first and most basic need of missionaries and those they serve is the reminder that they are not alone, but are part of the Universal Church whose members—together—form the Body of Christ on earth. Nothing does this like prayer. A Sister of the Holy Child Jesus, recently returned to her mission in West Africa, writes that she can actually feel the prayers; they sustain her as she works for the love of Christ and her neighbor.

The second great need of the Missions is for financial assistance from those of you who are able to share your blessings as well as your faith. Through your offering, a part of yourself goes to the Missions, fulfilling your baptismal commitment to be a follower of Christ, to be His witness to the very ends of the earth.

Your offering to the Missions of prayer and sacrifice will touch life after life with the love of Christ.

As a token of your special identification with the missionary work of the Church, we ask a gift of \$2.00 for the Missions. If you wish to enroll your family, we ask a sacrifice of \$10.00.

Let us pray for each other, as together we walk with Christ on the pilgrimage to our Father.

Sincerely yours in Our Lord,

Edward T. O'Meara, S.T.D.

Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis



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THE CRITERION

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Little good news in big budget cuts from the President

By JIM LACKEY

WASHINGTON (NC)—President Reagan's new \$757.6 billion budget, submitted to Congress Feb. 8, includes little good news for Catholic groups.

The proposed budget for 1983 advocates a new round of cuts in the social programs strongly favored by many Catholic organizations. It once again proposes a cut in postal subsidies, which would mean new financial problems for the Catholic press. And it proposes new cuts in student loans and grants, which could mean more difficulties for Catholic colleges trying to attract high school seniors.

About the only good news in the budget is a reiteration of the Reagan administration's support for tuition tax credits for parents of non-public school students. But instead of including a specific proposal, as Catholic school officials had hoped, the budget merely says in passing that a plan will be submitted "later in the year."

When the Reagan administration took office last year and almost immediately submitted a \$49.1 billion package of budget cuts, a number of church agencies and several U.S. Catholic bishops spoke out against the massive budget shifts. Reagan, however, eventually won from Congress almost everything he wanted.

This year's budget submission, for the fiscal year which begins next Oct. 1, is expected to face stronger opposition on Capitol Hill because of its projected \$91.5 billion deficit and its \$33.1 billion boost in defense spending.

THE REAGAN PLAN calls for defense spending in the new fiscal year to be 29.2

percent of the total budget, up from the current figure of 25.9 percent. By 1987, according to the Reagan plan, defense would make up 37.2 percent of the budget.

On tuition tax credits, the budget gives no clues as to the size of the program envisioned or when such a program might go into effect. Instead, buried within page-after-page of budget material is this one sentence: "Later in the year, the administration will transmit to the Congress a plan to implement a program of tax credits for families of tuition-paying students."

As late as Jan. 4, officials at the U.S. Catholic Conference had said they expected tuition tax credits to be included in the budget. But at the same time that Reagan was saying last year that he continued to support them, other administration officials were noting the cost to the federal Treasury of such a program.

President Reagan's brief mention of tuition tax credits failed to meet "either the expectations of tuition tax credit supporters or the repeated commitments of the administration," said Father Daniel F. Hoyer, newly appointed general secretary of the USCC.

It was Father Hoyer's first public statement on any issue since being named to replace Archbishop Thomas C. Kelly, who was named to head the Louisville, Ky., Archdiocese.

Father Hoyer said that the Reagan statement gives limited encouragement to tax credit supporters, but "the failure to make provision now for tax credits is troubling."

"I do not doubt the president's sincerity, and I realize the difficult fiscal problems his administration confronts. But the relatively

minor revenue loss represented by tuition tax credits does not provide grounds for continued inaction on a matter of equity and vital importance to millions of parents," Father Hoyer said.

Referring to a recent controversy over tax exemptions for non-public schools with discriminatory policies, Father Hoyer also emphasized that "Catholic schools, as a matter of principle and policy, do not discriminate racially, and that the Packwood-Moynihan tuition tax credit bill supported by the USCC contains a clear, strong anti-discrimination provision."

The leading tuition tax credit proposal on Capitol Hill, introduced by Sens. Daniel Patrick Moynihan (D-N.Y.) and Bob Packwood (R-Ore.), calls for a credit of 50 percent of tuition payments up to a maximum credit of \$500 per year.

John E. Chapoton, assistant treasury secretary for tax policy, testified last year that the proposal would cost the government \$2.7 billion in fiscal year 1983, rising to \$7 billion by 1986.

The Reagan administration proposal for cutting the second-class mail subsidy—which lowers postal rates for the Catholic press and other small publications—is a carbon copy of a proposal made last year. Congress initially balked at cutting the subsidy, but later went along with a major portion of the cut, resulting in postage rate hikes for the Catholic press of between 50 and 150 percent.

IF CONGRESS approves the administration's plan this year, the portion of the subsidy not already cut would be axed too.

The cut Congress approved late last year primarily affected Catholic papers with large out-of-county circulations. (The Postal Service has different rate formulas for newspapers mailed within a county and those which cross county lines.)

This year's cut, on the other hand, would mean a boost for in-county rates, an idea Congress might have a hard time swallowing because of the influence small town newspaper editors traditionally have had on second-class postal rates.

Catholic publishers have maintained that they are willing to pay the full cost of their use of the mail. But they also argue that they should be allowed to continue phasing in the higher rates under a 16-year schedule Congress approved in the early 1970s rather than be forced to pay the higher rates all at once.

The Reagan budget also proposes cuts in the Guaranteed Student Loan program and in Pell Grants, formerly the Basic Educational Opportunity Grant program.

The Association of Catholic Colleges and Universities (ACCU) has noted in the past that such cuts could affect their member organizations. According to the ACCU, studies have shown that the availability of financial aid for students has become increasingly essential if Catholic colleges are to be able to compete for students.

The Reagan budget proposes nearly a \$1 billion cut in the Guaranteed Student Loan program for the 1983 fiscal year. It also proposes tightening eligibility for Pell Grants, which it says in recent years has aided almost half of all college students.

Bishops repeat opposition for all Salvadoran military aid

WASHINGTON (NC)—The U.S. Catholic Conference reiterated Feb. 9 its opposition to foreign military aid to the warring parties in El Salvador and its support for a negotiated solution to the conflict in El Salvador.

The reiteration came less than two weeks after the Reagan administration made public its plans to provide \$81 million in military aid to El Salvador during 1982 and Secretary of State Alexander Haig said the United States opposes negotiations with the Salvadoran guerrillas.

"If the United States is to play any constructive role in ending the fratricidal conflict, it should be by strengthening the political will of those willing to dialogue, not by massively increasing the destructive capability of the armed forces," said Archbishop John R. Roach of St. Paul-Minneapolis, president of the USCC.

His statement was issued at the Washington headquarters of the USCC.

"The policy of the United States Catholic Conference (USCC) has consistently been to oppose the provision of all military aid by any source to the contending forces in El Salvador. Such opposition to all military aid has been linked to a call for a negotiated settlement of the present conflict," said Archbishop Roach.

On Jan. 28 President Ronald Reagan certified to Congress that the Salvadoran government is making progress "to comply with internationally recognized human rights" and to achieve "substantial control" of military abuses. The certification was required by law to free \$26 million in military aid provided in the 1982 foreign aid appropriations. Congress required the certification because of widespread reports of human rights abuses by security forces and pro-government paramilitary groups.

On Feb. 1 Assistant Secretary of State Thomas Enders said the administration was planning to send an additional \$55 million in military aid because "the decisive battle for Central America is under way in El Salvador."



VIOLENCE CONTINUES—Two guerrillas stand guard after stopping and setting fire to a government truck which was transporting harvested cotton on a major highway outside of Usulután, El Salvador. This week the American bishops through their conference president Archbishop John

Roach of St. Paul-Minneapolis reiterated their opposition to military aid to both government and leftists in the central American conflict. (NC photo from UPI)

EDITORIALS

An example of compassion

The Vatican is reportedly divided over the handling of the Polish crisis. By whom? Is the pope in disagreement with someone? His advisers? With other heads of state? With other Poles?

The Holy Father walks a thin line. His personal anxiety over the events in Poland is humanly understandable. But some have felt two inconsistencies in the pontiff's concern: one is his apparent lack of concern for the suffering of the rest of the universal Church; the other is the pontiff's desire for priests not to become involved in politics seemingly made an exception when the subject is Poland.

As a Pole, as a citizen of that nation, Karol Wojtyla has the right and duty to speak out on issues of concern to Poles just as any citizen of any nation has the right to speak. In that sense the Holy Father is setting an example for Christians everywhere—clergy, Religious and laity—to become knowledgeable and active in the political affairs not only of their own nations but of the whole world. His concern points up the lack of freedom found as well throughout our world—in central America, in Northern Ireland, in the Middle East—indeed, wherever it exists, especially in our own nation.

The pope, holding the singlemost influential religious office in the world, speaks with a great impact on world events. History may someday agree that the visit of Pope John Paul to his native land directly affected the events which have since led to martial law there. Those addressing the same lack of freedom elsewhere have likewise contributed toward changing events in those nations. The Church, the people of God, is obligated to address those concerns.

What then defines the political involvement of the Church and clergy throughout our world? Where does being a citizen end and a Christian begin? Can the two be viewed separately? If the Holy Father's leadership is an example, if the Gospel concern for the Good Samaritan guides us, then maintaining a compassionate concern for individuals of all societies defines the Christian's role. The right of all human beings to live in peace must be defended and demanded by all Christians.—TCW

What's a Christian to do?

The latest round of Washington activity reveals the continuing effort of President Reagan to shift the burden of fiscal responsibility from the Federal government to the states. As observers point out, this is not simply an effort at balancing budgets and cutting expenses, but a very serious attempt to change a whole philosophy and direction of government. The tension therein centers on the nature of the Federal government's responsibility. An embarrassment for the administration is the fear that some individuals in our society are not able to provide for themselves. In the economic realm of President Reagan, that is unthinkable.

Thus, efforts to cut back on social service programs suggest that the existence of such programs admits the possibility of some flaws in our society.

At the same time an offensive defense is being taken with regard to our military position in the world. Money is becoming available to pursue the arms race, but money is held back to confront poverty and injustice. No one wants war yet we continue to calculate inch by inch steps toward a military confrontation in central America.

For the Christian the conflicts are becoming more apparent. Christianity favors the pursuit of peace but not through the development of the arms race. Christianity also demands the mutual concern of Christians for one another. Our government seems to be suggesting that we make enemies in our world rather than friends. And our friends must be determined by their willingness to serve us and our economic interests. The door to moral confrontation is widening.—TCW

'They looked like humans'

Workmen recently discovered 500 human fetuses in boxes in a metal storage container behind the home of a medical laboratory owner in Los Angeles. Some of the fetuses were reported in the sixth month of development.

One of the workmen said, "They say they're just fetuses, but they sure looked like humans to me."

California's abortion law places no limits on the stage of pregnancy at which an abortion may be performed. And though state law there requires abortions to be performed by licensed physicians, the medical lab owner has not been confirmed as such.

This horror story is not likely to change the expedient interest of those whose lives are bothered by pregnancy. It is likely to cause a twinge of conscience among those who favor abortion on demand as well as on those who feel the abortion issue is overrated.

It reminds us that not only are better laws needed, but also a more sensitive society. Education in the physiological aspects of human life is needed, but also is a confrontation of feelings. It should be obvious that the desire to create human beings is not universally shared. It might help to try to understand why, to get to know the misery of some human life now. It might help to better understand the real loneliness which underscores this 'best of all possible worlds,' a world seemingly hell bent on destroying itself.—TCW

WASHINGTON NEWSLETTER

Takeover could mean few abortions

by JIM LACKEY

WASHINGTON (NC)—Though the effect was largely unintended, President Reagan's proposal for a federal takeover of Medicaid could mean a substantial reduction in the number of government-paid abortions nationwide.



Of course it is way too early to tell whether Congress will go along with Reagan's proposed federal-state swap of the Medicaid, food stamp and welfare programs. Even if Congress does approve the plan, it is even more uncertain how the plan will emerge once it runs the legislative gauntlet.

But if the plan does emerge with the same basic framework as Reagan is proposing, observers note that the current crazy quilt of state-by-state benefit and eligibility standards probably will be replaced by a single nationwide standard. And that means that the Hyde amendment, which currently allows for federal funding of abortion only in cases where the life of the mother is in danger, probably would control abortion funding nationwide.

Though the Hyde amendment, named after its original sponsor, Rep. Henry Hyde (R-Ill.), already limits federal abortion funding, states today are free to use their own funds to replace the cut-off federal monies. That's because the Medicaid program currently is run as a joint federal-state project with states having a major say in exactly what medical procedures will be reimbursed under Medicaid.

Because states are constantly changing their Medicaid benefit standards and because of the occasional intervention of the courts, determining at any given moment the number of states which have liberal abortion funding policies has been difficult. But according to some estimates about a dozen states recently were funding abortions well beyond the federal limits contained in the Hyde amendment.

SOME OF THOSE states have chosen to fund abortions on their own. Others have been ordered to do so, either by state courts based on interpretations of the state constitution, or by federal courts responding to various lawsuits challenging the legality of state abortion funding cutoffs.

One thing still unclear about Reagan's proposed swap is whether states with high Medicaid benefit levels could continue to fund some medical services in instances—such as abortion—where the new federal standards would be lower than the previous state benefit standards. Presumably there would be nothing stopping a state from providing additional benefits if it so chooses.

But that does not appear likely since states would be taking on the additional burdens of the food stamp and welfare programs. They would probably prefer to rid themselves of Medicaid funding entirely rather than attempt to pick up whatever services, including abortion, that the federal government decides to drop once Washington takes full control of Medicaid.

That specter of reduced benefits is likely to face the same hurdle faced by the administration in its proposed swap. While residents of states with low benefit levels are likely to gain in a federal takeover of Medicaid,



states with generous Medicaid programs are likely to balk unless given assurances that their citizens will not suffer from the swap.

ALSO UNCLEAR at this point is the number of abortions per year that would be affected should a new national abortion funding standard go into effect. Meaningful abortion statistics under Medicaid are not currently available, partly because until 18 months ago the federal government was under court order to pay for all "medically necessary" abortions, a term pro-life groups equate with abortion on demand.

A national Medicaid standard under which only life-of-the-mother abortions are government-funded probably would reduce the number of taxpayer-paid abortions since some of the states with liberal abortion funding policies are among the largest in the nation.

One thing a new national standard on abortion funding might not do is to reduce the actual number of abortions. The federal Centers for Disease Control in Atlanta reported last year that the Hyde amendment has had little effect on overall abortion figures because women were finding other means to pay for their abortions.

But pro-life leaders said then that the intent of the Hyde amendment was not to reduce the number of abortions but only to get the government, in the words of Dr. J.C. Willke, president of the National Right to Life Committee, "out of the business of paying for the killing of unborn babies."

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LIVING THE QUESTIONS

Can we really explain why we make commitments?

by FR. THOMAS C. WIDNER

One of the Scripture readings from the Mass of the day a couple weeks ago was a variation on the parable of the sower. "A man scatters seed on the ground. He goes to bed and gets up day after day. Through it all the seed sprouts and grows without his knowing how it happens. The soil produces of itself first the blade, then the ear, finally the ripe wheat in the ear." (Mark 4)

The Gospel says that after telling the people parables like this one, Jesus would explain them privately to his disciples. To the interested reader it might seem as though Jesus was playing favorites, perhaps even showing prejudice. I think that hits it exactly.

From the descriptions we have in the Gospel of Jesus and his activities, it seems as though the quality of his time is more important in his relationship with the apostles and disciples rather than the quantity of time and so Jesus probably took every opportunity he could to be with them not only to instruct them but just simply to enjoy their company.

Sometime ago a priest I met explained to me he'd had some difficulties with his vocation but had made a conscious decision to remain a priest. His reasoning was that he'd made a commitment at ordination and felt obligated to honor it. I suggested to him that wasn't really his reason but that he

probably really couldn't articulate one. I knew him to be the kind of person who made decisions based on better reasons than simply previous commitments.

COMMITMENTS ARE MADE daily even though we may not be conscious of them. By getting up in the morning we make a decision to face the day. By going to work we commit ourselves to a job. I think we short change ourselves by failing to recognize the commitments we do make.

I don't think any priest or Religious can rationally explain why we continue to daily recommit ourselves to priesthood or the Religious life. Nor do I think any married person can explain why he/she daily recommit himself/herself to a spouse. The world and our own faith offer too many conflicting signals for the answers to be that clear. It seems enough to say that at this point that is what we choose to do because that is what we seem to be called to do.

Jesus does not strike me as the sort of person who did things out of a sense of obligation. He seemed to enjoy telling parables like the one about the sower. People seemed to enjoy hearing them and readily made sense of them as meaningful in the misery of their lives. Only the apostles and disciples needed further explanation. Perhaps that is because those of us in the so-called helping professions always seem to need to justify our positions.

Jesus, I suspect, enjoyed himself without having to rationalize his enjoyment. He was committed to what he did because he knew he was worth something. When people make

commitments to someone or something a lot of it has to do with feeling worth it.

What we often fail to see, I sense, is the growth that goes on in the soil of our lives. When Jesus called his apostles aside, I said, it seems to me he simply wanted to enjoy their company. When the Gospel tells us he explained things to them privately, I think this is a way of saying the Lord was calling them to a deeper love, a greater love than they had been capable of, a greater love than even they understood. For any Christian that is what following Jesus is all about anyway, a call to a deeper love, a greater sense of worth, a union with the whole of life. Basically it is a call to enjoy ourselves with him.

THE PRIEST OF WHOM I spoke said he had to fulfill a commitment he'd already made. On one level that's a good reason. But his commitment won't amount to much on a day-to-day basis if that's the only reason. It seemed to me that his reason was that he'd answered a call to commit himself more fully to a deeper love of God, that God was simply asking him to enjoy his love in a way he hadn't previously. That call comes to priests and Religious and lay persons as well.

When we commit ourselves to others, we are asked to love them. If that love isn't strengthened and deepened, it grows stale. Indeed, it withers like the seed in the ground which doesn't get watered. When Jesus calls us aside to explain things to us, he is calling us to learn more about him. Getting to know another person is so threatening that we can even convince ourselves we don't know why we're making the attempt.



Intervention of pope into Jesuits not unique in history

by FR. RICHARD P. McBRIEN

Without some historical context, it is almost always impossible to understand, much less evaluate, particular crises, great and small, in the Catholic Church.

The current controversy, prompted by the papal interruption of certain constitutional processes within the Society of Jesus, is a case in point.

Although the precise form in which Pope John Paul II intervened in the internal governance of the society is unique, the fact of such intervention is not. It happened at the very beginning of the Jesuit story, with its first general congregation in 1558. At least that is the conclusion of Jesuit Father John Padberg, president of Weston School of Theology in Cambridge, Mass., and a respected historian of the Society of Jesus.

A remarkable synthesis of the history of exchanges between popes and the Jesuits appears in the December, 1981, issue of the National Jesuit News, under the title, "The Papacy and the Society: Often a Bumpy Relationship."

What follows in this essay of mine is based on one assumption and one conviction.

The assumption is that very few of my readers have access to the National Jesuit News and, therefore, will not have an opportunity to profit from Father Padberg's historical report.

The conviction is that Father Padberg's conclusions are too important for limited circulation among U.S. Jesuits.

There are wider issues involved in the Holy Father's appointment of Father Dezza as his personal delegate to govern the society and in his decision to prevent the society from going forward with its plans for its next general

congregation, at which time a successor to the ailing Father Arrupe would be elected.

Those of us without an adequate historical sense (and who of us could even begin to develop one on a few issues, let alone many?) might think that Pope John Paul II's initiative is either without precedent or at least very distinctive in character. It is not.

FATHER PADBERG notes that there are many common features in the various papal interventions which have occurred since that first general congregation in 1558.

1. Most of the interventions took place at the time of, or proximate to, the transfer of office of General. This latest intervention did so, too.
2. Many of the interventions were occasioned by information conveyed to the Holy See seemingly outside of the ordinary channels. In what Father Padberg calls "a disturbingly large number of such interventions" it was a small group, and not a broadly-based consensus, of Jesuits who carried such information to the Holy See. It would appear that this is also the case here.

3. Many interventions came not through the ordinary, subsidiary structures of the church, e.g., a curial congregation, but from the pope himself. This is clearly true in this latest instance.

4. Frequently, the results of the intervention by one pope were rescinded or modified by later popes, even by an immediate successor. One can only speculate here.

5. All of these interventions have been made in the name of defending the society's past traditions or of enhancing its present effectiveness in the church. True again today. "But," Father Padberg continues, "a question which regularly has arisen at each of them was whether the intervention was really the apt way to accomplish such purposes." The question has arisen once more.

Why should what happens to the Jesuits concern those of us who are not Jesuits? Because there are larger issues at stake.

Will important initiatives in the church be

taken through ordinary channels, or will they be taken unilaterally and even over against "constitutional" processes?

A STYLE OF pastoral leadership endorsed by Vatican II presupposes the notion of collegiality and the collaborative mode of governance it implies.

Will diversity and experimentation in religious orders be encouraged (not without guidance and supervision, to be sure), or are we to return to the more uniform, controlled approach prevalent in the pre-Vatican II period?

Will a body of Catholics—in this case the Jesuits—be supported or impeded in their increasing commitment to projects on behalf of social justice and human rights?

It is known that at least some of those who

disapprove of the way Jesuits have been going about being Jesuits in recent years are not all concerned with the presence or absence of a clerical collar or with the number of times Jesuits assemble in chapel for prayer.

As Father Arrupe himself acknowledged in his Manila sermon of last summer, the most bitter opposition to Jesuits has come from those who reject the hard-and-fast connection between faith and justice.

This is not to say that all criticism of Jesuits, or any other religious order for that matter, is simply out of order. The Jesuits themselves would not hold that view.

But when an action is taken that most Jesuits themselves perceive as prejudicial rather than supportive, they—and others—have reason to ask what really is behind it all.

1982 by CT Feature Services



Priests to meet to set in motion second archbishop's appeal

The role of archdiocesan priests in the second Archbishop's Annual Appeal will be explained at a meeting to be held at the Indianapolis South Side Knights of Columbus on Wednesday, Feb. 17.

Father John Sciarra, pastor of St. Barnabas parish and coordinator of the Appeal, announced the meeting for all priests of the archdiocese this past week. The role of all priest deans, pastors and associates will be clarified there.

The division of the archdiocese into 11 deaneries, each headed by a dean, "provides the archdiocese with an organizational framework for such united efforts as this appeal," Father Sciarra said. "As in last year's appeal, each dean will appoint a priest and a lay man or woman to serve on a Deanery Moderators' Committee to assist in organizing parishes where needed, to promote full participation in the appeal, and to help in the

solicitation of key gifts from clergy and parish leadership."

Archbishop Edward O'Meara will explain the overall purpose of the appeal as well as the allocation of funds raised to designated agencies and services of the Catholic Church in the archdiocese. These cover Catholic education, human concerns, pastoral ministries, evangelization programs, capital projects within the archdiocese, and participation in Catholic and ecumenical organizations.

Father Sciarra noted that the appeal eliminated one annual drive, three special collections, and several annual parish assessments.

Father Sciarra said that he expects the February 17 meeting to "set the tone and establish a level of enthusiasm for the entire campaign which will carry through to victory on Solicitation Sunday, May 2."

THE QUESTION BOX

Why do we have to confess?

by Magr. R. T. BOSLER

Q Why is it that only we of the Catholic faith have to confess our sins to a priest instead of directly to God? Members of other churches do not have such an obligation and surely they can be saved. I feel my confession should be between God and me.

A We Roman Catholics are not the only Christians who confess to priests or pastors representing the church. The Orthodox and Anglican churches and some Lutheran churches also observe the practice, though their notion of the obligation would differ.

That means the overwhelming majority of Christians remain faithful to a custom that has come down to us



from the early days of Christianity. There must be some reason for this.

Confession is a practice that reflects a basic teaching of the Bible, namely that God reaches us not as isolated individuals but as a people united.

St. Paul describes how this Old Testament concept was perfected by God through the church, in which the members united to the church through Christ like the many members of a human body, depend upon one another, helping or harming the church by how they perform.

The early Christians took seriously the words of the resurrected Christ in John: "Peace be with you. As the Father has sent me, so I send you." Then he breathed on them and said: "Receive the Holy Spirit. If you forgive men's sins, they are forgiven them; if you hold them bound, they are held bound." (20:21-23)

This power to forgive sins was at first considered limited to the rite of initiation in

baptism, which in the early days was always "given for the forgiveness of sins." (Acts 22:16)

As time went on and Christians who cut themselves off from Christ and his body by denying the faith or disgracing it by public sins of adultery and murder sought forgiveness, the church came to realize that the power to forgive extended to sins committed after baptism. Thus began the rite of reconciliation with God and the church.

Evidently there were those who questioned the church's claim to this power, for toward the end of the fourth century St. Ambrose, one of the great fathers of the church, defended the church's authority over sins in the penitential rite as well as baptism, arguing that in both cases the minister forgave sins not by his own power but in the name of God and by the power of the Holy Spirit.

"Why do you baptize if sins cannot be forgiven through men? What difference does it make whether priests claim the right which

has been given to them by arguing from baptism or from the penitential discipline?" Ambrose reasoned.

Earlier in the same century, St. Athanasius, the great father of the Eastern church, honored by the Orthodox, argued in the same fashion.

Years before the church began its official rite of reconciliation, Christians were accustomed to confessing to one another. This is a practice that existed in the New Testament church, as is evident from the words in the Epistle of James: "Declare your sins to one another, and pray for one another, that you may find healing." (5:16)

From the beginning, therefore, Christians felt that reconciliation with God and fellow Christians went together.

The need to seek reconciliation with God through the church flows from our belief in the intimate union between Christ and his church.

The sinner's reconciliation with God requires reconciliation with Jesus the Savior, and for those of us in the Catholic tradition, reconciliation with Jesus requires reconciliation with the church, which we consider Christ's visible means of remaining with us.

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

1982 Universal Press Syndicate

There's plenty of real stuff around for Valentine's Day

by VALERIE R. DILLON

To you I call, to you I cry—
Go stick your face in a cherry pie!

This charmer and one asking: "How would you like me to kiss you like a kissopotamus does?" staring out from the card racks reminds me it's Valentine's Day. And it gets me to remembering school days of old when we decorated cardboard boxes with red construction paper and lace doilies and cut-out hearts. And on February 14th, we brought into class our fistful of penny Valentines and hearts filled with fear and anticipation: Would we get any in return? Would our secret love know the 10-cent lace Valentine signed "Guess Who?" was from us?



As usual, the prettiest girl in class got Vals from everyone and a few sad souls got only from those kids whose mothers insisted: Cards for all or you won't bring in any!

Valentine's Day started out as a pagan feast, a spring festival called "Lupercalia." But, when Christianity arrived, a couple of priests named Valentine (one of them may have been a bishop) got into the act. In the Third Century there was a Roman ruler who loved to make war and, to ensure enough soldiers willing to fight, decreed that men and women couldn't marry. But—according to legend—the good priest Valentine believed in Love and secretly married a number of young couples. For his kindly deed he was imprisoned and later put to death.

A second priest named Valentine befriended and converted a Roman family at a time when Christians were being persecuted. According to the story, he cured the daughter's blindness and, on the morning of his execution, February 14th, he sent her a farewell message signed: "From your Valentine."

Where history leaves off and myth begins, who can say? But the Christian basis for Valentine's Day seems clear and its intent is to honor unselfish love. Glossy cards and Fannie Mae candies, long stemmed roses at \$50 per dozen and a simple diamond "to tell her you care" may be nice, but on February 14th, I'll be thinking instead of different people I know:

—a gentle and brilliant priest friend who left his beloved community of Holy Cross Fathers at Notre Dame to serve the desperately poor people of Bangladesh and who writes, "I do love it here."

—a friend of one of our daughters who holds a master's degree from Indiana University and teaches severely handicapped children in an Illinois school for \$3800 a year.

—a Baptist couple with five children whose youngest son was severely injured, requiring constant care, yet who continue to live their lives showing concern, patience, love and faith-filled optimism to all of their family and to each other.

—literally dozens of married couples who have lived through years of good times and times of conflict and pain, yet who remain

loving and faithful to one another.

—an Indianapolis doctor who, when some of his patients just can't pay for their medical care, tears up the bill.

—a woman in her 60's who cares for home and husband, but who has given years of unsung volunteer service to the elderly poor, those in nursing homes, troubled children, unwed mothers, those in prison, her church and her neighbors.

Love may be a much abused and misused word these days, but there's plenty of the real stuff around. Happy Valentine's Day!

check it out...

✓ Four 30-minute color/sound films on evangelization will be available for preview and discussion on Saturday, Feb. 20 at 9:30 a.m. (registration) to 3:30 p.m. at St. Paul Catholic Center, Bloomington. These films explore the "Catholic Evangelization in America," and feature Father Alvin A. Illig. The day is sponsored by the archdiocese's Office of Evangelization.

✓ Foster parents are needed for children from newborn to 18 years of age, according to the Marion County Welfare Department. If able to help, contact the Marion County Department of Public Welfare—Children Services Division at 633-3804.

✓ A sixth grade St. Matthew's student, Frank Moosbrugger, has taken top honors in the Indiana Sertoma Club's Freedom Essay Contest of the Northwest District. His essay on "What Freedom Means to Me" will now compete in Sertoma's regional division competition. Moosbrugger and his family will be guests at a Feb. 17th Sertoma banquet where he will read his essay and receive a \$50 bond.

✓ St. Vincent Hospital Foundation has received gifts totaling \$113,900 in response to an appeal letter. John S. Marten is foundation president.

✓ The 1982 National Sports Festival is searching for volunteers to assist in many chores related to hosting the event in Indianapolis this summer. Festival dates are July 23-31, but there are tasks to do before those dates. For information, contact Festival headquarters at 632-1882.

✓ A St. Andrew the Apostle parishioner Elena Looper is among 100 top women in management—and the only Hoosier selected to participate in a nationwide leadership series. Chosen by the American Association of Women in Community and Junior Colleges, Miss Looper is accounting program chairman at Indiana Vocational Technical College. She holds an MBA from Indiana University, is a member of the Ladies Auxiliary of the Knights of St. Peter Claver, and chairs St. Andrew's special income committee.



✓ A former Indianapolis resident, Visitation Sister Eulalia Carper, celebrated her Golden Jubilee as a cloistered nun in the Monastery of the Visitation at Snellville, Georgia, on Jan. 29. Daughter of the late Mr. and Mrs. Otto Carper of Indianapolis, she was a member of Little Flower Parish. Among those celebrating with Sister Eulalia were her sister, Franciscan Sister Doloretta Carper of Marian College, and Franciscan Sister Mary Gabriel Burke of Oldenburg.



HEARTBREAKER—That's Benjamin, whose parents Rose Anne and Dick Harold of Immaculate Heart Parish, helped him celebrate his first birthday. (Photo by Ruth Ann Hanley)

Archbishop O'Meara's Schedule Week of February 14

SUNDAY, February 14—Confirmation, St. Malachy parish, Brownsburg, 5 p.m.

TUESDAY, February 16—Confirmation, St. Margaret Mary parish, Terre Haute, 7:30 p.m.

WEDNESDAY, February 17—Indiana Prayer Breakfast, Indianapolis Convention Center, 7:50 a.m.; AAA '82 Priests' and deanery moderators informative meeting, South Side Knights of Columbus, Indianapolis, 6:30 p.m.

THURSDAY, February 18—Installation of Bishop Thomas C. Kelly, Archdiocese of Louisville, Louisville, Ky.

SATURDAY, February 20—Confirmation, St. Nicholas parish, Ripley county, 5:30 p.m.

LIVING YOUR FAITH

Bioethics: theology can't provide easy answers

WASHINGTON (NC)—Theology cannot provide concrete answers or ready-made rules for difficult bioethical issues. But it does provide the fundamental moral perspectives necessary for truly human and humane decision-making, a Jesuit bioethicist said Feb. 3.

Jesuit Father Richard A. McCormick of Georgetown University, Washington, said that when bioethical decision-making is separated from the framework of the Christian "story" what is left is "a merely rationalistic and sterile ethic" which has "no relation to the ultimate meaning of persons."

Symbolic of the separation, he said, are cases in which doctors refuse to shut off respirators because they feel their mission is to do everything they can to maintain life.

"The implication is that mere life—ventilation and circulation—has a human value as such and must be maintained," said Father McCormick. "The Christian story will not, in my judgment, support this."

Father McCormick's remarks came in the first of a series of lectures celebrating the 10th anniversary of the Kennedy Institute of Ethics at Georgetown. The priest, who is Rose F. Kennedy professor of Christian ethics at the institute, was addressing the question, "Are Theologians Relevant to Biology and Medicine?"

The lectures are a memorial to Dr. Andre E. Hellegers, founder of the institute, which is said to be the world's largest university-based institute on ethics, human values and social issues. Hellegers died unexpectedly in 1979.

Father McCormick noted that since at least the time of Thomas Aquinas the Catholic tradition has held that the "sources of faith do not originate concrete obligations . . . impervious to human insight and reasoning." Rather, they provide the "story" which is the "overarching foundation and criterion of morality."

BUT IN THE "secularism" of Western society, "we have distanced ourselves from the very matrix—story—that is the only concrete

indicator of the truly human." Because of that, "theology is utterly essential to bioethical discussions."

Discussing a series of "Christian perspectives or themes or insights that give shape to our ethical deliberations in biomedicine," Father McCormick said one perspective is that life is a basic but not an absolute good. While it is basic because it is necessary for human activity, it is not absolute because there are higher goods for which it can be sacrificed and because Christ overcame death and one day we will live with him.

Without such a Christian perspective, he said, judgments which are merely technological can fall easily into the extreme traps of "medico-moral optimism," in which life is preserved at all costs, or "medico-moral pessimism," which actively kills when life becomes onerous or dysfunctional.

Another perspective is "our essential sociality," since the Judeo-Christian story contains so many biblical images of our togetherness as vines of the same branch or sheep of the same shepherd. Father McCormick said such a perspective provides the backdrop for deliberations on organ transplants or no-risk experimentation on the incompetent.

Proscribing all such experimentation even when there is little or no risk because it might violate the "canons of consent," he said, ignores our "radical sociality" and our "shared status" in Christ.

FATHER MCCORMICK also touched on artificial insemination as it relates to the unitive and procreative aspects of marital love.

Though Pope Pius XII condemned artificial insemination, Father McCormick distinguished between artificial insemination using the husband's sperm, which he said does not put "radically asunder" the "spheres" of procreation and marital love, and artificial insemination by donor, which he said fundamentally separates the marital union from procreation.

On abortion Father McCormick said



DIFFICULT QUESTIONS—Is in vitro fertilization moral? Can Catholic couples morally seek parenthood through a test-tube baby clinic? Georgetown University bioethicist Jesuit Father Richard McCormick says there are no facile answers to the difficult questions raised by new scientific developments. His responses appear in the accompanying article. (NC photo by Barry Fitzgerald)

bioethics cannot settle "the moral rightfulness or wrongfulness of any particular abortion." But since "the biblical story teaches us to think of unborn children in a very special way," he said, a moral position in favor of abortion would be in conflict with the biblical story.

But of what value to public policy discussions are such Christian perspectives

when others do not share the same story?

According to Father McCormick, that would be a serious problem if the themes from the story were thought to be mysterious or "utterly impervious to human insight."

And public policy, he said, "is increasingly the area in which the problems of biomedicine will be discussed and decided."

Priest and layman switch roles; what would each do?

A Catholic layman said if he were a Catholic priest, he'd approach the job armed with business cards, blueprints, tools, and a digital alarm watch.

A Catholic priest said if he were a layperson, he'd want to preach, distribute Communion, plan liturgies, and shape the policies of the parish.

Kevin H. Axe, managing editor of U.S. CATHOLIC, and Father Robert Kinast of the Atlanta diocese mused about switching roles in companion pieces appearing in the February issue of the Claretian magazine, U.S. CATHOLIC.

Axe says the priest's job is to build Christian communities. "As builder, my blueprints are the Bible; my tool, the homily; my chief building material, the sacraments."

Kinast, meanwhile, says, "I would be suspicious of the goal of 'building' Christian community because I don't think relationships and experiences can be built and because such

an effort can become too self-serving."

Axe lists what he sees as the prime concerns of priests. Prayer, continuing education in the scriptures and personal involvement in the lives of the laity rank high for him. But he reserves most of his attention for the Sunday sermon.

"IF YOU WANT to touch their hearts more often, spend ten hours a week preparing your 12-minute sermon."

Axe is serious about limiting the sermon to 12 minutes. "I'd take church money and go out and buy one of those newfangled digital alarm watches, and while the congregation completed its pre-sermon rituals of nose-blowing, kneelers-banging and kid-threatening, I'd set the alarm for 12 minutes," says Axe. "Any priest still going after 12 is not doing the work of God!"

To keep the quality of sermons up, Axe would employ the services of a professional critic twice a year, distribute homily comment

cards among the faithful, and establish a "jargon squad" in the congregation "to give feedback about words or phrases that may sound nice but don't mean much of anything."

Kinast thinks laypeople ought to preach, too. "If I were a social worker and the Gospel happened to be the story of the Good Samaritan, I'd feel especially drawn to preaching," says Kinast.

Laypeople, says Kinast, "are continually accompanied by the Lord in the midst of a worldly journey. This is not to say that laypeople have all the answers. They do not, but they do have the pertinent questions, and most of the answers to those questions lie in their own experience."

FOR KINAST, lay spirituality should be rooted in daily occurrences. "As a layperson my spiritual life would be very active because I would develop it from the activities of ordinary life and especially the decisions that affect my

life.

"For example, the moments of the day that I set aside to talk with spouse and children become special moments for reflecting on the Lord's presence during the day."

Kinast thinks family members or neighbors should bring Communion to sick members of their community, but as a layman he wouldn't be attracted to the permanent diaconate. "It often appears to be more of a clerical than a lay ministry."

For laypeople, daily life offers the opportunity for ministry, the basis for worship, and the experience which form community, says Kinast.

Axe and Kinast agree that it's the church's role to help people recognize the sacred in their lives. Says Axe, "We layfolks are fairly proficient at recognizing the holy long after it's happened, but our lives would make much more sense if someone could help us recognize it when it's happening."

Second Vatican Council less secret than the first

by Msgr. GEORGE G. HIGGINS

The 20th anniversary of the opening session of Vatican II is fast approaching. Looking back, I am impressed by the attention the council received from the media, which had previously showed little interest in religious news and, particularly, Catholic news.

Just a few months after the council ended, I took part in one of those open-ended, midnight-to-dawn television talk shows which have become so popular. Located in a Southern city, the station served a predominantly non-Catholic audience.



I couldn't get over the fact that the show's moderator spent some three hours in the middle of the night plying us with questions about the council. One presumed he knew his audience well enough to know what would interest them. And, judging from the number who called in questions, he did.

If, at the end of Vatican I, anyone had prophesied that a century later an all-night discussion of Vatican II could hold the attention of non-Catholics, no one would have believed him.

Until Vatican II, most observers would have shared the pessimistic judgment of Dom Cuthbert Butler, who concluded his history of Vatican I with the observation that "should the Vatican Council be called into being again, it is impossible to imagine a renewal of the wild

worldwide excitement in which the council of 1870 was held."

Father Butler was correct in predicting that Vatican II would take place in a less exciting political atmosphere and without interference by the political powers.

Yet Vatican II aroused far greater public interest than Vatican I or any other previous council, a fact amply demonstrated by Father Butler's book.

First published in 1930—60 years after Vatican I—it remains the only English-language history of that council, and a very incomplete history at that. However, scores of books on Vatican II have already been published in English and still more can be expected.

There are many complex reasons for the difference in public reaction to the two councils. Ironically, it was Father Butler who put his finger on a good one: conciliar secrecy.

Father Butler thought the rigid rule of secrecy at Vatican I was a serious mistake. According to his account, the rule was opposed by an influential group of bishops who contended it was counter to the spirit of the age and likely to cause far greater trouble than a full report of the council's proceedings.

"The event seems to show," he concluded, "that there was much truth in the contention, and that less excitement, less storm, less suspicion and misunderstanding would have arisen, had . . . reporters . . . been given entrance to the debates."

Father Butler, it should be noted, opposed secrecy because he thought it created more rather than less public interest in the council, an understandable view given the highly



TAKING OFF—Former Indianapolis Archbishop Paul Schulte and former Criterion editor Msgr. Raymond Bosler are ready to leave the United States in this 1964 photo prior to their departure for one of the sessions of the Second Vatican Council. Msgr. Bosler served as Archbishop Schulte's peritus (expert) during the Council deliberations. Msgr. George Higgins addresses the upcoming 20th anniversary of the opening of the historic meeting. (File photo by Robert Lavette)

charged and unfriendly political atmosphere of the late 19th century.

"Certainly, if ever the council meets again, the surest way of killing off excitement . . . would probably be to broadcast all with loudspeakers over world: Soon even the most curious would tire of listening in!" he predicted.

But it didn't happen that way.

After the first session of Vatican II the rule

of secrecy was greatly, although not completely, relaxed. As a result, even the least curious began to listen in.

Twenty years later they're still listening more attentively than anyone could have imagined.

If he were alive, I can't help but think Father Butler would be pleased—but still arguing that the rule of secrecy in church affairs is counterproductive.

Why do some priests want to be called by their first name?

by DOLORES CURRAN

I met a priest the other day with a wonderful mother. Instead of the usual, "My son, the Father" formality found in many mothers of priests, this 75-year-old mother has it all together. Her son is still her beloved and ordained, but she isn't about to confer sanctity upon him quite yet.

He told me that from early ordination on, he knew better than to pull rank on her. "Shortly after I was ordained," he divulged, "my mother and I were invited to a relative's. It bothered me when she got in the front seat next to me because it was stressed in the seminary at that time that priests should never allow a woman to ride in the front seat with them. So I said, 'Ma, maybe you better ride in the back seat.'"

"She gave me a long Irish stare and said, 'Listen to me, Sonny. If anybody's going to ride in the back seat, it's going to be you.' And I never said anything after that."

Women today find themselves in all kinds of quandaries over priests. Should they ride in the front seat with them? Should they dispute them, especially when they work together professionally? Should they call them by their first name if they request it?

The tension arising between laywomen and priests is little different from that arising between women and other authorities, bosses, and professors today. The rules are changing as the role of women changes—from temptress to colleague or from helpless to associate. And a lot of men and women don't know how to

handle these new relationships.

"I don't know what to do," a military wife said to me. "Our chaplain wants me to call him by his first name but my husband gets angry if I do." She's in a Catholic Catch-22. In this situation, her husband is more traditional than her chaplain and she feels the tension between the two.

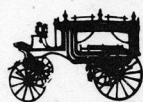
I asked several priests who prefer being called by their first names why. Here is what I learned.

"Whenever respect is automatic and not earned, you end up paying the price," said one. "People may think they're respectful but underneath, they're often resentful. When they call me Father McCarthy, I am exacting homage from them. When they call me Father Bill or just Bill, I become a friend and a peer to them."

Another said cryptically, "If I can call parishioners by their first name, why can't they call me by mine? We're all priests in some form or another working for the same God."

The most common were those who feel that the use of Father depersonalizes them and creates a deliberate distance between them and those they love and serve. "I hate being called Father by my family," said a priest. "Why should my brothers and sisters that I played with as children have to call me Father? Or my Marriage Encounter friends? One set of nieces even call me 'Uncle Father Larry.'" He shook his head in sadness.

My technique may be helpful to other laity. If I'm working with a group of priests on some project, I simply ask them how they prefer being addressed and let them know if I want to be addressed by my first name or formal name. It clears the air and we don't have to play guessing games or reach for the enforced politeness that gets in the way of good conference work.



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June 21-July 2

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Andragogy: The study of the process by which adults learn. Using solid biblical research, adults learn interdependently in a small-group relaxed atmosphere of trust, support, and collaboration. Instructor: Eugene F. Trester, executive director, Biblical Andragogy Clinic, Ontario, Canada.

July 5-16

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Experience of adult interdependent learning; exploration of its relationship to training of liturgical ministers; teaching of liturgy in high school/college/seminary; education of the assembly; designing vicariate or diocesan liturgy training programs.

Instructor: Marty Meyer, liturgical training consultant, Office for Divine Worship, Chicago.

July 19-23

LITURGY • SPIRITUALITY • PERFORMING ARTS

An exploration of drama, dance, and mime as spiritual symbols culminating in liturgical expression. Instructor: Annyse M. Verbel, Berkeley, California; author, director, actress, mime, choreographer, dancer.

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Marriage crises normal, says expert on divorce

by Sr. MARY ANN WALSH

SCHENECTADY, N.Y. (NC)—"Marriage is a commitment to faithful friendship. It means being willing to share feelings and to dream dreams out loud."

So said Sister Paula Ripple, executive director of the North American Conference of Separated and Divorced Catholics, in a talk in Schenectady.

"Couples have to work at communication with one another if their marriages are to work," stressed Sister Ripple, who is resigning her administrative post so she can devote more time to direct ministry.

Sister Ripple, a Franciscan Sister of Perpetual Adoration, noted that experience shows that there are predictable crises in every marriage.

"The birth of the first child, the decision as to whose job to follow when one partner has been offered a transfer, the loss of a job, and even just being married about 15 years will be times of crisis," she said.

"But if couples are prepared for them and are able to discuss their feelings, they can weather the storm."

She said problems in marriage are not a recent development. What is recent is seeing divorce as a way out.

"My mother told me that she never thought of divorce," Sister Ripple said, "but said she thought of murder every day."

Sister Ripple admitted that some circumstances today place added pressures on

marriage. If these pressures are not addressed, they can lead to marital break-up.

"Financial problems, for example, won't bring on a divorce, but they do add pressures to a foundering relationship."

Mobility is another problem, she said. Young couples live away from their families and do not develop supportive relationships with others.

"The contraceptive mentality is another factor which hurts marriages," Sister Ripple said. "The presence of children enriches marriage."

She noted that a lot needs to be done.

"The church has been horrified by divorce," she said, "but we haven't looked inside marriages. We have to teach people intimacy skills. We have to do more to build up marriages. We have to teach couples to help other couples."

She noted that the church's programs on divorce have helped many people.

"The church has used this crisis as a way to help people to get their lives going again," she said. "It's a teachable moment."

But there are other teachable moments—before divorce. She cited the sacramental programs in which parents participate to prepare their children for first Communion and confession.

"We need to use these programs to capture the imagination of married couples," she said, "the way we've captured the imaginations of the divorced."



Pope John Paul warns against easy annulment process

by NANCY FRAZIER

VATICAN CITY (NC)—Pope John Paul II reiterated the indissolubility of marriage and warned against granting annulments without "valid motivations" and "proven facts."

The warning came in an address Jan. 28 to members of the Sacred Roman Rota, the church's main court of appeals, which deals primarily with marriage cases coming from diocesan church courts.

The pope said that in the sacrament of matrimony "an indissoluble link unites the spouses, as are united in one single love Christ and the church."

Love cannot be reduced "to sensitive affection, to passing attraction, to erotic sensation, to sexual impulse, to sentiments of affinity, to simple joy of living," he said.

"Your primary duty at the service of love will be, therefore, to recognize the full value of matrimony, to respect its existence in the best

way possible, to protect those whom it has joined in one family," Pope John Paul said.

"It will be only for valid motivations, for proven facts, that its existence can be placed in doubt and the nullity of it declared," he added.

The pope warned against viewing marriage simply as a contractual obligation between the spouses and, at the same time, against denying the aspect of contract in marriage.

"If under the juridical profile these obligations are easily defined, if they are expressed more as a right which is granted than an obligation which is assumed, it is nevertheless true that the gift is somewhat symbolized by the commitments of a contract, which express on the human plane the commitment inherent in any true and sincere nuptial contract," he said.

The audience marked the beginning of the court's judicial year and the appointment of a new dean of the Roman Rota, Msgr. Arturo De Jorio. He succeeded the retiring dean, Msgr. Heinrich Ewers.



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Couples now invited to help plan wedding ceremony

by RUTH ANN HANLEY

How many does it take for the sacrament of marriage?

That's a pretty easy question. As most couples will tell you, "It takes two, a man and a woman."

Back in the fifties the answer was three: "two plus God." Now they're acknowledging a host more: the whole Catholic community. At St. Barnabas that means 4,021; At Most Sorrowful Mother in Vevay, 68.

The theology behind this broadened concept is that any sacrament makes the church present for one of the most moving occasions in our lives. And church is people—the people of God.

Father Robert Borchertmeyer, pastor of St. Charles in Bloomington, explains it this way: "A Christian marriage is a covenant relationship with the community. The man and woman have already pledged love between themselves; now they pledge themselves to be an extension of the church community. In this sacrament the church makes of them a sign of the sacrament as bread and wine are a sign of Eucharist."

It's a heavy concept, but as a sign of sacrament he believes "when we see them, we should see God."

Assuredly then, the wedding ceremony reflects this theology as a mirror reflects faces.

Today, couples are invited to help plan their weddings to further an understanding of the sacrament they are preparing to exchange.

Father David Coats, co-pastor of St. Paul Parish, Tell City, gives the couple a book, *Together for Life*, from Ave Maria Press, which offers choices for prayers and readings.

According to Father Steve Jarrell, Director of the Office of Worship, it also offers differing versions of the wedding vows. Couples may personalize the vows but three elements must remain: "permanence, fidelity and acceptance of the other as husband or wife."

In pre-Vatican days the traditional form for vows read: "I, John, take you, Mary, to be my lawful wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer; in sickness and in health; until death do us part."

Its modern counterpart reads: "I, John, take you, Mary, to be my wife. I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honor you all the days of my life."

BUT IF THERE is divergence on the vows, the couples almost unanimously choose St. Paul's first letter to the Corinthians as the second reading. In it Paul describes love as patient, kind, not jealous...

Nancy Dury, a recent bride, mentioned it as her scriptural choice, and another about "a house built on a rock. (Matt. 7:24-27)" She says marriage preparation evenings at Christ the King helped herself and her fiancé, John, fashion their ceremony. "We really liked what

Father Kenny Sweeney said about a house on a firm foundation," she muses. "If you have a strong base, your marriage will go on."

The couple chose the music for their wedding including "Listen to My Smile," composed by a friend.

Throughout the archdiocese couples are invited to choose their songs. At Bloomington, music is looked on "as a liturgical gesture." Providence Sister Regina McIntyre helps the couple build music around the liturgy," explains Father Borchertmeyer. "And in a college town," he adds, "that seems like a thousand instruments." There have been string quartets, an oboe, violins, guitars, even a trumpet trio at parish weddings.

The young about-to-be-married are encouraged to stress the religious aspect of the ceremony at Greendale too. Pop songs may be played prior to the liturgy at St. Paul the Apostle, but religious music is used during the ceremony itself. Father Ed Hilderbrand admits "the baroque organ limits our choices somewhat, but we do involve parishioners who are also part of the music department at DePauw University." He says one in five couples plans guitar music.

EVEN THE opening procession offers creative possibilities. While most couples keep the traditional father-of-the-bride presentation, at other times both mother and father accompany the bride and occasionally a whole family does! Once in a great while, the groom's parents accompany him. An archdiocesan priest has traced these changes to "the modern emphasis on sexual equality."

The Duries drew their families into the ceremony with a unity candle which is popular now in many parishes. Nancy tells how both sets of parents carried candles to the altar to light another held by their child. Then "together John and I lit the large candle which stayed lit the rest of the Mass," says Nancy. "We did it to show the unity of both families, and our own as husband and wife."

Though the once-popular gesture of the bride's presentation of a rose to the Blessed Virgin is now seldom made, bride and groom sometimes present a rose to each mother.

Father Borchertmeyer comments that the greeting after the sign of peace is "becoming a movable symbol. Sometimes it will be designed to bring the parents of the couple to the altar." He adds that "one way or another, all the parents somehow get involved, either in procession, at the altar, or at the end."

Father Borchertmeyer sees this new involvement of couples planning their weddings "as much more fun than formerly. They all seem to enjoy it... with the exception of those without a church tradition. They can be uneasy and reluctant."

Couples of different religions who marry don't necessarily fall into this category. Priests interviewed for this article see an increased appreciation of church policy by the non-

Catholic party. In their view, it has become easier to explain why most mixed marriages are held outside of Mass.

Father Borchertmeyer, who speaks to couples which are 75 percent "mixed," explains that "Matrimony naturally means something to families on both sides of the aisle, the Eucharist may not; so it seems easiest to only celebrate that which both can appreciate."

BUT AT St. Paul's in Tell City, Father David Coats finds that non-Catholics are "somehow accustomed to Mass as part of the nuptials and are not uncomfortable with it." Father Coats attributes this to "the very Catholic area." He estimates that half of his "mixed marriages" request a Mass.

All of the priests speak of an occasional request to include a Protestant pastor in the ceremony. This is permitted, although the priest is expected to deliver the homily and ask for the consent.

When the tables are turned and the Catholic party wishes to be married outside the Roman rite or in another denomination, "a petition

must be made to the ordinary," according to Father Jarrell. Some dispensations have been given. The same applies for weddings outside the church building: there must be a serious reason.

Any day of the week may be chosen for a Catholic wedding although Mass held on the day of anticipation (Saturday) does not satisfy one's Sunday obligation. However, a Nuptial Mass on Sunday, because Sunday liturgy takes precedence over all others, does fulfill one's obligation.

No longer are marriages prohibited in the seasons of Advent and Lent, but Father Jarrell suggests it would be better to wait. "During a stark, simple season like Lent, a joyful Nuptial Mass might be out of keeping."

Once again, the question rises of "whose wedding is it?" And the answer speaks of a community concern. "Every sacrament," declares Father Jarrell, "expresses who we are, what we are called to be. Every sacrament reveals the goodness in Christ and also the weakness in what remains. As a couple symbolizes this in our midst, it is a challenge to the larger church."

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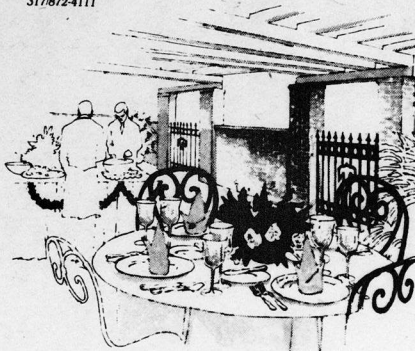
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Communication in marriage is a complex skill

by VALERIE R. DILLON

Dean and Debbie Q. have been married for eight months, but lately quarrel more and more. Minor incidents set Debbie off: she nags if Dean leaves his socks on the floor; she pouts if he's 20 minutes late for dinner; lately she departs for bed before the late news, avoiding his romantic embrace.

What Dean doesn't realize is that Debbie is nursing a deepening resentment toward her husband because of his humorous putdowns of her, especially in front of his family. He jokingly tells of her efforts to prepare a new recipe, kids about the 45 minutes it takes her to put on makeup and twits her about her early morning grouching.

Debbie, shy and sensitive, has been very hurt and yet hasn't the courage to tell her new husband of her feelings.

Dean and Debbie Q. are one of thousands of American families with a serious communications breakdown. As Simon and Garfunkle expressed it in "Sounds of Silence": "People talking without speaking; people hear-

ing without listening."

It's estimated that poor communication is a major factor in 86 percent of deeply troubled families. Family life experts believe that better communications skills could

slow down the divorce trend which figures in about half of today's marriages.

The experts say that if couples could learn to talk openly and constructively to each other about money woes, sexual problems, in-laws, personal wants and needs, they could lessen or solve their marital problems.

How, actually, do we communicate with each other? Basically in three ways: by physical touch, by movement and body stance and by symbol.

WE EXPRESS many meanings by the way we make physical contact with another person. A mother holds a frightened child close to her, you embrace the friend you haven't seen for many years, a stranger taps you on the shoulder to get directions, two lovers tenderly kiss, a mugger beats an elderly victim to the ground, a friend grips your hand in consolation.

Babies and children need to be held, stroked and given lots of close body contact to develop healthy. But regardless of age, all human beings need physical affection. Often we hold back out of shyness, fear of being misunderstood or by the puritan notion that "touching" is strictly a sexual thing. But to effectively express love and concern to others, don't overlook physical touch—a spontaneous and human way to communicate.

A second way to communicate is by the visible movement of one's body: a wink of the eye, a wave of the hand, a smile or frown, the jerk of a thumb that says "out!" or more subtle movement popularly known as "body language."

Certain postures say certain things. A person who tilts his head up and "looks down his nose" at someone expresses a condescending attitude. A wife who tightly folds her hands over her chest as she discusses something with her husband may well be telling him: "My mind is made up. Nothing you say is going to change it." Hands covering a downcast head can indicate sorrow, worry or deep thought. A husband who wags his index finger under his wife's nose is probably suggesting: "I'm the boss, now listen to me."

LEARNING to interpret body language can help you understand the total though unspoken message of your spouse.

Finally, we communicate by an almost unlimited number of symbols: traffic lights, buzzers, clapping, music signs, art, flags, a candle, the cross. But the most common way is with words. Did you know there are about 600,000 words in the English language? And the 500 most common words have about 14,000 dictionary definitions? No wonder we often misunderstand one another!

The fact is, words really don't have meanings—only people have meanings. When we choose certain words, we are trying to express in symbol form what we are thinking and feeling inside. The meanings we give to particular words come from our own particular experience with those words.

If a young husband tells his wife he's going out for "a while" on Sunday afternoon, she may understand "a while" as 45 minutes to an hour. When he shows up four hours later, he is baffled to find an angry wife banging pots and pans around the kitchen, a burned dinner waiting on the stove.

What is communicated and how it is done greatly depend on certain more important factors which underlie a couple's relationship. These factors include respect, honesty, trust, constructive anger, humor and love.

Respect for another person is a key to trouble-free communication. The word "respect" comes from a Latin word meaning "to look at." If you respect someone, you will look at him as he is, with his strengths and flaws, his particular background and life experience, recognizing that he is different from you. He is, in fact, unique.

There's no reason in the world why two people, even though married, should agree always on issues, personal taste and ways of doing things. To disagree with one's spouse is not to reject him but simply to reflect individual choice.

Honesty means first being honest with oneself. As you approach another person, what

are you really feeling? Are you worried, anxious, under pressure unrelated to the situation at hand? Are you carrying an old resentment into the discussion? Being aware of oneself can prevent a transfer of one's anger onto an innocent bystander.

Sometimes, honesty can threaten us if it forces us to take off the "mask" each of us wears. It may require that we give up our "image" as the world-beater husband, the self-assured wife, the omnipotent parent. Occasionally, honesty may rock the boat when a touchy subject is raised. But tact, gentleness and a humble approach can take the sting out of honest criticism.

Trust is one of the biggest factors in open communication. Two people in marriage must believe their feelings and ideas will not be laughed at, ridiculed or misunderstood. If you fear someone else's reaction, you aren't likely to openly share your innermost thoughts—and intimacy will not blossom. If hostility, shock or scorn greet your words, you probably will hide your messages in kidding, sarcasm or half truth—or just bottle them up.

Trust comes from feeling secure and security comes from knowing your partner loves you just as you are.

Constructive Anger may sound like a contradiction in terms. For newlywed Nancy, it was. She was brought up to believe only certain emotions were "good"—joy, delight, pity, etc. But anger, hostility or resentment were "bad" and Nancy learned to suppress or deny them.

Now married to easygoing Pete who openly expresses

such emotions, Nancy is slowly learning to admit her own feelings. She no longer collects what some psychologists call "brown stamps."

There really is no such thing as "bad" feelings—feelings simply are. It's what we do with feelings, how they are handled that makes them bad or good, constructive or destructive. If we lash out with biting words, nag or harp or make snide remarks that cut deep, or allow anger to build until it explodes in violent action—we can kill communication as well as love. Such anger can even kill people.

Silence is a less obvious form of anger. The insidious thing about the "silent treatment" is it says to its victim: You don't exist... nothing you say or do can reach me. I have rejected you. Used in this way, silence is more damaging to a relationship than a simple if painful statement: You made me mad. I feel hurt... embarrassed... humiliated by you. Unlike silence, expressing anger to another person may well be a sign of love. If you didn't care about what your partner thinks and feels—you wouldn't feel angry, merely indifferent.

Laughter is that priceless ingredient that brightens daily living. A very few situations are tragic, but the problems and disagreements of most couples have some aspect of humor and foolishness. If a woman and man can find a way to laugh in the midst of the woe of the moment, they will find their bond strengthened and their cares lightened.

By laughter, we don't mean the kind which ridicules the other party, nor the barbed teasing or kidding which masks hostility. But humor that focuses on one's own foibles or the absurdities of a situation can defuse anger and (See COMPLEX on page 17)

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Kurres get 'rewards beyond belief' in Marriage Encounter

by DON KURRE

For several years friends labored to get my wife Imo and myself to make a Marriage Encounter weekend. We were reluctant. "We have a good marriage," we'd say. "Why do we need it?" They persisted and finally we agreed to go.

The date arrived and we set off to the Canyon Inn at McCormick's Creek State Park. I remember saying, "We can take a walk in the woods there if the weekend doesn't seem to suit us." We really didn't expect much so we had our own agenda.

However, we began to suspect this was going to be an unusual weekend when we were met at the door of the inn by a young man who took our luggage and escorted us to our room. This feeling was reinforced when we noticed

the bright love banners that adorned the otherwise drab hall of the inn.

After unpacking we headed for the conference room. We found just a small group of people, compared to the overwhelming size of the conference room, talking in one corner. The room seemed filled with apprehension. Perhaps other couples felt a little like we did—shy and cautious. We began to introduce ourselves to a few people and exchange small talk.

Introducing themselves and the other team members, Bob and Nancy explained the ground rules and gave their first talk. Imo and I were off on what turned out to be one of the most incredible journeys of our married life.

DURING THE WEEKEND, Bob and Nancy, Steve and Mary Catherine, Bob and Margaret, and Father Tom taught us how to use a communication tool called dialogue. As participants, we practiced this technique between talks given by the presenting team.

We came to the weekend expecting some relaxed time together. We had the time to spend. On the weekend, we were alone as a couple the majority of the time and together as a couple almost always. In this atmosphere, I again began to see Imo as the treasure she really is.

However, relaxing the weekend was not. The team kept encouraging us to give our full attention and energy to our spouse. That wasn't easy, we had been taking each other for granted for too long and we felt clumsy. However, with encouragement and energy from our growing sense of closeness, we found the courage to continue.

We came to the weekend expecting to have fun. What we got was a new life together.

Communicating more effectively, we began to realize that although our marriage was good, we were settling for much less from our relationship than was possible. As the weekend progressed the walls that kept me from being the real me for Imo crumbled. I discovered I could be weak or strong with and for my wife. Tears that had not touched my eyes for many a year trickled down my cheek as I realized how

very important Imo is to me and how much our life together means.

OUR DEVELOPING closeness was highlighted by an intense feeling of acceptance. That experience must be something like the perfect experience we will have once our life ends and we begin eternity with the Lord. It's a peaceful feeling when there's no reason to play games or to pretend.

Having tasted the land of milk and honey, we renewed our marriage commitment with new depth of meaning. We vowed to do whatever was necessary to keep our feelings of closeness and love alive and real. It would mean changing our life style and behavior patterns.

I truly miss my wife when I go to work now. I think of her more often throughout the day and leave notes of love for her to find. As

quitting time approaches, my heart rate seems to triple with anticipation. I do not linger at work but race home to her awaiting smile. We know many other changes will be made as we adapt to our new understanding of our life together and we are committed to making them.

Further, we have greater awareness and commitment to our vocation as man and wife. As a married couple, we witness to the love God himself feels for all of us. Now, these words have meaning.

We know there is no magic here, only the daily commitment of two people to love one another, sharing their lives as intimately as possible. We are finding rewards beyond belief. If you haven't already made a weekend, and you'd like to make a good marriage better, you owe it to yourself and your marriage to do so.

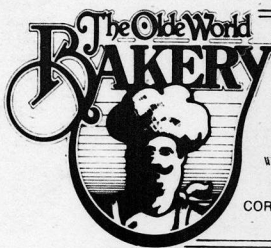
Orr proclaims Marriage Day

Valentine's Day, Sunday, Feb. 14, has been officially declared "We Believe in Marriage Day" in Indiana by Governor Robert Orr.

The proclamation is part of a nationwide campaign aimed at recognizing marriage as the structural foundation of society.

"Valentine's Day provides a traditional day of romance for thousands of Hoosier couples," said Governor Orr. "It is a fitting occasion to promote the special relationship that exists between husband and wife, particularly since married couples provide one of the greatest social resources in the country today."

The "We Believe in Marriage Day" campaign was organized by Worldwide Marriage Encounter and is being coordinated in Indiana by Al and Anne Thompson of Indianapolis. More than 35 states have given official recognition to the campaign.



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Turn of the Century

Many things change in 20th not key ingredient in m

by VALERIE R. DILLON

Brides have always been beautiful ... always worn flowers in their hair. Grooms have always been handsome ... and proudly met their betrothed at the altar.

But we live in a world of accelerating change, and this century has seen more dramatic upheavals and uprootings than any 100 years of humankind's long history.

The 20th Century was ushered in with great fanfare following the decade known as the Gay '90s—an era looked back on as one of the happiest of times. Although in 1900 the working man earned only 12 dollars a week (for 50-60 hours work), this wasn't so bad because a quart of milk cost 6 cents and a pound of round steak just twice that amount. And no one was making big car payments then—the Model T had not yet gone into mass production. Instead sweethearts went for romantic rides in horse-drawn buggies.

Woman's new freedom was emerging however—bustles and draperies had given way to less restrictive clothing and the "Gibson Girl" was the look of the day. Cosmopolitan (far different from today, no doubt!) and Ladies Home Journal had made their appearance on the magazine stand. Marriage and family was the normal and desirable goal and couples usually reared large families, although death at birth and through childhood disease was common. Many American families lived on the farm, where parents and children all contributed to economic survival.

America, with a population of 75-million, was becoming one of the world's great economic powers, although political corruption was widespread and labor was struggling to improve conditions for the worker. Teddy Roosevelt, fresh from his Rough Rider days, was the hero of the hour ... and became president in a wave of personal popularity.



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century, but marriage

LIFE IN THE 20'S

Twenty-five years later, America presumably was older and wiser. A World War, fought "to make the world safe from democracy," was over. The nation sought peace but split divisively over the goals and strategies of the League of Nations. Isolationism set in. The Ku Klux Klan counted three million members.

Economically, the U.S. prospered, entering the 20's in a fresh surge of optimism. The "flapper" era announced woman's revolt from puritanism and her symbols were short skirts and bobbed hair, cigarettes and cosmetics, jazz and automobiles. She had gained the right to vote. Young people reveled their way through the decade, but the bubble of affluence burst in 1929 with the stock market crash. The Great Depression began and families returned to more sober pursuits, banding together and leaning on the larger family circle for assistance and moral support. The birth rate fell dramatically. F.D. Roosevelt's New Deal was born.

Before the 30's had ended a second great war had begun and the nation faced another upheaval. The men went off to war, leaving behind wives and sweethearts, children and older adults. The nation's women—left to run the home-front—became war plant riveters, Red Cross volunteers, and "stand-ins" for the men who would, they prayed, come back to reclaim their civilian jobs. An avalanche of letters and C.A.R.E. packages flowed overseas.

THE HALF-CENTURY MARK

When Johnny came marching home at World War II's end in 1945, his hometown girl was waiting for him and they picked up their suspended lives. The marriage rate soared and the babyboom era shortly thereafter began to swell the nation's population. Despite a heady taste of achievement and incentive in outside jobs plus growing educational opportunities, women happily settled back into their roles as wives and mothers. Another war, the Korean conflict, caused barely a ripple in the lives of most Americans. A buying spree began—automobiles, houses, appliances—providing families with more luxuries than in any previous generation.

The technological revolution was underway. Such work-saving devices as washing machines, dryers, dishwashers gave housewives a new-found freedom. Enter Television, changing the face of family life, forcing even brand-new brides to fight wrestlers and Milton Berle for a share of their husbands' time and attention. Families moved by the millions from the cities to the suburbs.



Wedding Couple of the '50s



In the Receiving Line, 1966

LIFE IN THE 60'S

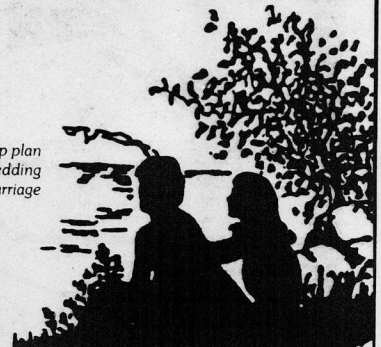
John F. Kennedy's brief days in Camelot ushered in a decade which soon became years of protest, war and unprecedented challenge to traditional values. Kennedy's assassination in 1963, the Viet Nam conflict, the later murders of Martin Luther King and Bobby Kennedy gave birth to a generation of youthful cynics. Campus demonstrations against the war, the civil rights and women's movements, the "population explosion," and concern about ecology broke new frontiers. Lifetime commitment in marriage, the value of having children, sexual self-discipline, middle-class values and civic and religious authority all were challenged.

In 1968 the population pushed past 200-million, and the nation emerged from its fourth war in a quarter century. The space age burst upon us, and in 1970, man walked on the Moon.

Now, with the 1980's underway, what do today's bride and groom have to look forward to? One would be foolhardy to guess. Certainly they will have the expectation of living together longer—50 years or more—than any couple in history. Surely their relationship will be more egalitarian than in previous generations. But one other thing seems most apparent: however the outer trappings and circumstances of their lives—the timeless ingredient for the personal happiness of today's newlyweds is still what it has ever been—Love.



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Reaching readiness for marriage takes most of a lifetime

by VALERIE R. DILLON

He's popped the question, she's said "yes," they've picked out a ring, she's starting to look for a wedding dress. But a big step remains and the young couple takes it—they call the parish priest to actually talk about getting married.

Besides dozens of practical and pastoral questions, the priest may ask if they've attended a Pre-Cana Conference, offered in various places in the archdiocese. Or, he may suggest one of the newer options: a Tobit weekend, an

Engaged Encounter, or some other program to help them examine their readiness for marriage, their "fit" as a couple, and practical concerns such as finances, communication, in-laws and sexual adjustment.

Such programs often are called "marriage preparation," but in truth, the more basic and critical preparation is already past. It's been happening during the individual's 19, 20 or 25 years of living.

What makes a person ready for marriage? Recently, a subcommittee of the archdiocesan Marriage Policy Committee, came up with these indicators:

- self-concept
- relationship readiness
- family life awareness
- faith
- societal impact
- practical knowledge

1. Self concept. This simply means what the individual feels about him or herself. Does he respect and like himself, believing he is worthwhile and lovable? To live in harmony and intimacy with others requires self-confidence, self acceptance and at least a degree of autonomy.

What develops such feelings about oneself? From early childhood on, each person needs to be loved and affirmed,

shown affection, and given opportunities to take initiative and risk. Critical years are 12 to 15 months, when a drive for autonomy emerges, between 5 and 12 when personal initiative and accomplishment are key, and in the adolescent's struggle for a unique identity.

2. Relationship readiness.

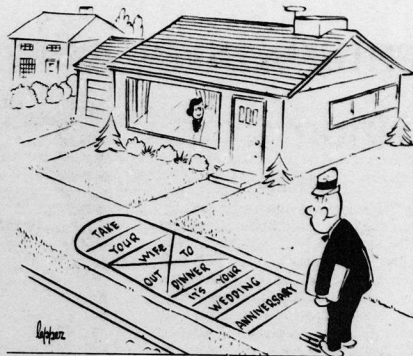
As married couples confirm, living intimately with another person requires a delicate balance between autonomy and mutuality. Trust is the bedrock of a relationship, and such trust flowers only when others are trust-worthy. If a small child is mistreated or neglected, if opportunities for cooperative work and sharing aren't available during childhood and if a young teen lives without warmth and acceptance from his family or peers—he will fear rejection and be unready for the risk of closeness which marriage requires.

3. Family life awareness.

Those who are ready for marriage will already value it, recognizing the family's role in society and in personal growth. Today, the traditional marriage and family often are put down as outmoded. Only if a couple believes marriage and family life is worthwhile will they struggle to work through the inevitable difficulties it entails.

How does a young person learn to value marriage? Primarily by finding security and a sense of belonging within the family circle, by seeing parents and other adults as loving and happy married people, and by having them as role models to carry into their own marriage.

4. Faith. To enter Christian marriage, the individual needs to understand its sacramental nature. A sacrament is a sign and God's love for us is mirrored, however imperfectly, in the woman's and man's love for each other. As seen by the church, a marriage



of fidelity, trust, forgiveness and mutual concern suggests the nature of God's covenant with us.

The groundwork for such awareness is laid when belief in God is fostered in the child of 4 to 8, when conscience formation and Christian values are developed in the maturing child, and when the person experiences a genuine sense of community within the church.

5. Societal impact.

Christians have always experienced a tension between their values and those of the dominant culture. Society today puts no high priority on such values as the indissolubility of marriage, the bearing of children, sexual fidelity, a non-materialistic lifestyle and selfless ministry to one another. So the Christian couple must be able and willing to discern their own values and reject those in the culture which contradict them.

This will be possible if, throughout the growing years,

the individual has learned self discipline and the possibility of standing alone—and been given the freedom to make choices during the teen years.

6. Practical knowledge.

Certain skills are needed by anyone who wants to live successfully. With many alternatives to marriage and many women who work after marriage, job skills are critical for all young people to obtain. Everyone, too, needs communications and social skills—the ability to speak and listen, to meet others, problem solve and to work together.

Once married, the new bride and groom also will discover that "love is not enough." They need basic knowledge about finances, home-management, crisis management, meal preparation, parenting and decision-making skills.

Clearly, marriage is not for children. But don't we all know some children—15 to 40—who have tried?

Festival set for Sunday

Whether you're engaged, newly married or an old timer with 25 years of experience, Festival of Marriage III this Sunday, Feb. 14, at Indiana Central University will be of interest.

Scheduled for 2 to 7:45 p.m., the Festival will offer 30 different workshops broken down by interest: pre-marriage, marriage, divorce, family and a special category for ministers which includes "singles ministry."

One major theme of the conference is helping couples to understand themselves, their partners and their children.

The festival is co-sponsored by Catholic Social Services and Indianapolis area counseling and social service agencies. Cost is \$7.50 per person. A limited number of reservations for the conference's fellowship dinner are available. For further information, call CSS at 632-9401.

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Pope synthesizes church's teaching on marriage

In the introduction to "Familiaris Consortio", a lengthy apostolic exhortation issued by the Pope in December on family life, John Paul II notes that the church must recognize the many social and cultural factors that affect family life today, so as to provide a realistic understanding of how it can provide pastoral service to families. The pope attempts a synthesis of church teaching on the family. Though the document develops a kind of theology on this subject, it does somewhat address the state of marriage itself.

"Since God's plan for marriage and the family touches men and women in the concreteness of their daily existence in specific social and cultural situations," the pontiff states, "the church ought to apply herself to understanding the situations within which marriage and the family are lived today, in order to fulfill her task of serving."

"Not infrequently," he goes on, "ideas and solutions which are very appealing, but which obscure in varying degrees the truth and the dignity of the human person, are offered to the men and women of today in their sincere and deep search for a response to the important daily problems that affect their married and family life."

It is encouraging then to hear the Holy Father list as a positive factor the greater attention to the quality of interpersonal relations in marriage. "... sexuality, by means of which man and woman give themselves to one another ... concerns the innermost being of the human person as such. It is realized in a truly human way only if it is an integral part of the love by which a man and a woman commit themselves totally to one another until death."

The only "place," the Holy Father says, in which such self-giving is possible is in marriage. "The institution of marriage is not an undue interference by society or authority, nor the extrinsic imposition of a form. Rather it is an interior requirement of the covenant of conjugal love which is publicly affirmed as unique and exclusive in order to live in complete fidelity to the plan of God, the creator." One's freedom, he states, is secured against the whims of the world and becomes a sharer in creative wisdom.

"The great task that has to be faced for the renewal of society," the Holy Father continues, "is that of recapturing the ultimate meaning of life and its fundamental values."

Love, he states, is the fundamental and innate vocation of every human being.

IN SHOWING THE relationship of marriage to God, the Holy Father points out that the first and most powerful expression of love is that of God for his people, of Christ for his church, and this is continually proclaimed in the love of the spouses for each other. The union of husband and wife in Christian marriage tells us of God's faithful, generous, all-encompassing love for us. It reminds us that once this journey of love is initiated it cannot logically be

reversed, and it calls forth from each partner the fullest commitment, the greatest generosity and courage and the strongest confidence in the other person that can exist in any human relationships.

But the deep unity, the sense of belonging and the willingness to grow in love are also the foundation on which the sacrament of marriage rests as it brings God's grace to the spouses and the family, and gives each couple a keener awareness that their family unit is a unique and important part of the church.

Pope John Paul notes that the sacrament of marriage gives each couple the grace and duty to commemorate God's work and bear witness to his love which accomplishes salvation, to make more real the forgiving and redemptive power of their love for one another and for their children, and to give prophetic witness to the hope of final and eternal union with Christ the Lord.

Human love, says the pope, finds two main expressions: the total, faithful and life-giving love of the spouses in Christian marriage and the life of virginity or celibacy in which the intimacy of marriage is generously given up for the sake of the kingdom and for a life of service to God's people in some specific way.

Marriage and virginity or celibacy are alternative ways of giving tangible evidence of the message of salvation and they are mutually supportive of each other. For both the married and unmarried are called to fidelity, a fidelity that requires self-discipline, sacrifice and grace and reminds us of God's love for each of us.

(The preceding material was adapted from articles by Majr. James McHugh, a priest of the Archdiocese of Newark and a member of the pontifical council for the laity.)

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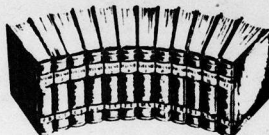
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start dialogue rolling again.

Finally, what would be the quality of communication if there wasn't Love? Without love, who could trust his wife with his darkest insecurities, who could care enough to see humor in the chaotic jumble of a wife's dresser? If one didn't love, how could she submerge her own interests to listen to an endless shaggy dog story? Without love, who would be willing to put up with a damp, mosquito-filled evening at a ballgame, or a night at the opera in a tight collar?

Love is the underlying theme of the marriage bond, and fruitful communication depends on it. As St. Paul reminds us: "Love is patient, love is kind, love will never pass away ..."

(This article was excerpted from "Person to Person," with permission of the Knights of Columbus. It is one of a series of three booklets on marriage written by Valerie Dillon and published by the Catholic Information Service, Knights of Columbus, P.O. Box 1971, New Haven, CT 06509.)

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Poetry images fun, foibles of marriage

by DOLORES CURRAN

This is an unusual column, no words from me, but a gift of family poetry from an exceptionally talented Iowa woman, Martha Popson. Martha's well published in her home state, with materials ranging from editorials and articles to poetry and books. She recently published a Doubleday Nazareth Book for young teens and their families, entitled *Eleven Heroic Women*. About a year ago, when Martha was making pickles, she sent me a gift of her poetry and I asked permission to share it with you. She wrote, "Of course, you may use my poetry in your column, paint it on the side of your car, or latch hook it into rugs for sale." Thanks, Martha.

LAY OFF

We've been together too much these days all my unprotected parts are rubbed raw by your constant presence You bear the marks of more than a few direct hits however unintentional

do you understand that I will love you always despite these ups and downs?

GETTING USED TO IT

You may be laid off and I have quit one job and the other market's slow our bank account has shrunk

with a speed my flab can only envy from a practical point of view we should be hurting together we can tackle any demon it's nothing new for us.

14 DAY PICKLES

Every year I make sweet pickles for Andy and (even though I don't eat pickles, sweet or sour) still I look forward to the smell of cinnamon and cloves floating up from the brown syrup. I don't bother to call him because in a few minutes he will wander a mite too casually into the kitchen and say "I suppose you want me to try one, just to check." The grin on his face is worth the 14 day process.

OLD WIFE'S TALE

I held the board while you sawed off a piece; you've pointed out the catalog's special on sandals, my size; we sit for a moment in mutual exhaustion sealing our covenant with unspoken signs.

ENDANGERED SPECIES

Our days are busting with jobs, paid and unpaid; our evenings are full with families and washloads; it grows harder and harder to steal a conversation. Now and then we still need to huddle for survival

like an endangered species. All she wanted was someone to listen. I had to barge in with my well-meant questions which only made it worse. That I can't ease her pain increases mine. Help me find the lesson in this Lord.

HOMEMAKER

Although not big on dusting cooking or the domestic virtues She does indeed turn that collection of nails, boards and masonry into a home.

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Couple asks: Should we wait before having a family?

by TOM LENNON

Question: My boyfriend and I are both 19, and we are thinking of getting married in July. But we are going to wait two years before we have any children.

We want to make sure our marriage works before we bring any children into the world. Don't you think more couples should have this attitude?

Answer: No, and here's why: Last night a young man sat in my living room and grieved as he told me about his brother and sister-in-law. After three children and 16 years of marriage, they are now divorced from one another.

The young man could not say for sure who was at fault or what went wrong or why the marriage no longer seemed to work. But the family, once so happy, was no longer a united family.

You cannot know for certain at the end of two short years that your marriage will always be a happy one.

And you are not ready for marriage yet if you plan to back out when things become difficult.

You must be prepared to work at your marriage for a lifetime. In good times and bad, you and your partner must strive to be tolerant, sensitive, aware of the other's needs, and willing to bear with the other's faults, which can sometimes be serious ones.

In a beautiful poem, William Shakespeare wrote,

Love is not love which alters when it alteration finds . . . O, no! It is an ever fixed mark, that looks on tempests and is never shaken . . .

Love endures the storms and trials and dark times. It doesn't just coast along after two years have gone smoothly by.

Feelings come and go. Marriages have their high points, their peaks of ecstasy; they also have their low points, their valleys of seeming despair.

In sexual intercourse a man and a woman give themselves to one another. This giving is one expression of another type of giving that goes on in everyday life.

It is an expression of the kind of love that involves such things as patience, being helpful in many ways, looking for opportunities to serve, being kind, and so on.

This is the love that is likely to last. It does not alter with the seasons.

Love must be present in the valleys as well as on the peaks.

Perhaps you and your boyfriend should have a long, long talk about all that love might mean to you both in the next 40, or 50, or 60 years.

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Book helps parents to help engaged

CHICAGO—The word "wedding" conjures up images of happy brides, proud parents, and smiling friends and relatives.

Too often the reality is different: wrong choices, hurt feelings, and clashes over arrangements and guest lists.

In a new paperback, *How you can help your engaged child prepare for Christian marriage*, published here by the Claretian Fathers and Brothers, Father Gene Geromel shows parents how to help their children have not only a joyful wedding but a marriage of meaning and hope.

Most important, parents need to convey to their children the sanctity of marriage. "Far too often we equate holiness and sanctity with the monastery and cloister," Father Geromel says. "If we are called to a monastery, it is because that is the way we as unique individuals will come to know Christ best. If we are called to be married, then matrimony will be the way we know Christ best."

This is why it is vital for parents to help their children "seek God's will before marriage," he says. "If we are called to marriage, it means that through that relationship we will be able to develop our lives in the Lord to the fullest."

For this reason, engagement is a time of testing. "Everyone—couples and parents—need to remember that a successful engagement may also be one after which no marriage takes place."

ONCE the engagement is announced, parents should encourage the couple to make an immediate appointment with the parish priest. Couples

are under less strain early in the engagement and more capable of handling the serious issues raised in premarital counseling, Father Geromel says.

Parents need to help their children understand the whys and whys of their visits to the priest. "Certainly he has an obligation, to them and to the church, to see to it that they have a relationship with the strengths to last a lifetime. But they need to be reminded that he is there to work with them. The emphasis needs to be placed on his helping them explore their relationship."

However, parents should not contact the priest on behalf of their child. "If they ask you to call, encourage them to do it themselves. Let them find out what is required of them. It will not help either party if you find yourself in the middle issuing directives second-hand."

Serious difficulties tend to show up before marriage, says Father Geromel, and parents should gently challenge the assumption that the spouse-to-be will change his or her ways after marriage. Keeping statements in the first person helps.

For example: "Before we were married I was troubled by your father's need to be alone. I hoped he would change, but, as you know, he hasn't. Thank God, I can live with it." Other times, the direct approach is called for: "you might as well get used to

it, if you are going to be married to him."

SOME problems are particularly troublesome for parents:

Wedding plans—often parents try to plan a wedding that fulfills their dreams. They need to remind themselves that the wedding belongs to the child, not to the parents. However, they may wish to set limits ("I can only spend \$1,000") and to give advice and counsel when asked.

"I'm getting old"—A wedding is a marker event for parents and a reminder that they are getting older. "I don't want to give up my little girl!" is really more a reflection of one's fear of getting old than a statement about the child," Father Geromel says. Sometimes the fear of getting old can lead to anger and resentment. In that case, it is important to remember that the fear of aging, not the wedding, is the cause of resentment.

"She's pregnant"—This is a no-win situation, made a little easier if the couple decided to marry before the pregnancy. They need emotional support and help with the practical problems of re-arranging their budget, making sure the insurance covers maternity care, and making room for the baby. If the couple made the decision to marry after the pregnancy, parents should encourage them to seek professional help in making their final decision. Diocesan policy may require this. In any case, parents should not force the couple "to do the right thing" and get married. The final decision belongs to the couple.

"They don't believe in God"—The couple may be indifferent or openly hostile to the church. "The fact that they do not love the church as you do should not be taken as a personal failure," Father Geromel tells parents. "We can only lead others to Christ; they must accept him." In such cases, parents should re-examine the need for a church wedding.

"They have been living together"—Here again, parents should not accept the proposed wedding as inevitable. "Even if the marriage seems like the answer to all your prayers, you had still better ask, 'Why do you want to get married?'" says Father Geromel. "If they don't examine their own reasons, they may be adding one mistake to another."

"I can't stand that person"—Parents who have trouble accepting their child's choice of mate need to do a little soul-searching. Can they define what it is they don't like about their child's intended, or are their feelings just vague? Did they usually find something wrong with the persons the child dated? It is helpful to be honest, says Father Geromel. "Parents may think they

are hiding their feelings when in reality they are plain for anyone to see. Just a tone of voice will show disapproval. Little cutting comments do more harm than an honest discussion." However, if push comes to shove, the parents will lose. "Even if your assessment of the other person is correct, the harder you try to convince your son or daughter the further apart you will become."

If parents have not been able to provide their children with a perfect example of Christian marriage, the child's wedding is still an "opportunity to reaffirm your faith in Christ," Father Geromel says.

How you can help your engaged child prepare for Christian marriage, \$1.95, is available from your local bookstore or directly from Claretian Publications, 221 West Madison St. Chicago, IL 60606.



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"We Believe in Marriage Day"

STATE OF INDIANA

EXECUTIVE DEPARTMENT
INDIANAPOLIS

PROCLAMATION

Executive Order

TO ALL TO WHOM THESE PRESENTS MAY COME, GREETING:

WHEREAS,

Worldwide Marriage Encounter, the world's largest pro-marriage organization, is affiliated with twelve different religious denominations, including Roman Catholic, Methodist, Lutheran and Episcopal, and has more than two million participants; and

WHEREAS,

Worldwide Marriage Encounter is open to all married couples seeking to strengthen their marriage and family life; and

WHEREAS,

the foundation of America's greatness is the strength of its families; and

WHEREAS,

the family is established on a stable marriage relationship between father and mother; and

WHEREAS,

there is an urgent need to reverse the present trend of separation and divorce that is sweeping the country; and

WHEREAS,

marriage should be viewed as a life-long commitment between husband and wife, filled with mutual respect and open communications; and

WHEREAS,

it is appropriate that the institution of marriage once again be recognized as the basis of American society;

NOW, THEREFORE, I, Robert D. Orr, Governor of the State of Indiana, do hereby proclaim February 14, 1982, Valentine's Day, as

"WE BELIEVE IN MARRIAGE DAY"

and call upon all Hoosiers to join in this nationwide effort to encourage and promote the permanence and stability of marriage.



BY THE GOVERNOR

Edwin J. Schick
Edwin J. Schick
Secretary of State

Robert D. Orr
ROBERT D. ORR
Governor of Indiana

IN TESTIMONY WHEREOF, I have hereunto set my hand and caused to be affixed, the great seal of the State of Indiana, at the Capitol, in the city of Indianapolis, this 7th day of January, 1982.

Governor Robert Orr has joined thousands of married couples statewide to support marriage by proclaiming Valentine's Day, February 14, as "We Believe in Marriage Day" in Indiana.

"Despite the attention given to divorce, separation and the single life, millions of couples firmly believe in the institution of marriage," said Tom and Sandy Story, the executive team couple for the Archdiocese of Indianapolis. "This campaign will let people know that having a successful marriage is not only possible, but a very rewarding and achievable experience."

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His Religion _____ Church/Parish _____

Her Religion _____ Church/Parish _____

Spanking children arouses opposing school views

by ANTOINETTE BOSCO

Several weeks ago the Phil Donahue TV show carried a discussion of the right of teachers to spank children.

The guests represented two opposing points of view. James Lanman is principal of a day school in Dade County, Fla., where spanking is allowed. Irwin Hyman, educator and counselor, is a leader in the National Association for the Study of Corporal Punishment in Schools, which opposes school spankings.

Lanman appeared to be a sensible and sensitive person. He explained that in his school only the principal is allowed to paddle a child. Teachers do not. If a child cannot cope emotionally with the idea of being hit by the principal, and appears distraught, then other action is taken.

It's not beating, Lanman insisted. Yet he responded affirmatively when Donahue asked, "You expect it to hurt, don't you?"

Lanman also explained that the action is carried out very scientifically. A team approach is taken, with a guidance committee, a psychologist and the parents consulting together. Even the child is told ahead of time that he or she is a candidate for corporal punishment.

Most scientific of all are the official regulations concerning the size of the paddle. It cannot be more than 2 feet long or one-half inch thick.

Further rules state that children from kindergarten to third grade, that is 5-year-olds to 8-year-olds, get a maximum of two strokes; fourth to sixth graders, three strokes; and seventh through 12th graders no more than four strokes.

The regulations, of course, do not cover the size of the person administering the strokes.

Members of the audience, those present in person and those who called in, were living proof that people have opposing viewpoints on

the morality of spanking children. Some agreed with Lanman that spanking is a quick and effective way to punish unruly children.

Others agreed with Hyman, who said, "A meanness has taken over." He said there has been a 24 percent increase in the incidence of spanking children in Dade County and that nationally, three deaths of children have been attributed to beatings by teachers in schools.

What is even worse, according to Hyman, is the belief some people have that "God mandates kids should be hit." That view, he feels, reflects an attitude that "all kids are born evil."

I have always detested the image of a large, fully grown adult descending in anger—or morality—to inflict pain on a small developing person. The vision becomes even more abominable and contradictory when the pain-inflicter is the very person responsible for nurturing, educating and loving the child, such as a parent or teacher.

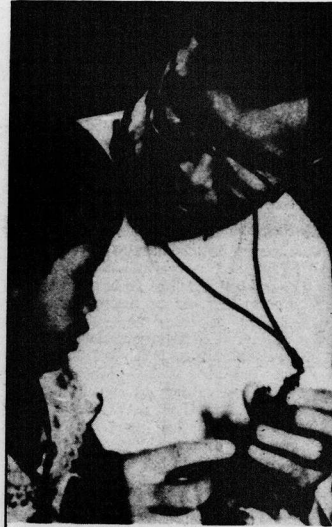
An old expression maintains: "It's not that I hate you that I beat you."

A parent or teacher may believe that, but is the child convinced? Words may try to justify action, but it is the deed that teaches.

I doubt that a child being hit believes hitting is an expression of love. Only in adult years is the now-blurred memory sometimes rationalized into, "It was good for me." That's called making peace with the unpleasant parts of one's past, an admirable manifestation of maturity.

Evidence surely exists that violent behavior unfortunately perpetuates more violent behavior. Is it any wonder that one of the shames of our nation is the escalating incidence of child and spouse abuse?

"Children learn what they live," says a famous scroll. People know this. We just opt to ignore it and go on hitting our children in the name of proper teaching, discipline and morality.



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Share the "daily bread" God gives you with the Missions. Help the Church in the Missions serve the poor in the name of Christ.

Join today! Pray that the people of the Missions may walk with Christ tomorrow.

Thank you and God bless you.

James D. Barton
Diocesan Director

THE WORD

by PAUL KARNOWSKI

Advertisements for electronic equipment come in two parts. The first section, in large, easy-to-read type, describes the joys of owning a particular stereo, television, or scanner. Filled with cute phrases and clever language, it's easy going—especially compared to what follows. The second section—the specifications—describe the item in terse, technical terminology. The average reader gives up halfway down the first column.

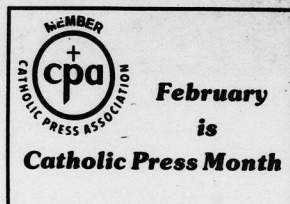
But "specs" are not confined to electronic equipment or, for that matter, to things industrial or scientific. The book of Leviticus, from which today's first reading is drawn, contains a list of religious specifications for the "clean" man. In order to remain clean a person must not eat certain foods or touch dead animals. For 30 to 60 days after childbirth, a woman is considered unclean. People with contagious skin diseases must dwell outside the community until an authority deems them clean again.

Why all this concern with hygiene? Some critics maintain that the rules and regulations are a primitive health code, couched in religious terms and designed to protect the community of the Israelites from disease. But most scholars agree that the concern for cleanliness springs from a religious belief: Only a person who is "whole," or clean, is

worthy to worship God. Thus all the specifications.

We're all familiar with the problems of such a code. The temptation is to live by the letter of the law and forget the original intent. Jesus waged a vigorous campaign against those who fashioned their behavior on religious specifications. He demonstrated the spirit of the law by associating with the "unclean," and by healing lepers, as in today's gospel.

But Jesus would never dismiss the book of Leviticus as irrelevant—something we might be tempted to do. Living as we do in an age of special interest groups and fragmentation, we are tempted to divide our lives into neat little blocks. Although that might be fine for some things, the Book of Leviticus and Jesus remind us that our faith is for the "whole" person. By keeping ourselves "clean" in everything we do, the whole person becomes holy.



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Fr. James D. Barton, Director

St. Joseph Church

Indianapolis, Indiana

A church no longer a parish

by Fr. THOMAS C. WIDNER

What's made of red brick, has stained glass windows and looks like a church but isn't a church? The answer is Catholic Social Services in downtown Indianapolis.

As one drives north on College avenue one notices the old church, spireless, and seemingly abandoned, surrounded by the newly upgraded atmosphere of Lockerbie Square. But the brick building hasn't been abandoned. It serves a multitude of functions as a counseling center for the archdiocesan agency.

What houses the social service agency was once St. Joseph church, fourth parish to be founded in the city of Indianapolis. That was 1873 and it followed St. John's, St. Mary's and St. Patrick's.

St. John's is the original parish for the city (founded in 1840 as Holy Cross) and it served English speaking Catholics. German speaking Catholics found their familiar language when St. Mary's parish was begun about 1857 on East Maryland St. St. Patrick's came into being in 1865 as the city began to move southeast toward Fountain Square and St. Joseph's was born when the city moved northeast.

Full of history, the old St. Joseph's was the site of an early effort to establish a diocesan seminary as well as the original site of what came to be St. Vincent's Hospital. In addition to

its present service as site of Catholic Social Services, the old St. Joseph's includes the present Hispano-American Center.

THE ORIGINAL St. Joseph's itself was located on East Vermont St. on what later became the property of the Little Sisters of the Poor. When the full parish plant began construction, it moved just slightly east by one block.

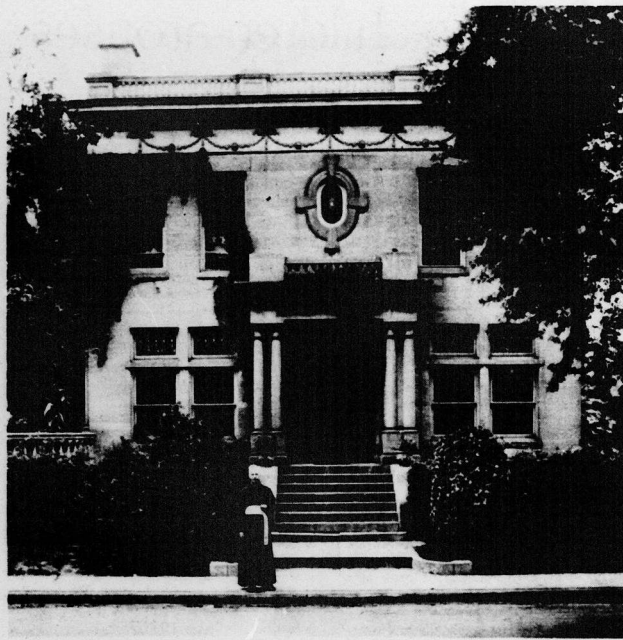
The Criterion featured a parish profile on the new St. Joseph's in July 1981. That parish came into being in 1949 when the old St. Joseph's was officially dissolved. By that time the neighborhood of old St. Joseph's had become full with light industry and a much diminished population. Moreover, St. Mary's parish was located a mere three blocks away.

Today Catholic Social Services sits amid a renewal boom as Lockerbie Square and the Old Northside have witnessed a revived interest on the part of middle class families competing to live closer downtown.

How did St. Joseph's become the only parish in the city to be dissolved in the course of history?

The congregation was organized there to meet the needs of a growing working class population east and northeast of downtown. Then Bishop Maurice St. Palais built a three story addition to a two story building begun by the founding pastor Father Joseph Petit and began a seminary which lasted one year. During that year the parishioners of St. Joseph attended services in the seminary chapel. The original two story building was to have been church, school and rectory. Bishop St. Palais never approved the building of a separate church for the parish apparently thinking the parish could not repay the debt incurred in the construction of that building.

IN 1879 THE NEW Bishop Francis Chatard wanted to make the former seminary a



hospital. Thus did it come to pass that approval was given for a church to be built. In fact, Bishop Chatard refunded \$2,000 parishioners had spent on the older building. The new church was dedicated on July 4, 1880 and cost a modest \$17,000. It was said that churches of similar design in 1882 were built at a cost of \$25,000.

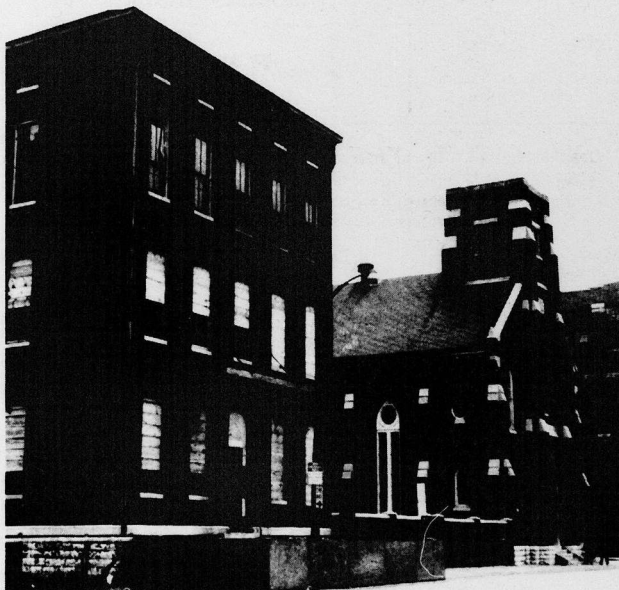
Father Herman J. Alerding was pastor of the parish from 1874 until 1900. He is perhaps its most noted personality later becoming bishop of Fort Wayne. Father Alerding wrote one of the first histories of the archdiocese which was published in 1883.

Despite Bishop Alerding's fame, however, St. Joseph's is probably most remembered today by former parishioners for the pastorate of Msgr. Francis Dowd. Msgr. Dowd succeeded Bishop Alerding in 1900 and served as pastor until his death in 1942.

A near East side civic association was founded in the parish's neighborhood in 1948 to combat juvenile delinquency in the area. St. Joseph Parish Hall was leased to the association for full-time recreational use by neighborhood children. On June 26, 1949 the parish was officially dissolved. Nearly 75 years of Catholic history came to a close.

Lenten special upcoming

During the six weeks of Lent, the Parish Profile which usually is found on this page, will be suspended. In its place will appear a series of personality profiles of individuals—lay, Religious and clergy—in the archdiocese who will talk about their spiritual lives.



REMEMBRANCE OF THINGS PAST—The former St. Joseph church (above) in downtown Indianapolis is shown in an undated photo sometime before its school building was torn down. The parish closed in 1949. In the picture at upper right Msgr. Francis Dowd, pastor of the parish from 1900 until his death in 1942, stands before the rectory in another undated photo. That building now houses the offices of Catholic Social Services.

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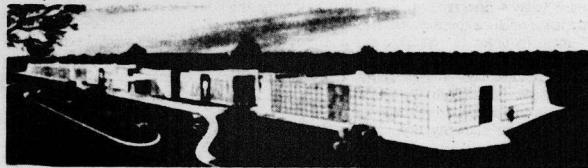
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YOUTH CORNER

Girls' basketball sectional shines as Brebeuf wins

Plagued by snow, the girls' state basketball tourney is slowly emerging from sectional play, and at least one Catholic school—Brebeuf of Indianapolis—has been crowned sectional champion.

Roncalli High School also may head into regional play—it was slated to face Manual in the Beech Grove sectional championship game on Wednesday evening.

Brebeuf's North Central sectional victory came in the wake of triumphs over Broad Ripple, an easy win over North Central 62-49, and a 47-36 victory over Pike in the finals.

North Central had defeated Chatard to reach the championship game.

In the Brebeuf-North Central tilt, the Braves' Ellen DeVoe, who is second in county scoring,

tallied 20 points to lead all scorers. Melissa Barney added 11 to the team's output. Brebeuf, this year's Marion

County champions, heads into regional play with an impressive 21-1 record.

Roncalli's 14-4 Rebels went into Wednesday's sectional championship on the heels of a win over tough Howe, which fought even for three-quarters of the game. In the final quarter, two Susans—Scheele and Kuntz—poured in 18 of Roncalli's 19 points to outlast the Hornets, 51-47. Scheele finished with 24 points and Kuntz scored 16. Roncalli won

over Chatard's Trojans in early sectional play.

Cathedral, with only a 7-9 season record, scored a stunning upset over 18th ranked Marshall, 34-32, but couldn't pull out another victory when it faced Warren Central in the semi finals of the Marshall sectional. The Irish ran out of steam after their first round heroics, dropping that contest 37-24.

Against Marshall's city champs, Karen Hoffman dropped in two clutch free throws with five seconds left to give Cathedral its upset win. Her 11 points were high for the team.

In other action, Tech beat the Ritter Raiders and then dropped Secunia 47-34 in semi-final action at Secunia's sectional. Immaculate Conception was beaten in Batesville's sectional, and Shawe at Madison lost to Southwestern, 62-31, in the Scottsburg sectional.

Conference to focus on youth's journey

The pathway that youth take to religious commitment will be explored in all its aspects at an ecumenical conference at Mount St. Francis Retreat House on March 1-4.

This "Journey of Faith Development: Patterns, Problems and Pastoring" will be sponsored by the Indiana Newman Foundation and is open to campus ministers and others who work with young adults.

Steps on the journey of faith—whether to a traditional faith community or an exotic cult—will be examined. The conference theme is that there are stages on the journey of faith which revolve around values unfolding throughout one's life. It also will recognize psychological and theological influences.

A team of speakers will include Benedictine Father Coleman Grabert of St. Meinrad Seminary who will discuss the influence of authority structures on decision making. Professor William Whalen, author of "Strange Gods: Contemporary Religion Cults in America," will study the challenge of cults.

A fee of \$125 includes room, board and tuition. Limousine service will be furnished to and from the Louisville airport. Daily rates also are available. For information, contact Mount St. Francis Retreat House at 812-923-8818.

The Newman Foundation's Board of Directors met recently with Indiana bishops "to review their state-wide ministry to Catholic students in higher education." Archdiocesan board members are Frank E. McKinney, Jr., of Indianapolis; Dr. Paul Gordon, Bloomington; and Dr. John Ryan, Bloomington.

Catholic college teams meeting goals

Despite only fair won-lost records, Catholic college men's basketball teams in the archdiocese are meeting goals set at the season's beginning.

At Marian College, men's varsity coach John Grimes reports that "we have gotten ourselves in a position where we can get into the playoffs." He predicts his team will battle with IUPUI, IU-Southeast and Huntington for a spot in NAIA district playoffs.

"We've steadily progressed as far as becoming a good basketball team," says Grimes. "It's been a learning process. We are a young team."

With a record standing at 10-10 and five games left, Grimes

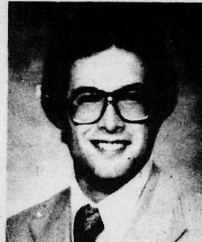
believes the team has "steadily improved and done very well the second half of the season."

The Knights' fire power comes from Brian Feldman, a Roncalli High School product,

and Brian Avery, each with 14 points per game. Chris Craney carries a 13 point average.

At St. Meinrad College, the Ravens are winding up a series of road games—six of their final seven—which will end their season. The Ravens' record stands at an even 6-6, with two games remaining.

Senior guard Tim Morrison, new to the squad this year, leads all scorers with over 20 ppg.



Tim Morrison

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Right to life has contest

Right to Life of Southeastern Indiana has announced its Third Annual Essay Contest. "The old, the young, the less-than perfect: who will speak for them?"

This contest is open to all junior and senior high school students in Dearborn, Decatur, Franklin, Jefferson, Ripley, Ohio and Switzerland counties.

Awards will be given to three finalists in each division: Junior (grades seven and eight) and Senior (grades nine through twelve)—1st place, \$25; 2nd place, \$10; 3rd place, \$5.

Essays should be neatly handwritten or typed, double spaced. The Junior Division has a minimum of 500 words; Senior Division minimum is 800 words. Essays will be judged on originality, content and mechanics. Essays must be submitted by March 15 to: Right to Life Essay Contest, c/o Right to Life of Southeastern Indiana, P. O. Box 310, Sunman, IN 47041.

Contest information and reference material also are available from Right to Life or by calling Ani Zigan, 812-667-5745.

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THE ACTIVE LIST

February 12

"A Liturgy for Lovers," an evening of renewal for married couples, will be held at St. Philip Neri Church, Indianapolis, with a Mass at 8:30 p.m. Couples from other parishes are invited.

February 13

An "Old Fashion Valentine Dance" will be held in the cafeteria of Holy Name School, Beech Grove, from 9 p.m. to 12:30 a.m. Call Mary Ann Lechner, 787-6278, or Margie Cahill, 784-9236, for tickets at \$5 per person.

A Valentine dance from 8 p.m. to 1 a.m. will be held at St. Catherine parish, Indianapolis. For reservations call Pat Claussou, 783-1051. Tickets are \$5 per couple.

February 14

A St. Valentine chicken dinner (with carry-outs) will be served at St. Francis de Sales parish, 2191 Avondale Place, Indianapolis, from noon until 6 p.m. Tickets are \$4 for adults and \$2.50 for children under 14.

The annual "Roch Festival" featuring chicken dinners and a variety of games will be held at St. Roch school, 3603 S. Meridian, Indianapolis, from noon until 6 p.m.

Mother Theodore Circle, Daughters of Isabella, will meet at 2 p.m. at St. Elizabeth Home, 2500 Churchman, Indianapolis.

The Benedictine Oblates will hold a meeting at the Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove, from 2 to 4 p.m.

Dan Hinkel, guitarist, and Ellen Henkel Woody, vocalist, will present a program at St. John Church, Indianapolis, at

4:30 p.m. Public invited.

Holy Angels Parish, Indianapolis, will hold its annual Celebration of Family Love at the 10:30 a.m. Mass.

February 15

Our Lady of Everyday, Circle No. 1133, Daughters of Isabella, will hold its monthly meeting at 7:30 p.m. at St. Elizabeth's Home, 2500 Churchman, Indianapolis. Hostesses are Betty Sherer and Mayme Girdley.

February 15-20

Classes beginning the third week of February at the St. Vincent Wellness Center, Carmel, include the following: Maternity Physical Fitness, Fit by 5, Blood Pressure Screening, Biofeedback and Treats for Tots. Call the Center, 317-846-7037, for detailed information.

February 16

St. Bernadette Circle, Daughters of Isabella, will have an anniversary party at 6:30

p.m. at NCL Cafeteria, Jeffersonville.

February 17

St. Mary-of-the-Woods College will sponsor a scholarship benefit in the Showalter Pavilion of the Indianapolis Museum of Art. A wine and buffet supper will begin at 7 p.m. followed by the Indianapolis Civic Theatre's production of "The Philadelphia Story." Call Richard Wellman, 317-253-3707, for details.

The Catholic Widowed Organization will meet at 7:30 p.m. at Catholic Social Services, 623 E. North St., Indianapolis.

The Singles Group in the St. Thomas Aquinas parish area, Indianapolis, will meet in the A-V room of the parish at 8 p.m. when Marian Huhman will speak on stress management.

February 18

The Indianapolis west side group of Separated, Divorced and Remarried Catholics (SDRC) will meet at St. Gabriel School at 7:30 p.m.

February 19

A Monte Carlo Night will be held at Chastard High School, 5885 N. Crittenden Ave., In-

dianapolis, beginning at 7:30 p.m.

Mater Dei Council, K of C, will sponsor a wine and cheese tasting party at the council hall, 1305 N. Delaware, Indianapolis, at 7 p.m. Admission: \$3 per person; \$5 per couple. For reservations call 631-4373.

The St. Lawrence School festival will be held at the parish, N. Shadeland at 46th St., Indianapolis, from 4:30 to 9 p.m.

All single Catholic adults are invited to a Catholic Alumni Club party at 9 p.m. at the Autumn Woods Party House. For more information, call Jeff at 244-3630 or Mary at 255-3841.

February 19-21

A weekend retreat for men will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Benedictine Father Hilary Ottensmeyer will direct the program. Call 317-545-7681 for reservations.

February 20

St. Susanna parish, Plainfield, will have its annual dance at Westwood Country Club, 1501 N. High School Road, Indianapolis, from 9 p.m. to 1 a.m. Tickets, available at the door,



HONORED—The Indianapolis Nora Sertoma Club has given its highest Service to Mankind award to St. Vincent Hospital staff person Daughter of Charity Sister Mary Emily Tabler.

are \$10 per couple. Call Wayne and Mary Jane Schafhauser, 839-9370, for reservations.

A Monte Carlo Night will be held at Holy Cross parish, 125 N. Oriental St., Indianapolis.

The Catholic Widowed Organization will have a chili supper at Ann Wadelon's home, 3838 E. 65th St., Indianapolis, at 7 p.m. Charge: \$3.

Birthing baby shower set to rain on parishes

The annual archdiocesan-wide baby shower for Birthline is underway.

Boxes will be standing ready at church entries on Saturday, Feb. 20; and Sunday, Feb. 21, for new and used baby clothes.

Organized five years ago by the Archdiocesan Council of Catholic Women to depleted supplies of the crisis pregnancy program, it has been repeated annually.

Especially needed at this time are crib and receiving blankets, diapers, playsuits or sleepers with feet, sweaters, caps, towels washcloths, plastic pants, nightgowns and booties for infants size 0-6 months.

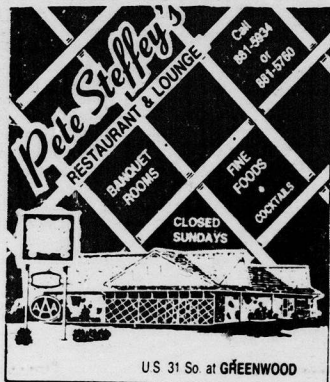
This year in particular ACCW takes note of "the plight of so many young couples having babies during these difficult times. The cost of even a basic layette today is out of reach of many young couples due to layoffs and low income." The women hope that contributors might see the "evangelistic outreach" inherent in helping young families.

Clothes donated in deanery areas with a Birthline program will have the choice of keeping them or sending them on to



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Cathedral Shamrauction set

Costumed volunteers will create a Mardi Gras atmosphere at Cathedral High School's fifth annual Shamrauction Saturday, Feb. 27 at 5 p.m. at Cathedral High School. The preview party including silent bidding will be at 6 to 9 p.m. on Friday Feb. 26.

The selection of more than 100 items includes a Mardi Gras cruise valued at \$2,000, a 1982 Cadillac Coupe de Ville, a Plymouth K car and a ride in the Goodyear Blimp.

Other unusual donations—valued at a quarter of a million

dollars—are: a sports package with four tickets to the 1982 NCAA finals, the 1983 Super Bowl, Master Golf Tournaments, World Series and the Kentucky Derby, a trip to Ireland, an Allen Theatre organ, Bob Hope's autographed money clip and lighter, a Hobi Cat sailboat, a Pac Man Machine and an antique coke machine.

Co-chairmen Dan O'Malia and Mrs. John C. Christ report invitations are being mailed for the annually sold-out event. For further information, call the Shamrauction office at 542-1481.

OBITUARIES

† **BARTHOLOME, Juanita R.**, St. Michael, Indianapolis, Feb. 5. Wife of John; daughter of Ruth and Merle Miller.

† **BURKHART, Herbert J.**, 66, St. Gabriel, Connersville, Feb. 1. Husband of Martha; father of Carolyn Bunzendahl and Joseph T. Burkhardt; brother of Cathryn Walker, Antoinette Smith and Louis Burkhardt.

† **CAVALLARO, Pietro G.**, 91, St. Bernadette, Indianapolis, Feb. 5. Husband of Christina; father of Anthony, Orlando and E. Peter Cavallaro.

† **DeVARY, Denise Antonette**, 33, St. Michael, Charlestown, Feb. 6. Wife of Ronnie DeVary; mother of Glenn DeVary; daughter of Mr. and Mrs. Albert Davis; sister of

Michelle Payne, Sheryl Bridges, Mrs. Valerie Davis, Maria Ruiz, Angelita Crabtree, Venita Nipple, and Vernon R. Davis; granddaughter of William H. Hayes.

† **FLYNN, J. Louis**, 72, St. Simon, Washington, Jan. 25. Formerly of Little Flower, Indianapolis. Father of Lois Grabowski and Mary Sullens.

† **KNABLE, Fred L.**, 82, Kraft Funeral Home, New Albany, Feb. 3. (Services by the Rev. Paul V. Sweeney, pastor of St. Mary-of-the-Knobs Church, Floyds Knobs.) Father of Shirley Pearson, Mary Meredith, and Ann Longest; brother of Mary Walter.

† **MAY, William L.**, 80, St. Paul, Tell City, Jan. 25. Husband of Mary Pauline; father of Maxine Cortner, Jean, Glenn, Clarence and Benjamin May; brother of Tula Hall.

† **McKAY, Helen** (Jean Sommerville), 61, St. Luke, Indianapolis, Feb. 5. Wife of Gerald; mother of Jim M. Sommerville.

† **MOELLER, Rose**, 84, St. Joseph, Shelbyville, Jan. 26. Brother of Bernard Moeller.

† **PREUSS, Joseph H.**, 78, Immaculate Conception, Millhouses, Jan. 30. Brother of Mary Naderman.

† **SPLATER, Casper**, 73, St. Pius, Troy, Jan. 27. Husband of Anna; father of John Splater; brother of Evangeline Hodgson.

Sister Harriet dies at motherhouse

OLDENBURG, Ind.—Franciscan Sister M. Harriet Wolfer, 76, died at the motherhouse of the Sisters of St. Francis Jan. 29. The Mass of Christian Burial was celebrated Feb. 2 in the convent chapel.

Born in Cincinnati on Aug. 8,

August Beitans funeral held

TERRE HAUTE—The funeral liturgy for August Beitans, 68, was held at Sacred Heart Church here on Tuesday, Feb. 9, with his son, Father John Beitans as the principal celebrant for the concelebrated Mass. Beitans died Saturday, Feb. 6.

In addition to Father Beitans, Mr. Beitans is survived by his wife Adle.

1905, Sister Harriet entered the Franciscan congregation in Sept., 1932.

She taught in elementary schools in Indiana, Illinois, Missouri and Ohio. In the archdiocese she was assigned to schools at Prescott, Morris, Yorkville, New Alsace, Enochsburg, St. Leon, St. Peter, Greensburg, Beech Grove and Our Lady of Lourdes, Indianapolis.

She is survived by six sisters including Gertrude Fetting, Hilda Euler, Rose, Margaret and Patricia Wolfer and Franciscan Sister M. Bertha Wolfer, all of Cincinnati; three brothers, Fr. Paul Wolfer, Cincinnati, Fr. Robert Wolfer, Troy, Ohio, and Fr. Vianney Wolfer, Gethsemani Abbey, Trappist, Ky.



OOMPHH! UGH!—As Ed Hanley, father of a large family, pushes his car out of the snow with the aid of two young helpers, one wonders where mother was while such physical exercise was being exercised. Mother, of course, was taking the picture! (Photo by Ruth Ann Hanley)

Hedwig Luerman rites celebrated

RICHMOND—The funeral liturgy for Hedwig Luerman, 79, the mother of Father John Luerman, was held at St. Andrew Church here on Wednesday, Feb. 10. Father Luerman was principal celebrant of the concelebrated Mass. Mrs. Luerman died Sunday, Feb. 7.

In addition to Father Luerman, Mrs. Luerman is

survived by three daughters: Mary Maurer, Hilda Dickman, and Martha Jane Dickman, all of Richmond; and two sons, Robert of Richmond, and Carl of Louisville, Ky. Mrs. Luerman is also survived by two sisters, Albina Lebrink and Martha Eckelmeier, both of Germany. Mrs. Luerman's husband died last month.



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in the MEDIA

Struggle to survive retold

by HENRY HERX

NEW YORK—John Hersey's 1950 novel about the tragic struggle to survive the Nazis' methodical destruction of the Warsaw ghetto is retold in "The Wall," a dramatic special airing Tuesday, Feb. 16, 8-11 p.m. on CBS.

Warsaw's ghetto was walled in by the Germans in 1940, completely isolating Jews from the rest of the Polish community while they awaited their fate under Hitler's "final solution." Overcrowded, without adequate medical or food supplies, the ghetto held some 400,000 victims who would die day after day through forced labor, starvation, disease and deportation to the death camps in the East.

By 1943, fewer than 50,000 remained, only a few of whom had the strength to make a final stand with woefully inadequate weapons against field units of the German Army backed by tanks and artillery. With minimal help from the hard-pressed Polish underground, the ghetto held out for a month in heroic but hopeless combat, out of which only a tiny remnant escaped to bear witness to the enormity of Nazi crimes.

The subject has a major place within the terrible history of the Holocaust. Unfortunately, this production—mainly filmed in Poland on an epic scale—proves to be a major disappointment.

The good intentions of the effort are evident in its grim

and unrelieved treatment of the machinery of genocide. For all its length, however, the main characters are never developed beyond the level of abstractions intended to represent the diversity of views that lay between collaboration and resistance to the Nazi oppressor.

Most of us have read articles on the video revolution and how it is going to change our lives in the 1980s. In order to provide a concrete experience of what these articles are saying, the "Nova" science series has produced "The Television Explosion," airing Sunday, Feb. 14, 8-

9 p.m. on PBS.

This is a very basic but useful primer on the hardware and uses of the new technologies. The home screen, linked to cable, computer, satellite, videocassette and a burgeoning variety of other systems, becomes transformed into much more than only an instrument of random entertainment. The viewer is in charge and programming choices are limited only by the size of the family budget.

The implications of all this, however, are not probed very deeply. Several sociologists and media experts give differing opinions about how this increasing dependence on television will affect the individual and society. Questions are raised about privacy, instant polls and regulation issues, but there is no time to go very deeply into their complexities.

Viewed as a practical introduction into the future, the program accomplishes its purposes, although its format is never as exciting as its subject. But for someone who knows little about the new video systems, it is well worth the time.

The history of slavery in America contains many terrible examples of slave uprisings and their cruel repression. One such example is the subject of "Denmark Vesey's Rebellion," a dramatic special airing Wednesday, Feb. 17, 8-9:30 p.m. on PBS.

Vesey was a slave who, after winning a large sum of money in a lottery, bought his freedom and became a prosperous carpenter in Charleston, S.C. When he tried to buy his wife's freedom, however, her master refused to sell one black to another. This injustice embittered Vesey and in 1822 he organized a conspiracy to free all the slaves of Charleston.

After killing their masters, the plan was to seize ships in the harbor and sail to freedom in Santo Domingo. The plot was betrayed by an informer and Vesey and the rest of the ring-leaders were arrested and executed. Their deaths, and countless more in other desperate attempts to obtain freedom, testify to the inhumanity of the slave system.

One of the strengths of William Hauptman's script is in dealing with the moral rationalizations used to justify the institution of slavery. The dim-witted merchant played by Ned Beatty simply regarded slaves as subhuman. The enlightened master, played by William Windom, treated his slaves as part of the family, without ever considering the injustice of being held the "property" of someone else, no matter how kind or benevolent.

Sunday, Feb. 14, (ABC, "Directions") ABC News reports on the Quakers and their concerns and goals in fostering world peace. (Please check local listings for exact time in your area.)

Sunday, Feb. 14, (CBS) "For Our Times" Black religious art is this week's topic. (Please check local listings for exact time in your area.)

Sunday, Feb. 14, 7-8 p.m. (NBC) "Doug Henning's World of Magic." A master illusionist pulls an all-new show out of his hat in this entertainment for family viewers.

Sunday, Feb. 14, 8 p.m. (CBS) "Rocky II" (1979) Rocky comes back to win the world heavyweight championship in this sequel directed by and starring Sylvester Stallone. Stirring but extravagantly brutal. A-III, adults; PG, parental guidance suggested.

Sunday, Feb. 14, 8 p.m. (ABC) "Smokey and the Bandit" (1977) Burt Reynolds, Sally Field and Jackie Gleason star in this chase comedy about a daredevil trucker pursued by a state trooper. Little humor, lots of boring car crashes. Vulgar and profane language and suggestion of premarital sex. A-III, adults; PG, parental guidance.

Sunday, Feb. 14, 9 p.m. (NBC) "Going in Style" (1980) Three senior citizens, George Burns, Art Carney and Lee Strasberg, decide to augment their retirement income by robbing a bank in this sentimental comedy which is more sentimental than comic and has a difficult time dealing with a subject, bank robbing, that is not especially amusing these days. Mediocre. Some vulgar and profane language and a blurred moral focus. A-III, adults; PG, parental guidance.

Monday, Feb. 15, 9:00 p.m. (CBS) "The Jerk" (1980) Steve Martin makes his film debut as a poor sharecropper who goes from rags to riches to rags in this dreary, relentless vulgar and foulmouthed comedy. O, morally offensive; R, restricted.

Tuesday, Feb. 16, 9-10 p.m. (PBS) "Come Along with Me." Joanne Woodward makes her debut as a television director of this "American Playhouse" dramatization of an unfinished comic novel by Shirley Jackson, starring Estelle Parsons, Barbara Baxley and Sylvia Sidney.

Wednesday, Feb. 17, 7:30-8 p.m. (PTL-Channel 40) "The Glory of God" Weekly Catholic program sponsored by the St. Francis Association for Catholic Evangelism and featuring Father John Bertolucci.

Wednesday, Feb. 17, 9-11 p.m. (CBS) "Lola Gibbs and the Love Canal." Marsha Mason stars as a New York housewife



QUEST TO SURVIVE—Lisa Eichhorn stars as a young woman involved with a Jewish organization defending the Warsaw ghetto against Nazi soldiers sent to exterminate Jews in "The Wall," three hour drama based on John Hersey's novel which airs Feb. 16 on CBS. (NC photo)

who leads the fight to save her family and neighbors from the potential hazards of chemical dumping.

Saturday, Feb. 13, 9 p.m. (CBS) "The Great Santini" (1980) A gung-ho Marine fighter

pilot has a hard time relating to his wife and family in this splendid film starring Robert Duvall, Bythe Danner and Michael O'Keefe. Highly recommended. A-II, adults and adolescents; PG, parental guidance.

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VIEWING WITH ARNOLD

Modest play is beautiful film

by JAMES W. ARNOLD

"On Golden Pond" is a modest play about several profound subjects—long-term married love, the psychology of old age, grievances between parents and adult children. Its shortcomings are made less noticeable, but not quite transcended, by veteran actors who triumph partly by their skills, but perhaps mostly by the cherished ghosts of performances past.

We're talking of Henry Fonda (76) and Katharine Hepburn (74), who are giants, legends in the universe of movies. In "Pond," we don't see them as simply the old characters they play, facing the poignant difficulties of age and the approaching inevitability of death. Instead we see them as old friends, as people we knew and loved in the bloom of youth, and have traveled with year by year through a chaotic century. They have been in movies—incredible!—for fifty years. They're like family.

"Pond" deserves to be called a play rather than a film because it shows its 1978-79 Broadway machinery more than most adaptations, despite the efforts of director Mark Rydell (last film: "The Rose") to relate the story constantly to the lovely New Hampshire lake country setting, lyrically photographed to a gentle piano score, and its



easy symbols, like a pair of handsome loons.

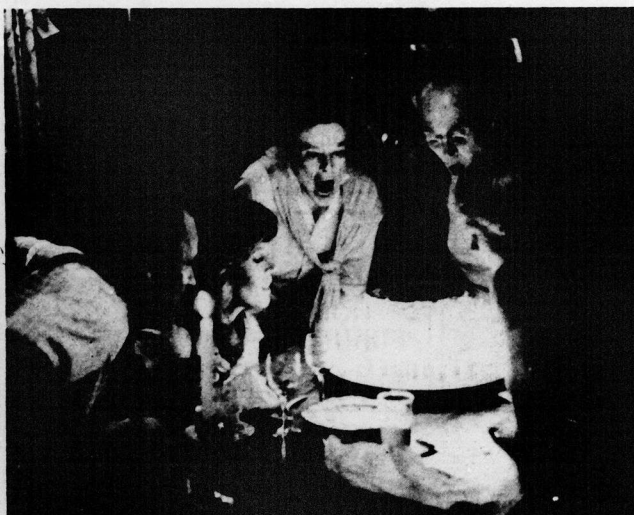
Playwright Ernest Thompson has built his comedy-drama around a stock character, the Crotchety Grandpa (Fonda), and his relationships over a short summer at a lake cottage with his loyal wife of 48 years (Hepburn), his estranged daughter (Jane Fonda), and her divorced fiancé (Dabney Coleman) and his brattish 13-year-old son.

THE script's main effort is to make the crotchiness funny rather than sad: Fonda has been given enough dry, stagey, calculated laugh lines to accommodate Don Rickles. The tone is established early that this is to be only an entertainment, and that none of the problems raised are to be pursued seriously. The play-film offers a few planted scares but mostly one happy ending after another:

—The old man's crusty exterior covers a heart of gold. He's not really depressed, but frightened by the weight of his 80 years. Any reasonable effort to reach him succeeds.

—While the father-daughter conflict, which has smoldered for 40 years, provides several lively scenes of verbal combat, it is quickly resolved at mother's urging when Jane does the backflip off the pier that father never thought a mere girl could do.

—The neglected kid from California (Doug McKeon, who is practically omnipresent on TV), after some tough talk, reforms miraculously—all he



CELEBRATING LIFE—Henry Fonda as Norman celebrates his 80th birthday and gets a little help with the candles from Dabney Coleman as Bill, left, Jan Fonda as Chelsea, Katharine Hepburn as Ethel and Doug McKeon as Billy. Despite "significant shortcomings," the film "On Golden Pond," is worth seeing, the U.S. Catholic Conference says, mainly because of the talents of the extraordinary cast. (NC photo)

needed was a month of fishing and reading "Treasure Island" and no-nonsense treatment from the old man. Together, at the end, they agree to toss back the symbolic Big Fish they've been trying to catch, a sure sign of maturity—"he's lived so long he ought to go on living."

—The potential son-in-law (a dentist) seems at first merely a comic foil, the disastrous match of most fathers' nightmares. That aspect just seems to drop out of the show; the problem is not so much solved as ignored; we're just asked to accept him.

ALL this is pleasant enough fantasy. Much more real and touching are the glimpses we get of the never-in-doubt lifetime relationship between husband and wife, the sort of romance that in the real world is (I'm afraid) about to fade into the mist of nostalgia. The

two old pros are magnificent joshing with each other—she is the spirit of life and hope, he as the cynic-pessimist—and give the film its supreme moment, when he has a sudden attack and we're led to believe we're watching that awesome few seconds of death when lovers are separated at last into the mystery of eternity.

That, too, proves to be a false clue, but the actors give it the impact of truth. Miss Hepburn seems fated to spend much of her late career in poignant unions with great leading men—Spencer Tracy in "Guess Who's Coming to Dinner," John Wayne in "Rooster Cogburn." Like these earlier films,

"Pond" is more notable for its significant casting than for any inherent peaks of quality.

Some mild vulgarisms seem mostly designed to squeeze humor out of the fact that they are done or said by the child or the old people, or by the daughter who has learned those words in Los Angeles. But the most offensive thing in "Pond," aside from Kate persistently calling Henry an "old poop," is that everybody has settled for a project, not of power or rage, but of tea and cookies.

(Satisfactory for all but very young children).

USCC rating: A-3, adults and adolescents.

The Last 10 Films Reviewed by James Arnold
(ranked for overall quality from best to worst)

Prince of the City; Reds; Absence of Malice; Time Bandits; On Golden Pond; Ragtime; Taps; Rollover; Sharky's Machine; Modern Problems.

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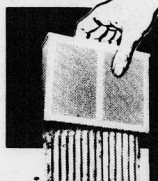
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