

The CRITERION

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Indianapolis, Indiana



DUBLINER—Dr. Liam K. Grimsley (center), an Indiana State University professor, presents greetings from the Lord Mayor of Dublin to Terre Haute mayor Pete Chabon (right), while St. Patrick festivities chairman Pat Monaghan looks on. Grimsley was named Honorary Mayor of Terre Haute and Parade Marshal for the St. Patrick city parade on Saturday, March 14. St. Patrick Parish will celebrate its patronal feast with a Mass after the parade at 5:30 p.m. followed by a traditional Irish dinner with music.

Vatican rejects *in vitro* fertilization, experiments and surrogate motherhood

by Greg Erlanson

VATICAN CITY (NC)—A new Vatican document on procreation rejects as morally illicit *in vitro* fertilization, surrogate motherhood, and experiments with human embryos.

Issued by the Congregation for the Doctrine of the Faith, the 40-page document urges civil authorities to prohibit such practices as contrary to individual rights, family welfare and the institution of marriage.

It also criticizes some forms of pre-natal diagnosis, embryo freezing and reproductive cell donations.

However the document—entitled "Instruction on Respect for Human Life in its Origin and on the Dignity of Procreation: Replies to Certain Questions of the Day"—

says techniques meant to "facilitate" the conjugal act are acceptable.

The document draws from previous church teachings on marriage and the church's traditional defense of human life from conception. It urges theologians to help Catholics understand those teachings.

Dated Feb. 22 and released by the Vatican March 10, the document was signed by the congregation's prefect, Cardinal Joseph Ratzinger, and its secretary, Archbishop Alberto Bovone.

The long-expected statement rejects any form of *in vitro* fertilization (conception of life in the laboratory), even when it uses only the reproductive cells of the married couple utilizing it.

In addition the document criticizes:
• Prenatal diagnosis in which the
(See VATICAN REJECTS, page 28)

Archbishop emphasizes importance of annual drive

by Margaret Nelson

At an Archdiocesan Annual Appeal (AAA) rally in Columbus on Friday, March 5, Archbishop Edward T. O'Meara asked volunteer leaders to help those in their parishes to realize the importance of the drive, which provides 66 percent of the operating expenses of the diocese and funds several special projects. He explained, "The vision of its importance, the sense of need, is not really out there," adding that it is important for the leaders to "will that we must make this thing work."

The meeting, which gathered parish chairpersons and auditors from the Batesville, Bloomington and Seymour deaneries, was the first of five regional rallies to prepare for the 1987 AAA drive to be launched on the weekend of May 2-3. The theme of the \$2,000,000 appeal is "Let's Do Together What We Cannot Do Alone." Cathy Verkamp, director of the office of development, was present and introduced the archbishop.

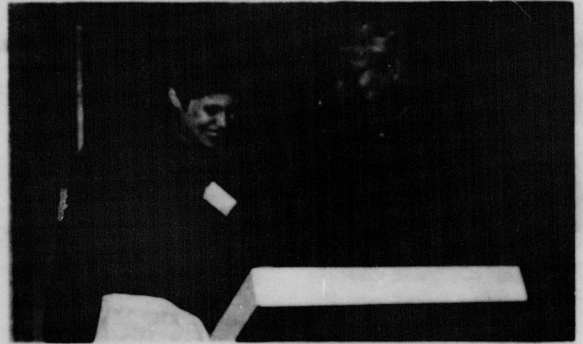
The archbishop said, "I hear enough comments, and so do my colleagues, that something good is going on in our archdiocese." He pointed to the "very high percent of worshipping Roman Catholics, the very effective program of total Catholic education with schools and religious education on every level, and the social service outreach, localized in almost every deanery."

Archbishop O'Meara pointed out that many of these areas have been greatly improved since the appeal started seven years ago, adding, "We have something truly worth supporting. I can't think of any single thing the archdiocese is doing that is not impacted by AAA."

Appealing to the chairpersons to "muster in each parish the will to make it go," the archbishop said, "If we could make this go, we could do some things that people are crying to get done, but we just can't do now." He said that we need to be better able to address "the human needs of pain, hunger, homelessness, and alienation." Last year's appeal fell short of its goal by more than \$275,000.

As to the specific use of funds, Archbishop O'Meara commented, "Not only do we have nothing to hide, but the more people know what we are doing, the better I like it." Of those who refuse to give because they dislike a certain person or don't like one project, he said, "It is like saying, 'I'm cutting myself off from this thing that is the faith community, just because I don't like this.'" He added, "It distresses me more than I can tell you."

Thanking the volunteers for their support, the archbishop said, "Dollars and cents are not intrinsically connected with the spread of the Gospel, but on the other hand there is an external dependence. We need places



AAA RALLY—Cathy Verkamp and Archbishop Edward T. O'Meara meet with representatives of parishes in the Batesville, Bloomington, and Seymour deaneries for the first of five regional rallies before the May 2-3 Archdiocesan Annual Appeal (AAA). (Photo by Margaret Nelson)

to gather for worship and we need people to help with outreach that only a certain amount of dollars and cents can support." He explained that the parish assessment, which provides the other 34 percent of operating funds, "is really a rather modest amount of funds."

Noting that he personally responds to the

appeal and that he is "highly edified by my brother priests' response," the archbishop commented that it is not just the responsibility of the clergy but, "the mission of every one of us to contribute to the church." Archbishop O'Meara reflected, "In a sense, we need to be involved more than the church needs to receive it."

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Bishop Daniel Buechlein ordained bishop of Memphis

MEMPHIS, Tenn. (NC)—Bishop Daniel M. Buechlein called prayer the first duty of a bishop March 2 during his ordination and installation as third bishop of the Diocese of Memphis.

My first duty for all of you is to be a man of prayer," he told some 1,200 people gathered in the Memphis cathedral for the three-hour ordination ceremony.

The new bishop, a Benedictine monk, was president-rector of St. Meinrad School of Theology and St. Meinrad College at the time of his appointment.

He said he hoped that a spirit of prayer would be "the single greatest gift" he could bring the diocese from his monastic life.

He said he wanted to be "a strong bishop" but also a "humble" one.

"I want to be a straightforward and honest man, and I want to be gentle in my manner," he said.

"I want to be a credible icon of Jesus the teacher, pastor and high priest, a man of religious integrity," he added.

Bishop Buechlein, 46, was named bishop of Memphis in January, succeeding Archbishop J. Francis Stafford, who last year was transferred to Denver.

Presiding at the ordination ceremony was Archbishop Thomas Kelly of Louisville, Ky., head of the ecclesiastical province which includes the Diocese of Memphis.

the CRITERION
Serving the Archdiocese of Indianapolis

from the editor

AIDS and homosexuality among priests

by John F. Pink

I'm in the same position as Archbishop O'Meara was a couple weeks ago when he talked to the Indianapolis Serra Club about the clergy. He told the Serrans that he didn't want to talk about homosexuality among priests but that the issue has been so widely publicized lately that some comment was essential.

The issue has been publicized so widely on television and in the secular press that it can't be ignored. It's been discussed on the TV evening news programs and on the Today show. The Wall Street Journal had a long feature article on the subject, both Time and Newsweek have covered the issue, etc. It's been in local papers here, too, but nothing like the way it's been covered in the New York, Washington and Boston newspapers. In the Catholic press, it's been covered most thoroughly by the National Catholic Reporter, which had a long two-part series in its Feb. 27 and March 6 issues.

IT'S SENSATIONAL news, of course, that some priests have been found to have AIDS, which they caught through homosexual activity. But that's obviously not sensational enough because the stories then go on to try to show that homosexuality is rampant among priests. Some people who work with homosexuals claim that 40 percent to 60 percent of priests are homosexual, but that seems unreasonably high. National Catholic Reporter finally decided that "the percentage of homosexual clergymen is conservatively estimated at 15-20 percent, according to a reliable secular researcher." Even that seems too high to me because, of

all the priests I've gotten to know in my years of work in the Catholic press, I've known very few who are homosexual. But then, I've always thought that the estimate that 5-16 percent of all males are homosexual is also too high.

We are, of course, talking about men with an inclination toward homosexuality rather than toward heterosexuality, not the percentage of those who actually indulge in sexual activity with other men. Even those who claim that the percentage of homosexual priests is extremely high grant that only a small minority are sexually active, and only a handful have contracted AIDS. One expert on this subject, Father John Yockey, who teaches about sexuality at Washington Theological Union and the Theological College at Catholic University, said that it would not be unreasonable to estimate that 40 percent of priests are homosexual in orientation. But, he said, "I think a large majority of gay-oriented clergy struggle to live out chaste lives. I think a distinct minority lead a double life."

Let's remember that it's also true that straight-oriented clergy also struggle to live out chaste lives. If most of the clergy remain chaste, what difference does it make whether they are homosexually oriented or heterosexually oriented? And as for those few who cannot resist their temptations to have sex, either with men or women, Archbishop O'Meara said it as well as anyone when he told the Serrans that Jesus did not exempt priests from the need for the Sacrament of Reconciliation.

THE CHURCH HAS always taught that homosexual activity is sinful but that the homosexual orientation is not. Some people were confused by the recent letter from the Vatican that said that the homosexual inclination "must be seen as an objective disorder." The Wall Street Journal article, for example, used that quote to state that "the church's pronouncement had the effect of dissolving the

centuries-old Christian distinction between the 'sinner' and the 'sin'."

It did no such thing. As St. Francis's Archbishop John Quinn has explained, "The inclination is a disorder because it is directed to an object that is disordered." As he said, every person has disordered inclinations, like the inclination to rash judgment, the inclination to cowardice, or the inclination to hypocrisy. But, "The letter does not say that the homosexual person is disordered. The inclination, not the person, is described as disordered."

The letter, in fact, makes it very clear that, while the homosexual orientation or inclination is a disorder, it is not a sin or moral evil. But homosexual acts are.

That's where the church is in conflict with some individuals and organizations that proclaim that homosexual acts can be morally good. The church teaches that any sexual acts outside of marriage are sinful, be they homosexual or heterosexual. This is really what some of the news media object to—the whole gamut of the church's teaching on sexual morality.

BY A TWISTED logic, those who don't understand or agree with the Catholic Church's discipline of a celibate clergy now claim that celibacy causes AIDS. I'm not kidding, that's what articles have said. The syllogism is: AIDS is caused by homosexual activity; priests become homosexuals because they may not marry; therefore, priests get AIDS because they may not marry.

The second premise is false, of course, but that's the impression that some writers are trying to give.

How would you feel if you were a chaste priest, as all but a small minority are, and all this talk about homosexual priests? Must our priests now wonder if everyone is looking at them and wondering, is he or isn't he? They don't deserve that kind of scrutiny.



Pastor Father Carroll Stahlmueller

Biblical scholar will be main speaker at priests' convocation June 7 through 11

by Richard Cain

Biblical scholar Pastor Father Carroll Stahlmueller will be the main speaker at the upcoming archdiocesan convocation of priests. The convocation will be held Sunday, June 7, through Thursday, June 11, in French Lick.

Father Stahlmueller will draw on the Old Testament to explore what discipline meant to Jesus of Nazareth. The presentation is part of a yearlong study of discipline being done by the priests of the archdiocese at their twice-yearly gatherings.

The study began last November when Benedictine Father Eugene Hennell of St. Meinrad spoke on discipline in the New Testament and today. The study will come to a close in November when Jesuit Father Tad Dunn will speak on the dynamics of ongoing conversion.

"All ministry is based on a sense of personal call," said Benedictine Father Hilary Ottenmeyer, director of the archdiocesan Office of Ministry to Priests. "That is why we decided to go back to the basic theme of discipline."

Father Stahlmueller is professor of Old Testament studies at the Catholic Theological Union in Chicago. A former president of the Catholic Biblical Association in the U.S., he is the author of numerous books on the Bible including a series of six paperbacks, *Biblical Meditations*, from Paulist Press covering the entire liturgical cycle of readings from scripture.

During the four-day gathering, the priests

will also hold a panel discussion on the talk and have opportunities for recreation. A just eucharistic liturgy is also planned with the priests of the Diocese of Lafayette who will be meeting separately at the same location.

Meeting on Seattle problem

SEATTLE (NC)—Key church officials of the Seattle Archdiocese met March 6 and 7 with the Vatican's special commission assessing the church situation in Seattle.

The three-member commission—Cardinals Joseph I. Bernardini of Chicago and John P. O'Connor of New York and Archbishop John R. Quinn of San Francisco—interviewed 12 members of the archdiocesan staff and board of consultants.

Family life conference scheduled for March 28 at New Albany parish

A special conference, "Family Life: Celebrating the Ages and Stages," will be held Saturday, March 28 at Our Lady of Perpetual Help Church in New Albany.

Scheduled from 1:00 to 5:00 p.m., the conference is open to all interested persons and is being co-sponsored by the parish adult catechetical team and the archdiocese.

Family Life Office, Valerie Dillon, Family Life director, will give the keynote talk on "How Your Family Grows by Changing."

Participants may select a workshop from: "The First Years of Marriage," given by Dennis and Estelle Reilly; "The Challenge of Parenting Adolescents," by Mark Bouchard; and "Letting Go and Moving On: the Empty Nest," by Dick and Mary Rosen-garten.

Other workshops include: "When Death or Divorce Touch Your Family," by Ann Wadsworth, Neelam Doshi and Sara Walker; and "Growing While You're Going Through the Stages: A Personality Inventory," by Valerie Dillon.

A Sunday anticipation liturgy will conclude the conference. Those interested in more information or registration may contact Tom Yost at Our Lady of Perpetual Help Parish, 612-948-0185. The cost for the afternoon is \$3 per person.

OFFICIAL APPOINTMENT

Effective February 27, 1987

REV. WARREN HEITZ, O.S.B., appointed administrator of St. Bernice Parish, Paula.

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



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THE CRITERION

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Archbishop O'Meara's Schedule

Week of March 23

MONDAY, March 23—Convocation of Confirmation will be celebrated at St. Augustine Parish, Indianapolis, for the parishes of St. Augustine and St. Michael, Indianapolis. Bookable Liturgy at 8:00 p.m.

—Convocation of Confirmation will be celebrated at St. Michael Parish, Indianapolis, for the parishes of St. Michael and St. Bernard, Indianapolis. Bookable Liturgy at 7:30 p.m.

TUESDAY, March 24—Meeting with the clergy of the Eparchy of St. Andrew Parish, Eparchy, 11 a.m.

—Convocation of Confirmation will be celebrated at St. Andrew Parish, Eparchy, for the parishes of St. Andrew, St. Mary, North Vernon, Our Lady of Providence, North Vernon. Bookable Liturgy at 7:30 p.m.

WEDNESDAY, March 25—St. Patrick's Day Parish, Indianapolis, 10:30 a.m.

—Convocation of Confirmation will be celebrated at St. Patrick's Parish, Indianapolis, 7:30 p.m.

THURSDAY, March 26—Annual Vatican II St. Augustine Mass for the Archdiocese, Indianapolis. Bookable Liturgy at 11 a.m., followed with lunch.

—Archdiocesan Annual Appeal Regional Rally, Remains Inn, Terre Haute, 7:30 p.m.

FRIDAY, March 27—Archdiocesan Annual Appeal Regional Rally, Remains Inn, Terre Haute, 7:30 p.m.

SATURDAY, March 28—Annual Family Mass for all parishes, Eparchy and Indianapolis, St. Peter and Paul Cathedral, Indianapolis, 8 a.m. with reception following in the Assembly Hall of the Catholic Center.



Archdiocesan Catholic Charities

PREP: Preparation for effective family living

by Jo Ellen Pink

PREP is the newest addition to the workshops offered by the Family Growth Program, Catholic Social Services. The target population of the workshop is young adults of high school or college age. Currently the workshop is five sessions long, lasting from one to two hours a session. An important ingredient of this workshop is its

flexibility to adapt the content to meet the needs of the participants.

When individuals join a PREP group, they'll meet others who, like themselves, want more from their relationships. Some of the many questions and concerns that are addressed are: building respect in relationships; getting along with family and friends; and handling pressure from peers and parents.

Listening to others share their views and beliefs enables one to better understand his or her own beliefs. Individuals develop skills for communicating honestly and openly, for building mutual respect, and for making independent decisions.

Sharing with group members is only one aspect of the program. Each participant receives a handbook that details communication techniques, such as reflective

listening and I-messages. It also discusses encouragement, problem-solving, brainstorming, dating and future marriage and family relationships.

Each week participants discuss the book's content, share their success with the previous week's skills, listen to relevant tape recordings and role-play various situations that facilitate their understanding of the concepts presented. The atmosphere is light-hearted and quite enjoyable.

Thus far, workshops have been conducted at St. Bernardine, St. John of Arc, St. Rita and Cathedral High School. The response has been very favorable. The students have retained the opportunity to discuss issues that appear relevant to their daily lives. Plans are underway to provide this workshop in additional schools as well as parish youth groups in the archdiocese.

As some students so aptly put it: "It was a good program for me because I can now talk about subjects I couldn't talk about before with my parents." Or, "Dr. Pink, thank you for teaching us; it was fun." One student added, "I think this program has been educational. On a scale of one to ten, I'd give it a ten."

Those who would like more information concerning the program or would like to arrange a workshop may call 226-1889.

Ancient Order of Hibernians calls attention to continuing strife in St. Patrick's country

by Kevin C. McDowell

There will be plenty of phony brogues this Tuesday, and even more real drunks as the annual debate in "honor" of St. Patrick's feast day takes place. Unfortunately, most of the revelers do not know who St. Patrick was and do not care about the continuing strife in the country for whom he is patron.

The Ancient Order of Hibernians (AOH) would like to change this.

Pat Miles, president of the Kevin Barry Division No. Three of the AOH, said St. Patrick's Day is supposed to be "a day set aside for church, family and clan. It's really a celebration of clan. It's not pub crawls, dyeing hair green and dancing up the street. That's not our cup of tea."

The Kevin Barry Division—one of two AOHs in Indianapolis (the other is St. Patrick's)—has 275 members and meets at St. Philip Neri on the city's eastside.

Miles said, "Don't get me wrong. We like to have a good time. But a pub crawl is not a dignified and proper celebration of a saint's feast. How the heck the rest of this occurred is beyond me. I am embarrassed to go to certain places on St. Patrick's Day."

Miles and Sean Murray, vice president of Kevin Barry, said the AOH does back to organized special interest groups called "orders" in pre-Christian Ireland. "Hibernia," Miles said, "was the Latin name used by the Romans for Ireland."

In 1580, the AOH was revived to protect Catholic priests and religious from persecutions begun under King Henry VIII and continued by his successors. "There were battles on the heads of priests. The AHO at that time was actually groups of men who escorted the priests from village to village to protect them so the priests could celebrate Mass."

King William III (King of Orange) defeated the Irish forces at the Battle of the Boyne in the 17th century. It would be 1922 before most of Ireland would be free again.

The AOH came to America in the 1820s to combat anti-Catholic activities—including physical attacks and burnings of churches and church properties—by the "Know Nothings," a forerunner of sorts of the Ku Klux Klan.

The continuing strife in Northern Ireland is a divisive issue among members of the various AOH divisions, Miles said. According to recent figures, over 2,000 deaths have occurred among the 1.5 million inhabitants of Northern Ireland since the conflict began anew in 1969 following clashes over civil rights. When other casualties are figured in, one of 30 households in Northern Ireland has been directly affected by the continuing violence.

"Some people believe we're directly associated with the problems in the North. People have visions of our supporting terrorists, of raising funds. It is not the case and never has been," Miles said. "We're a Catholic organization first and foremost. And we're Americans. We do not encourage or support anyone who would violate the precepts of the Catholic Church or the laws of the United States."

Miles added that some AOH divisions, particularly on the east coast, are "more politically active." He and Murray said they are less concerned with political intrigues than with their neighborhoods. "We stick very close to home. We work with what we know, and that's Indianapolis and the archdiocese," Miles added.

Northern Ireland, though, is never far from mind. "We have been criticized by other divisions for not being more active in attaining certain political goals. Granted, there are atrocities going on in Northern Ireland. This is disturbing to us because here in this country we're getting very biased information. London is controlling the information we receive."

Murray said that no major wire service reports directly from Northern Ireland. "Any information at all goes from Belfast to London and then to the wire services," he said. Murray added that Americans are not aware of the denial of basic civil rights to Catholics, including fair housing, education and employment opportunities, voting privileges, and access to courts for redress of grievances.

Catholics comprise nearly 60 percent of the population in Northern Ireland, but unemployment runs as high as 70 percent among Catholic neighborhoods compared to a national average of 19 percent.

"I'm speaking for Pat Miles now, not the AOH, but I do resent the British. I resent British policy in Northern Ireland very much. But I also realize they inherited a heck of a mess. Unfortunately, they have not handled it well."

Miles and Murray both decry the use of violent means to unite Ireland. "One of the goals of the AOH," Miles said, "is a united Ireland by peaceful means." Miles sees potential for a peaceful solution in the 1980s.

Anglo-Irish Accord which, for the first time, gave the Republic of Ireland a consulting role in the affairs of Northern Ireland, particularly in regard to the Catholic minority.

Miles also said several state legislatures have adopted the "MacBride principles" and others are considering movement in this area.

The principles, developed by Sean MacBride of Dublin in conjunction with several other notable Catholic and Protestant human rights activists, urge investments in Northern Ireland be tied to non-discriminatory employment practices. New York and Massachusetts have enacted legislation based on the principles, while New Jersey has endorsed them. Florida, Connecticut and Illinois are considering legislation.

MacBride is founder of Amnesty International and recipient of the Nobel Peace Prize in 1974.

The Kevin Barry Division will celebrate St. Patrick's feast day with Mass at St. John's, followed by a banquet at the Indiana Convention Center. Featured entertainment includes Mary McGonigle of County Mayo ("The Voice of Ireland") and Paul Durbin.

"We intend this to be a celebration of family, church and clan. We want to promote our Catholic-Irish heritage, to recognize what we've done, and not to let it be forgotten. This is a continuation of that pride. That's what we're about," Miles said.

There are some sobering thoughts for St. Patrick's Day.

Annual Mass for divorced is March 21

The Fifth Annual Family Mass for separated, divorced and remarried Catholics and their families will be held Saturday, March 21 at 3 p.m. in the cathedral. The celebrant will be Archbishop Edward T. O'Meara. Following the Mass there will be a reception across the street in the Catholic Center. The Mass is sponsored by Separated, Divorced and Remarried Catholics and by Beginning Experience. For more information, contact the Family Life Office at 317-526-1886.

Widowhood called one of life's transitions

by Margaret Nelson

Eighty widowed persons, 31 of them new to the organization, attended the annual Workshop for the Widowed at the Catholic Center on Saturday, March 7. Sister Mary Jahushik, presented the keynote address on "Widowhood: One of Life's Transitions."

The workshop, sponsored by the Catholic Widowed Organization (CWO) and the archdiocesan Family Life Office, began at 8:30 a.m. and included two workshop choices, lunch, and a wine and cheese social at 3:00 p.m. At 11:30 a.m., Archbishop Edward T. O'Meara celebrated Mass in the cathedral chapel for the deceased spouses of the participants. Some of those widowed lost their mates as recently as six weeks before.

Sister Mary said, "As we travel through life we're also going through transitions. In the first part of our life, we're trying to learn how to express ourselves to others." She said that is also the time we get our information from other people, but that in our middle life we have to go deep inside ourselves to find out who we are. She quoted Carl Jung, noting that after that, we become to the outside, but come back in again to find out about ourselves, and then we can come out again to give. She commented, "That's when we can do the world some good, we're focusing on what we can do."

Sister Mary observed, "The way we were taught, there is a certain way to do everything. But those ways were changed back in the 1950s," adding that now we learn by going over our talents and circumstances take us. Sister Mary said that her niece told her mother, "Learn and live." And Sister thought that makes more sense than the other way around.

Sister believes that the important ques-



WORKSHOP—Newcomers (from left) Evelyn Glavin and Jean Shinsky chat with the keynote speaker of a workshop for the widowed, Sister Mary Jahushik. The workshop was sponsored by the Family Life Office and the Catholic Widowed Organization. (Photo by Margaret Nelson)

tion to ask is, "Does this path have a heart." Next, we need a challenge that has meaning at the time. And we must realize that every choice involves a risk—even the choice to do nothing.

Sister continued, "We used to think that being lonely was something wrong." But she pointed out that every human being is needy, citing Abraham Maslow's hierarchy of needs: survival, physical and psychological safety, love and belonging, and self-esteem. Sister added, "Of course, we never fully achieve all these needs. Through transitions we constantly move back and forth. People think it's a continuous progression upwards, but it's not."

Seeing the death of a spouse as a time that

it is necessary to work through needs, she said it helps to be older and to be able to remember, "I got through something like this before." Sister Mary said that we were taught that if we obey the rules, things will go well. But the rules are constantly changing and it is not that way. She advised that if disruption occurs, we have to risk making choices, adding that each time we can accept a challenge it makes a more full person.

In recommending Bridges' book, "Transitions," she said that things end and then begin, adding, "You folks have know what is the end. Then there is a neutral period of time when you don't know what to do. But later, when you're ready, you'll know what the beginning is."

COMMENTARY

Should our Catholic schools mention condoms?

by Dale Francis

"Catholic Schools Skip AIDS Lesson." That was a *Chicago Tribune* page one headline, Wednesday, Feb. 18. It was the head for a news-opinion article by religion writer Bruce Buurma. The article was built on a *National Catholic Reporter* nationwide survey of Catholic parochial school sex education policies.



Religion writer Buurma said the *National Catholic Reporter* survey "found a widespread refusal among educators to mention condoms or alternative methods of preventing AIDS, other than suggesting sexual abstinence."

Buurma said the refusal of Catholic schools to teach the use of condoms was

"based on the church's longstanding moral opposition to artificial means of contraception."

All of this makes clear that it is time that the Catholic position be stated clearly and that the news media, for all their self-congratulation over their willingness to speak frankly about condoms, should face the hard truth about AIDS.

The hard truth about AIDS is that, with some exceptions, it is transmitted and has become epidemic, and is in danger of becoming pandemic, through homosexual activity and casual heterosexual relations. Three-fourths of AIDS cases a year ago were among homosexuals, although there are some statistics that indicate that percentage may now be perhaps 10 percent less. This is because the infection has been transmitted into the heterosexual community by bi-sexuals who have AIDS, by prostitutes and by casual sexual encounters between partners, one of whom has AIDS. The plain truth is those who have chosen a style of open and

free sexual relations have come face to face with the consequences of their choice.

Does it really surprise the *National Catholic Reporter* that in Catholic parochial schools there is no instruction in the use of condoms? The real surprise—and scandal—would be if there was such teaching.

Those who recommend the use of condoms point out that while it is not certain protection, it is the best protection available for those who intend to participate in homosexual or casual heterosexual activity. Obviously Catholic teaching cannot accept the concept that such sexual activity is justified.

It is not because of Catholic opposition to contraception that Catholic teaching cannot accept this but because the Catholic Church cannot accept the rationalization that our society must accept a concept of unfettered sexual activity.

The Catholic Church's teaching is not, as the *Tribune's* Buurma wrote, that the answer is abstinence from sex but that sexual relations should take place within marriage. It is necessary that this be taught clearly for there are indications that Catholics have been carried along by modern society's acceptance of pre-marital sexual relations.

As the terrible AIDS epidemic continues to threaten our society, there must be those who dare to speak the truth, who dare to say it is the result of sexual irresponsibility, and who insist the only real remedy is a restoration of the gift of sexual relations to where it belongs—within the commitment of marriage.

But there are things we should not do. We must not speak of this dread illness as a punishment from God. God does not act like



this. It is the consequence of human actions and we must not hide from this.

We must never be judgmental but we must have compassion for those who suffer the illness. We must seek to help them in every possible way, help them and their families. And we must urge the nation to commit funds to find a medical answer.

We must be firm in the principle that modern sexual freedom is an aberration that trivializes the beautiful gift of an act of love and commitment. But we must have compassion for, and offer service to, those who are the victims of an illness that is a consequence of this aberration.

New book could catalyze rebirth of lay action

by Magr. George G. Higgins

A generation of lay leadership may have been lost because of the Catholic Church's preoccupation with internal affairs and a devaluation of the laity's social responsibility.

That was the gist of "A Chicago Declaration of Christian Concern," a statement issued in 1977 by a group of Chicago-area Catholics and directed to the U.S. church.



The statement pointed to three developments among American Catholics which contributed to a devaluation of the ordinary social roles through which the laity serve and act upon the world. The first was the movement to involve lay persons in official church

ministries, with decreasing emphasis on their secular mission. The second, the tendency of some clerics to pre-empt the lay person's responsibility for social reform. The third, a trend of diminishing interest in Christian social thought as the mediating ground between the Gospel and specific political and economic issues.

The drafters of the statement said they were waiting "impotently for a new prophecy, a new word that can once again stir the laity to see the grandeur of the Christian vision for man in society and move priests to galvanize lay persons in their secular-religious role." They pointed out that "the church speaks to and acts upon the world through her laity" and that "without a dynamic laity conscious of its ministry to the world, the church in effect does not speak or act.... It would be one of the great ironies of history if the era of Vatican II, which opened windows of the church to the world, were to close with the church turned in."

William F. Drowl and Gregory F. Augustine Pierce, in a new book titled "Confident and Competent: A Challenge for the Lay Church" (Ave Maria Press, Notre Dame, Ind.), provide an extended commentary and elaboration on the Chicago Declaration's themes. The authors did not sign the declaration nor were they involved in the consultation that led to it. However, they agree with the statement's basic thrust and, on the basis of their own experience and in light of post-1977 developments, have attempted to flesh it out, to speak, and update it.

They have done so convincingly and, in view of the fact that the 1987 Synod of Bishops will deal with the laity's role, their timing is perfect. Their book is required reading for all synodal delegates.

I suggest, however, that while we badly need such books, what we need more is the living example of lay-initiated programs. Drowl and Pierce correctly cite "a tremendous need for programs to support the laity

in their vocation to job, family and neighborhood." Experience suggests, however, that lay initiative in developing programs of this type is indispensable. To spend too much time theorizing about the laity's role or lamenting the failure of official church leaders to take the lead is to sell the laity short and, worse, to encourage a new form of clericalism.

I am not suggesting that the book's authors or the drafters of the Chicago Declaration unwittingly fell into this trap. To the contrary, they have played an invaluable role in clarifying the laity's role in the U.S. church. But it would be a mistake to think that books and statements alone will bring the changes they call for.

The time has come for a new burst of lay-initiated action of the type—if I may say so characteristically—that made Chicago famous in the '60s and '70s. I hope this timely book will serve as a catalyst in this regard.

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A family's first-person experience of terrorism

by Antonette Basso

Terrorism is truly a horror. We see the images and hear the reports and we wonder how we would react if it happened to us or to someone we love.

When terrorism hits close to home, it takes on a whole new tone of outrage and carries a pervasive sense of pain and worry.

That pain was experienced in my family Jan. 24 when my daughter Margaret got a phone call from France informing her that her husband's brother, Dr. Georges Minier, had been kidnapped by terrorists in Somalia. Minier is a doctor who works for a humanitarian organization run by the French government called "Doctors Without Borders."



In his profession, he could be living comfortably and getting wealthy but he had chosen instead to dedicate himself to helping the poor in Third World nations. He has served in Asian countries, in Laos and Vietnam. Several months ago he went to Africa. He was working at a U.N. refugee camp in northern Somalia near the Ethiopian

border when the camp was stormed by about 60 armed men and he was captured, along with nine other people who were part of his medical team, six women and four men altogether.

The way the word came couldn't have been worse. The family was watching the



news in France when a picture of Minier suddenly flashed on the TV screen with the announcement of the hostage-taking. It was a complete shock to the family. No one had suspected that the situation in Somalia was so dangerous.

Imagine how it would feel to suddenly see your son's face flash before your eyes in that way.

All in the family were utterly devastated, wondering, praying and begging God to keep him safe. All day long the thoughts ran through our minds: What is happening to Georges now? Have they fed him? Have they hurt him? When will they let him go? Will we ever see him again?

For his immediate family the anguish was unbearable.

The expression, "Man's inhumanity to man" takes on new meaning when people capture others at gunpoint, take away their freedom and dangle their lives for political expediency—turning people into pawns in a very unfunny, ugly game.

During the ordeal, the word was that the kidnappers apparently wanted arms. There was much irony in the fact that people who have dedicated themselves to preserving life could be used as pawns for acquiring instruments that destroy life. The kidnappers' aim could only be compounded if they made these doctors and nurses unwilling par-

ticipants in denying the very thing they stand for, which is life. The truth is, we are all victims in this cruel cat-and-mouse game, the captives, the families and everyone who believes in life. We all feel the injustice, the fear and the sense of violation.

Fortunately for our family, Minier's release was secured Feb. 7. He plans to continue his humanitarian work.

the criterion

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TO THE EDITOR

Why not say no to sex?

(Regarding the article on condom ads in the Feb. 20 issue.) Magr. Daniel Hoye's attitude is right, but whether some Catholics will follow it is not certain.

First, what caused AIDS? Let us go back to the sexual revolution in which the slogan went, "If it feels good do it." How can we turn it around? We don't start by giving teenagers condoms. We stress the virtues of marriage first with love. I said love, not sex. If a boy says, "If you love me, you will," the girl should say, "If you love me, you won't ask."

We are saying no to drugs (one cause of AIDS), no to alcohol (sometimes an indirect cause of AIDS), no to suicide (sometimes caused by depression from drugs, alcohol and AIDS). Why not no to sex?

We've had two teen-agers on TV in the evening hours discussing with "mothers" prevention rather than the mother telling them of the many disadvantages of starting sex at such an early age. Our teen-agers should be having fun, playing sports, doing homework, and not being pressured by TV that to be popular or to feel good is to have sex. It does turn our teen-age girls into sex objects. The word spreads and sometimes that's the only reason they can get dates.

What would Jesus say? Do evil to prevent evil? No. "What good does it do a man to gain the whole world and lose his soul?" Please let us fight for moral values, not reluctantly give in to immorality.

Mrs. Robert Vail

Terre Haute

Third approach to teenage sex

As teachers of both religious education and sex education in our parish, my wife and I find John Fink's February 27 column on the necessity for instilling moral values in youngsters a solid approach to the issue but yet a bit narrow and lacking in its conclusions.

Mr. Fink proposes that there are only two approaches to the problems of teen-age sex: accept its existence, overlook its immorality, and try to prevent its unfortunate consequences (the defeatist's easy-way-out), or teach teen-agers that sex before marriage is wrong (certainly the ideal, and the approach we take in our teaching). But questioning both as parents and teachers, we feel that a third position which incorporates all of the second and part of the first of Mr. Fink's alternatives is a more reasonable and realistic approach to the problem.

It's helpful to stick to facts here: Not as many Catholic children attend Catholic school as was the case even a few years ago. Public schools teach values of citizenship and socialization, not moral values; in fact, the courts prevent them from doing so. A significant number of children do not find adequate role models in their homes to enable them to cultivate solid moral principles. All forms of the popular media promote casual sexuality, both before and inside of marriage.

These negative realities pose a challenge for those of us who are concerned with the moral fiber both of our own children and of society at large. We believe in the "old fashioned way" of making moral realities clear to our children, but we know that the pressure children encounter outside even a caring and strict home can be overwhelming when the rest of society believes and teaches something contrary.

Therefore, we encourage parents and clergy and teachers to continue (or, in some cases, to begin) to preach sound moral principles and instill a sense of personal moral responsibility. But even if everyone were to suddenly start doing this, it would still take

time for the message to catch on, to be internalized, to make a significant difference in society. Therefore, we further encourage a realistic attitude about the existence of sex outside of marriage and the effects of such behavior both in terms of unwanted pregnancy and the spread of disease, as well as the undermining of personal moral responsibility.

Advertising condoms is admittedly a poor substitute for responsible teaching and parenting, but we feel it's just as irresponsible to be platitudinous in the face of a crisis such as AIDS or numerous unwanted pregnancies.

We agree with Mr. Fink that "our children have a right to learn the truth about sex, and that's not what they're hearing today," but until enough significant people in enough significant sectors of society start telling the whole truth about sex, the problem is only going to continue to grow. While we wait for that to happen—and we feel that it eventually will—we feel it a moral necessity to protect our children as well as society.

Immorality and wrong-headedness have an annoying way of being stubbornly persistent, but we can't allow that fact to restrain our efforts to work for change—or to threaten the well-being of us all as we labor for that change.

Brian D. Clifford

Hinsdale, Ill.

Reader wants to see 'Therese'

I am writing in regards to the movie that was reviewed by Arnold in the Feb. 27 issue of the *Criterion*. The movie "Therese" about St. Therese of Lisieux sounds wonderful. I would very much like to see it but wonder if it will ever be shown in this area or if it is or will be available in video stores for home viewing.

Any information I could get about this would be appreciated.

Deborah A. Shultz

Franklin

(Ed. note: The movie is a current Circle release, but it has not been booked or scheduled for the near future in the Indianapolis area, though Circle is willing. Among those who could be requested to book the film: General Cinema, 500 N. Rural, Indpls. Ind. 46202, 317-620-6125, or Lowe's Theater, 3400 W. 66th St., Indpls. Ind. 46226, 317-672-6767.)

Communism is a social movement

The writer of the letter to the editor captioned "The church vs. communism" (Feb. 27 issue) is completely confused about what communism teaches. The church represents a Christian vision where the person is sacred; it is a religion. Communism is a social movement which strongly opposes a social situation—capitalism. We should direct our thinking, not to the "church vs. communism" but to "the church vs. atheism" or "capitalism vs. communism."

Historically, the church has condoned some very questionable social situations (the czar, Somoza and Marcos, for example). Therefore, Marx equated the church with capitalism. We consider this unfair but we equate communism with atheism. This east-west divisiveness in which our nation seems to thrive is wrong.

The Holy See has been pursuing, with various Eastern European governments, agreements for greater religious freedom. It has also been trying to understand "liberation theology" which, in some parts of Latin America, is a hope for improving social conditions. The communists are also showing some signs of realizing that divisiveness is counterproductive, and religion will survive almost any economic stupidity.

The Catholic bishops' pastoral "The

Challenge of Peace" and "Economic Justice for All" teach us that the Defense Department's budget becomes immoral when it is in excess of that "sufficient to deter" the east from expanding their form of government, and that our economic system is often immoral and desperately needs an "option for the poor."

Satan in our society is very sophisticated and likely to be extremely anti-communistic and nationalistic. The Bible is misread to strongly support a pure capitalism and its driving force, individualist acquisitiveness. Greed or selfishness is our favorite sin.

The devil leaves the misreading of the Communist Manifesto to those in our society who refuse to recognize the many social conditions in our nation, and throughout the world, that need correction. The Catholic hierarchy has provided many moral visions in the form of teachings that should give direction to our politicians and us as voters, but even if you can figure out who is lying to whom we seem to be insisting more on superiority over the evil empire than on correcting the injustices in the world.

R.M. (Bob) Twitcheil

Indianapolis

Bland about abortion horror

The *Criterion's* story on Father Crawford's reaction to Wayne Kefauver's reported "bomb plot" (Feb. 27 issue) seemed very misplaced on the front page. Front page stories should always denote news of heavy or even dynamic impact. A picture included with the story quite often makes the subject of the story is perceived by the reader to have a unique, or highly significant, or courageous part in an important story.

This was not the case. Father Crawford's remarks were inspired at best, and could only add to the confusion of Catholics regarding the "seamless garment" theory put forth by some well-meaning church leaders.

Father Crawford's statement that "the church is pro-life, not anti-abortion" had no sense of concern about the 100 little babies brutally slaughtered in Indianapolis this week. Where was his spirit of indignation about these murders? Where was his curiosity about why a good Christian man with a wife and three children would want to plot a bombing which would carry severe punishment from the law?

In fact, where was *The Criterion's* curiosity and passion to help in the prevention of murder for money in Indianapolis? The "bomb story" should have been a catalyst for at least journalistic Catholic action to be involved in saving lives.

You folks at *The Criterion* seem to act as if abortion is just an issue, a difference in point of view between groups which the church happens to take a position on. In fact, there is the killing that goes on in an abortionary; that is, our brothers and sisters, mine and yours, are being slaughtered.

Father Crawford's Ivory Tower view can in no way help emphasize these little ones' tragic suffering. But it does need emphasis, not vague statements that say, "Here's a list of problems and, by the way, on the list somewhere is the mutilation of children and exploitation of mothers."

Perhaps the staff of *The Criterion* and Father Crawford could find time to visit one of these Murder, Inc. Centers. If you would, it would surprise me if you remained so bland about this horror. Maybe then the socially unacceptable actions of Wayne Kefauver would serve to stimulate actual feelings to go where the killing takes place and do what can be done to save lives.

Greenburg

Robert Rust



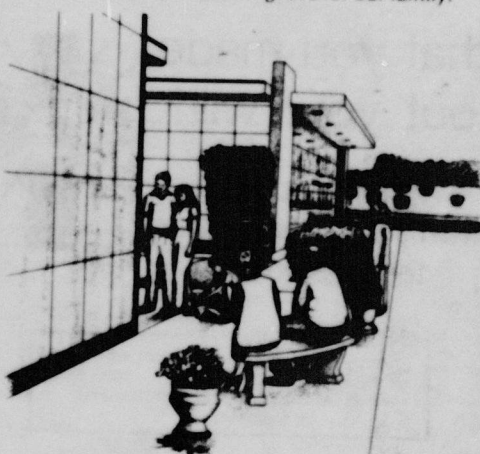
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A time for giving to God

by Shirley Vogler Meister

At a campsite in Boulder, Col., my family settled in for the evening's campfire tradition: roasting marshmallows. It was customary for us to share this event with fellow campers, so the daughters invited three young women nearby, whom my husband had helped with some bulky equipment that afternoon. All we knew about these women was that they were teachers heading for California. Two would spend some weeks in Boulder attending summer college classes. The other, accompanied by a large dog, would tend to the maintenance of their temporary tent-home.



As we put our clothes-hanger roasting wires to duty over the sparkling campfire, a daughter burned her finger and began to cry. One of our guests hugged her, with comforting words that included, "Offer it up, my dear! Offer it up!"

"Offer it up!"—three give-away words! At that moment, I knew these women were nuns, which explained the rings on their fingers. It wasn't the first time I'd seen sisters in dungarees but it was the first time we'd been campers together. However, it was those words—"Offer it up!"—that made the greatest impression, words reminiscent of the wimpled nuns of my childhood. "Offer it up!" was something I rarely heard any more.

"Offer it up!" could be a slogan even

today, especially during the Lenten season, for during the weeks before Easter it's customary to make special sacrifices to commemorate the ultimate sacrifice of God's Son on the cross.

Teaching youngsters how to "offer it up" is usually easy, for young ones take to such suggestions like games. They might not truly understand all the spiritual implications of why it's good to give up bubble gum and put the money in the missions instead, but they're learning. Or, when a child suffers pain, like the burn my daughter got from the hot roasting wire, a parent can use the time for comforting to incorporate an "offer it up" lesson. Children are receptive to this.

Often it's harder: to adhere to unselfish "offer it up" standards when maturity approaches. I make that judgment from examining my own motivations. Giving up dessert for Lent lacks something when the underlying reason for doing so is to lose weight. Substituting water for tea or diet drinks would be a greater sacrifice, although not as good for the waistline. Replacing movies or video tapes with spiritually-beneficial books would be a simple Lenten idea, but using my entertainment money for the good of someone else instead of getting the dress I crave would be better.

There are only minor examples of Lenten penance possibilities, which are unlimited and depend upon each individual's conscience and relationship with God. Since these are Lenten acts done for God, it's not necessary to broadcast one's plans; yet it's sometimes inspirational to share one's ideas with others.

"Offer it up!" doesn't always have to represent sacrifice or pain, however. It takes

on a different aura when that which is given to God is beautiful or joyful—although even sacrifice and pain can be joyful if done in the right spirit. For instance, upon rising in the morning, a person can offer up everything: the laughter and the tears, the positive and the negative.

Despite the changes in the church, despite the informality of certain aspects of our religion (like the way nuns dress), and despite our tendency to shun old spiritual customs, it is still a tradition for Lent to be a time for giving to God. He blessed us with life. Now offer it up!

check-it-out

✓ The Indiana Daughters of Isabella will hold their 99th Annual in State Convention on the theme "Unity—Past, Present and Future" on the weekend of April 24-26 at the Quality Inn, Jeffersonville. State Regent Dottie Soler of Shelbyville and International secretary/treasurer Shirley Mello of Rhode Island will be present. Hostess circles include: Our Lady of Guadalupe #75, Jeffersonville; Gethsemane #227, Madison; Santa Maria #678, New Albany; and Nativity #710, Tell City. For information call Dottie Soler at 317-382-3429.

✓ The Notre Dame Center for Pastoral Liturgy will conduct a workshop on "Extraordinary Ordinary Time," Sunday through Friday, April 25-May 1, with emphasis on removing "bland and boring" elements to which "ordinary" time is subjected. Notre Dame's annual June conference, this year entitled "Forming the Worship Community: An Owner's Guide," will be held June 15-18. For information on these programs contact the Center at: P.O. Box 81, Notre Dame, Ind. 46556, 219-220-6405.

✓ Indianapolis Folks Concerned About Central America will sponsor local observances of Central America Week March 21-29. Some of these include: on Monday, Mar. 23, 7:30 p.m., an ecumenical prayer service for world peace at the Carmelite Monastery, 2800 Cold Spring Rd.; on Tuesday, Mar. 24, 7:30 p.m., a memorial service for Archbishop Oscar Romero at North United Methodist Church; on Thursday, Mar. 26, 7 p.m., "Nicaragua" slides and discussion at the Mononite Church, 1800 W. 68th St.; and on Saturday, Mar. 28, 1-2 p.m., a Central America peace rally at City Market Plaza, corner of Delaware and Market Sts. followed by Ralph W. McGehee speaking on "My 25 Years With the CIA" at 2:30 p.m. in room 141 of Butler University's Jordan Hall (donation \$5).

✓ The Batesville Deacons will sponsor a Lenten morning of reflection for adults called "Walking With the Lord Jesus" on Saturday, Mar. 14 from 9:30 a.m. to 12 noon slow time at St. Maurice Parish hall in Decatur County. Jan and Hank Herpel will

present three sessions: "God, the Undercover Agent," "Jesus: Inaugural Address," and "What Does God Love?" Father Mike Kelley will close the morning with a Penance Service at 11:30 a.m. Admission is \$5/person at the door.

✓ Congressman Andy Jacobs, Jr. will sponsor an art competition for high school students living in the 10th congressional district as part of "An Artistic Discovery," the sixth annual competition implemented by the U.S. House of Representatives to recognize young American talent. Eligible artwork, including paintings, drawings, collages and prints, must be two-dimensional and no larger than 30 inches by 30 inches (unframed). Local competitions to select artwork which will be displayed in the national exhibition will be conducted between now and May 13. Call Cynthia Mahern at 269-7331 for more information.

✓ A Parish Renewal Program on the theme The Power of Prayer to Produce Change in Our Lives will be presented by Franciscan Father Justin Belita at St. Vincent de Paul Parish, 1711 "I" St. Bedford beginning with Saturday evening Mass, Mar. 21 and continuing through Thursday, Mar. 26. Evening presentations will be held at 7:30 p.m. beginning on Sunday, Mar. 22 and repeating each morning after 8:30 a.m. Mass beginning with Monday, Mar. 23. The public is invited.

✓ St. Vincent Hospital Guild will present an "April in Paris" Dinner Dance beginning with cocktails at 7 p.m. on Saturday, Apr. 25 in the Indianapolis Athletic Club, 260 N. Meridian St. Music by "Just Friends." Proceeds will be used to purchase two infant ventilators for the hospital. Reservations at \$45 per person may be obtained by calling Nancy Cottrell at 666-7286.

✓ Single Vocational News Network (SVNN) will sponsor a Singles' Gathering Ultras for divorced, widowed or never-married Catholics from 7 to 10 p.m. on Saturday, Mar. 21 at the Catholic Center, 1400 N. Meridian St. Bring a friend, and a snack to share. For more information call Sue Kitchie at 665-2520 or Bev Miskler at 665-3528.

✓ St. Vincent Hospital and Health Care Center will sponsor a one-day seminar entitled When a Baby Dies on Thursday, Mar. 26 for those who have lost a baby through miscarriage, stillbirth and newborn death. Health care givers, clergy and funeral directors are also invited to attend. The seminar will: relate grief theory to care strategies; describe the loss of a pregnancy through miscarriage; and discuss parents' perspectives on infant loss and subsequent grief. Call Judy Marich at 671-3746 for more information.

✓ A Retreat for Married Couples will be conducted by Benedictine Father Martin Dumeau on the weekend of April 3-5 in St. Jude Guest House on the campus of St. Meinrad College. The retreat will concern five important questions which Jesus addresses to us in the Gospel, the key question being "Do you love me?" For information or reservations call 812-367-6666.

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STUDENTS AT ST. PATRICK SCHOOL in Terre Haute celebrated Corn Cobs as a symbol of God's kingdom during Catholic Schools' Week. They followed the theme by comparing advertising for Cobs with ideas about God: "the punce that refreduces," "It's the real thing," "Things go better with Cobs," etc. They learned that the Kingdom of God, the Cobs, must be "returned for deposit." "It must be passed on and refilled so that others can also taste and use its goodness." The concept was adapted from a text by Daryl Olmstead entitled "Blessings: Candy, Toys."

Oldest marriage in archdiocese St. Patrick's couple celebrates 73rd anniversary

by Valerie Dillon

The place: St. John Church, Logansport, Indiana.

The date: February 19, 1914.

And at that now-distant moment, John B. Mills and Margaret Arvin promised to love, honor and cherish each other all the days of their lives.

Seventy-three years later, they're still

doing it—still sharing their lives and love with each other. John and Margaret Mills have been married longer than any of the 600 archdiocesan couples wed 50 years or more who are invited each year to the Golden Jubilee Mass at the cathedral. And they are among the longest-married couples of any faith living anywhere in the Midwest.

John, 96, and Margaret, 91, now reside in Indianapolis. They live in a neat and comfortable white house on the city's south side, just a few blocks from their parish, St. Patrick's. And when they can't get out to Sunday Mass, Father Mike Bradley or his pastoral associates, Providence Sisters Charles Van Hoy and Suzanne Butthold, bring the Eucharist to them.

This past Ash Wednesday, the St. Patrick's pastoral team brought them communion and ashes and also a special memento to mark their 73rd wedding anniversary—a gold-framed parchment certificate signed by Archbishop Edward T. O'Meara and calligraphed with their names and anniversary year.

John and Margaret were asked: "What's the secret of your long life together?"

Replied John Mills: "We just kept on going. We never even thought about separating, no matter how things were."

Recalled Margaret: "We had a lot of hard times, really bad times. But we stuck together, and that's the secret!"

The "bad times" included depression years "when we had a houseful of children, and sometimes we didn't know where our next meal was coming from. But, somehow,



SPECIAL DAY—John and Margaret Mills receive a certificate recognizing their 73rd wedding anniversary, signed by Archbishop O'Meara and presented by Father Mike Bradley, their pastor at St. Patrick's Church, Indianapolis. (Photo by Valerie Dillon)

we survived," said the experienced wife and mother.

They also included the death of four of their ten children as adults. One daughter died leaving several small children. The Mills took over, raising their grandchildren for five years.

"We lost a son in World War II," recalls John, with some pride and pain still showing.

But they agree, their commitment to stay together through bad times as well as good is the secret to a happy marriage. John retired 29 years ago from Chevrolet Division

of General Motors. Today, the couple lives an active and comfortable life. They are up each morning before the sun rises, and John often runs early morning errands. They still take care of a garden in the back yard of their property.

Probably most of all, they enjoy their family, now grown to six children, 28 grandchildren, 20 great-grandchildren and two great-great-grandchildren. Their sons and daughters are Alberta Phillips, John A. Mills, Robert J. Mills, Helen LaFave Norman, Connie Williams and Fred Mills.

Renew activity in Terre Haute

There will be a Marian concert, a talk on volunteerism in the Catholic Church and a songfest March 26 at St. Patrick's in Terre Haute. March 26 is the Feast of the Annunciation. The activity is part of the Renew program which is presently being conducted by the parishes that are part of the Terre Haute Deanery.

The concert of Marian motets will begin at 7 p.m. and will be presented by the Terre Haute Chamber Chorale, directed by Peter Parshall. Following the 30 minute concert, Susan Decker will speak on volunteerism in the Catholic Church. The evening will end with a songfest of traditional and contemporary hymns.

Renew is a two-and-one-half year program of spiritual renewal. The March 26 event is open to all.



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Dear Lord,

You know what it is to be alone.

Alone in the midst of a jeering crowd.

You carried Your Cross to Calvary.

Alone, You hung on the Cross, hour

after hour, thirsty, growing weaker.

But there at the Cross was Mary, and

You were not — not quite — alone.

Help me this Lent to stand by the Cross

of Your suffering poor in the Missions.

With my prayers, with my sacrifices, let

me reach to them and tell them,

"You are not alone.

You are my sister, my

brother.

And I am with you."

Help me, Lord, to be Your missionary

here today, right where I am.

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Church leaders debate removal of feeding tube

ROCKVILLE CENTRE, N.Y. (NC)—A petition by the family of a comatose woman in the Diocese of Rockville Centre to have her feeding tube removed has spurred a debate among church leaders over whether such a tube should be considered ordinary or extraordinary treatment.

Florence LaSala, of Great Neck, N.Y., 82, has suffered three strokes since 1976, the most recent in 1983. Comatose for three years, she is in a nursing home.

Her family has petitioned the state Supreme Court to order removal of the feeding tube, which the nursing home has refused to do. Judge Francis Becker was not expected to rule on the case until mid-March.

Church teaching traditionally has held that ordinary treatments must be provided to dying patients but that treatments that are extraordinary are not required.

Msr. Henry J. Reel, pastor emeritus of St. Aloysius Church in Great Neck, where Mrs. LaSala was a parishioner for 25 years, said in testimony Feb. 18 before the court that the naso-gastric feeding tube in her case was "extraordinary means."

"I made it clear to the court that neither the right-to-life, nor euthanasia nor starvation were pertinent in the case," Msr. Reel told The Long Island Catholic, Rockville Centre diocesan newspaper.

In the circumstances of Mrs. LaSala's case there is nearly three years of total comatose condition, with no cognitive function and medical and neurological prognosis that there is no possible return to such cognitive life," he said.

He also told the court that there is "ample evidence from her family and some friends of her expressed desire not to have her life continued by extraordinary means should she ever be in a permanent comatose condition."

Responding to Msr. Reel's testimony, Father James P. Lisante, diocesan pro-life coordinator, said in a statement that supplying food and water is an ordinary means of life support.

Mrs. LaSala is not in imminent danger of death. She will only be in such danger if she is starved to death," he said, adding that most moral theologians would agree feeding tubes are ordinary means of care and an "everyday procedure."

Thomas J. Ford, an attorney who heads

the Cardinal Cooke Pro-life Commission of the New York Catholic bishops, also held that the treatment was ordinary care but said it could be removed if death was imminent, meaning "in a short space of time," usually 72 hours.

He pointed out that no New York court has backed the right to refuse nourishment.

William May, a moral theologian at The Catholic University of America in Washington, told The Long Island Catholic there was "no clear magisterial statement" on whether tubal feeding morally can be withheld from a patient in a persistently vegetative state.

In addition "division exists among Catholic theologians" on the issue, he said.

He pointed out that in 1985, the Pontifical Academy of Sciences was "very clear" in a statement that treatment might not be required for irreversibly comatose patients but care would be.

Care often is defined as including food and water.

Msr. William B. Smith, dean of St. Joseph Seminary in Yonkers, N.Y., disputed the contention there is no clear magisterial statement on the issue.

He said Pope John Paul II in 1985 has stated that the Vatican's 1980 declaration on euthanasia—which makes a clear distinction between medical treatment and supportive nursing care with the duties of feeding and hydration—does not "dispense from the valid therapeutic task of sustaining life nor from the administration of the normal means of vital support."

He also disputed the view a feeding tube could be withdrawn except where death is imminent because it would be "killing."

"The patient dies of starvation. What do you put on the death certificate? I don't think the doctors would want to put starvation," Msr. Smith added.

Jesuit Father Richard McCormick, a moral theologian at the University of Notre Dame, said that "if artificial feeding is either too burdensome or offers no hope of recovery" for a comatose patient such feeding "is not required."

The priest argued that tubal feeding is a medical procedure because "it takes medical knowledge. It's not like giving someone a sandwich."

Women can be included in foot-washing ceremony

by Jerry Fitton

WASHINGTON (NC)—Women can be included in the Catholic Church's Holy Thursday foot-washing ceremony, says a memo sent to the U.S. bishops in March by the bishops' Committee on Liturgy.

The inclusion of both men and women in the rite emphasizes Christ's "humble service" to his followers and "the service that should be given by all the faithful to the church and to the world," the memo said.

Last year Bishop Anthony Bevilacqua of Pittsburgh provoked a nationally publicized controversy when he told his priests that only men's feet could be washed. The governing liturgical rule, he said, spoke of those chosen for the rite as "viri," a Latin term which refers only to males.

Before Bishop Bevilacqua's order, parishes in many parts of the country routinely involved both men and women in the foot-washing ceremony. The ceremony imitates Christ's washing of his apostles' feet at the Last Supper, as a sign of his love for them and service to them.

The memo to the bishops said the Vatican is still studying the question of including women in the rite, along with a number of other questions regarding the Holy Week liturgy, and it has not yet given a definitive answer to inquiries about the issue.

In the meantime, the "variation" in the United States of using both men and women

"is an understandable way of accentuating the evangelical command that all members of the church must serve one another in love," the memo said.

Bishop Bevilacqua, who received an advance copy of the memo, sent it out to all parishes in his diocese with a covering letter urging pastors to exercise "prudent pastoral judgment" as to "the most appropriate manner" of celebrating the rite in their own parishes.

He said pastors could follow either the more traditional rubric excluding women or the "variation" that has grown up as a custom in the United States. In either case, he said, he hoped they would celebrate the rite in a way that "will promote the ecclesial unity and Christian charity" which are central themes of that and other Holy Week services.

The memo to the country's bishops also carried a warning against liturgical rites becoming a source of division. "The liturgy is always an act of ecclesial unity and Christian charity, of which the Holy Thursday foot-washing rite is an eminent sign," it said.

The memo was written by the national secretariat of the bishops' committee. It was authorized by Bishop Joseph Delaney of Fort Worth, Texas, committee chairman, following review of the issue by the committee. It was sent out in the February issue of the committee's monthly newsletter, which was mailed the first week in March.



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Historian tells how Vatican helped Jews in WWII

by Agostino Bassi

ROME (NC)—Any strong papal condemnation of Germany's mass extermination policies during World War II would have caused "a massacre" of tens of thousands of Jews protected by the Italian government, according to a U.S. Jesuit historian.

The Vatican played a "substantial role" during World War II in preventing Jews in Italian-controlled territories from being sent to German concentration camps, Jesuit Father Robert Graham wrote in the March 7 issue of *La Civiltà Cattolica*, biweekly Jesuit magazine published in Rome.

Father Graham's article is based on the Vatican's World War II documents, including private exchanges between church authorities and Italian and German government officials.

Although Italy rounded up Jews and placed them in concentration camps, those Jews were not in danger of mass extermination as long as they remained under Italian control, said Father Graham.

The Vatican and Italian church officials actively encouraged Italian government obstruction of German plans to deport Jews to Nazi concentration camps, where they probably would have been killed, he said.

Although Italy, under the rule of Benito Mussolini, and Germany were allied during World War II, many Italian officials opposed sending Jews to German camps.

This resulted in "an unspoken policy of delay and obstructionism" which included moving tens of thousands of Jews deeper into Italian territory to protect them from advancing German troops.

The policy protected not only Italian

Jews, but those who fled to Italy from Yugoslavia, Poland, France, Germany, Czechoslovakia and Austria, he added.

"To a direct open challenge from the Holy See, Mussolini could only have reacted with jealous defiance. Those in government counseling him in the direction of non-consignment would have been undermined," said Father Graham.

"Hitler would have been enraged by the Vatican's interference. He would have redoubled his pressure on Mussolini with a virtual ultimatum," he said.

"The fate of thousands of Jews under Italian control (including Greece and Tunisia) hung in the balance," said Graham.

"Papal influence was constantly directed to maintaining the government in the course chosen, to resist German pressure to change," he said.

"There are other ways of being prophetic without precipitating a massacre by ill-advised rhetoric," he noted.

Besides pressuring the Italian government to protect Jews from deportation, church efforts included hiding Jews in convents and other buildings, Father Graham said.

"On its own initiative, or appealed to by national and international Jewish agencies and personalities, the Vatican performed, in its own way and in the limits of its possibilities, a substantial role in saving these refugees," he added.

Vatican efforts to protect Jews continued after the Germans occupied much of Italy, including Rome, he said.

The Vatican also privately pressured German authorities on the Jewish situation, but "little was achieved," he said.

Diplomat says detained missionary shows 'signs of strain'

by Carmel Richard

DURBAN, South Africa (NC)—U.S. Marshalls Father James Lee Casimir Paulsen, detained since Dec. 17 in Transkei, a black South African territory, is "showing signs of strain," said an American official.

Michael Maters, U.S. deputy consul general in Durban, who visited Father Paulsen March 2, said the priest seemed "tired and was not in the same good spirits as during our last visit."

(Father Paulsen was a St. Meinrad classmate of several priests of the Archdiocese

of Indianapolis, including Magrs. Francis Tuohey and Gerald Gettelfinger, the vicar general and chancellor of the archdiocese respectively.)

Paulsen released

Just before press time on Wednesday, it was announced that Father Paulsen had been released. No details were available.

The diplomat said the missionary is "definitely showing signs of strain after almost three months in detention."

"He told me that what got him through the last month has been the Bible," Maters said. "But it is clear he no longer regards his detention as a period of 'spiritual retreat' as he said on our first visit."

Maters met Father Paulsen in a jail cell in Butterworth, a small town in a rural, isolated area of Transkei. However, he said prison authorities would not confirm where he was being held. No charges have been brought against the priest.

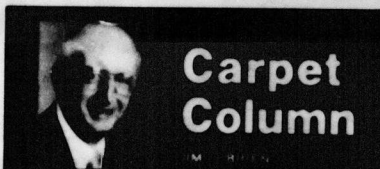
Maters previously visited Father Paulsen in early February. At that time, he said the priest appeared to be in good health.

At the time of the first meeting, Transkei officials told Maters they were investigating allegations that the priest harbored "persons suspected of illegal activities."

The diplomat was told the priest could not have legal counsel unless he was formally charged.

Father Paulsen has worked in Transkei since 1973.

Transkei is one of 10 black homelands created by the South African government. It is one of four opted for independence, but only South Africa recognizes it as a separate nation.



Carpet Column

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Floor Covering Weekly has turned to the National Family Opinion (NFO), an Ohio-based research Company, for the average amount consumers spend on carpet. Based on NFO's figures, the average cost of carpet for a home is \$800, based on approximately 55 square yards. Using the industry standard that consumers replace their carpet approximately every seven years, carpet costs a consumer an average 31 cents per day.

Comparing the cost of having carpet in your home to the cost of buying a car works out that a car costs about 15 times more each day than your carpet. That's based on spending \$12,000 for the average family car and keeping the car seven years. The cost per day for the auto is \$4.70.

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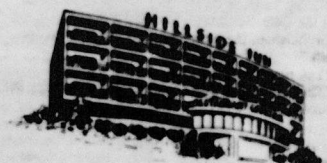
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Reaching out with Good News

by Katharine Bird

In groups of twos and threes they fanned out street by street, neighborhood by neighborhood in summer 1986 knocking on the doors of 25,000 Hispanic homes in the cities, slums and farm communities in the Archdiocese of Los Angeles. The 451—mostly lay Hispanics, including many youths—brought their people a message of concern from the Catholic Church.

The home visits were the opening round in a five-year pastoral plan initiated by Los Angeles Archbishop Roger Mahony to contact every Hispanic family in the archdiocese. An estimated 2 million Hispanic Catholics live in the archdiocese; many, though baptized, have no tie to their local parish; some are alienated Catholics.

Lourdes Gonzalez-Rubio, married 38 years and the mother of six children, trained home visitors in an area that includes many farm workers and migrants. A native of Ecuador, she is director of the evangelization program for the archdiocese's Santa Barbara region.

In an interview at archdiocesan headquarters in a section of Los Angeles peopled by the homeless and the hopeless, she tells of visiting a large poor family. "When we knocked on the door and said we came from the Catholic Church bringing a message from the archbishop, the man looked at me with an open mouth.

"You mean he knows about me?" he said.

The archbishop doesn't know you personally but he cares about you," she replied.

On occasion, the home visitors unearth people's most wrenching worries. She tells of a woman saying, "I don't want my husband to hear. We have a son going on drugs and don't know what to do."

Home visitors are trained to respond by offering a return visit or providing the name of a trained parishioner to contact.

At Holy Cross parish, I spoke with Delfina Cuellar, 27, a single mother who worked for four years as an auto mechanic. She is among 30 home visitors who talked with 300 families in this problem-ridden section of Los Angeles. Unemployment runs 70 percent to 80 percent and for many it is a "survival existence," says the pastor, Father William Jansen, a Comboni Missionary priest.

Along with a flyer about the parish's wide range of services, including drug and alcohol-abuse counseling and some legal aid, the home visitors obtained information about people's situations—their work and housing, their religious and sacramental needs. People were encouraged to contact the parish. Many did.

The home visits were only a beginning. Father Jansen emphasizes. Many home visitors now lead small communities—made up for the most part of people visited during the summer effort—meet weekly at home for prayer and reflection, and to discuss how religion relates to their lives.



In reaching former Catholics, honey works better than vinegar

by Fr. Alfred McBride, O.Praem.

The sign said, "Welcome home!" Attractively constructed, it stood on the lawn next to the largest Catholic Church in a Midwestern city. The pastor and his parishioners were united in a campaign to invite alienated Catholics to "come home" to Christ and become active members of a parish community. Their work is part of a national effort in evangelization.

Usually, Catholics associate evangelization with TV preachers from the Protestant community. In fact, however, Catholicism has a strong interest in evangelization.

Pope Paul VI once wrote a major document on evangelization calling it an invitation to say "yes" to Christ and the church. He identified three audiences for evangelization: alienated Catholics, unchurched people who are a part of no religion, and "churched" people—those currently participating in the church.

Father John Forliti of the Archdiocese of St. Paul, Minn., initiated a ministry to alienated Catholics. Estimates suggest there are 13 million of them in the United States. He said, "I had been talking to a wise old Italian woman about divorce. She said it was due to TV. I asked her to be serious."

"She then replied, 'Divorce comes about because there is no love in the sex, no love in the talk and no

love in the food. Her last remark caught me. If Christ is to be the bread of life he must be perceived as the bread of love. And the church, as the body of Christ, must be love in the food as well."

Father Forliti, who made an audio cassette titled "Love in the Food" about his experience with alienated Catholics (NCR), thinks the best way to approach them is "with love, affection and understanding." With this in mind, he started little groups of 12 alienated Catholics, urging them to get off their chests what bothered them about Christ and the church.

Once they moved beyond the ventilation phase, he said, they seemed more open to reconsidering a return to the church. "I have not battered 100 percent but I have been fortunate in seeing fairly good results," he said.

Pope Paul VI taught that the first audience for evangelization is the regular, active parishioner. He argued that practicing Catholics need to reaffirm and deepen their commitment to Christ and the church. Adolescence, young adulthood, middle age or the senior years are stages of life. Each needs to be entered with a mature faith—a faith equal to that particular life stage.

But how are "churched" people evangelized? On an annual basis, the liturgies of Advent and Lent speak of moral challenge and spiritual renewal. The church's worship summons Catholics to commit themselves in a deeper, more mature manner to Christ. Retreats, days of renewal and parish missions help re-evangelize Catholics. Catholics who are re-evangelized on a regular basis become, in turn, the best evangelizers of their brothers and sisters who are alienated or unchurched.

Numerous reasons account for people being unchurched. But the real reason in many cases is that no one has ever invited them to a church.

In the early church, one of the most powerful forms of evangelization was the attractiveness of a loving community. Loving behavior and an affectionate sharing of the good news constitute a powerful method for attracting others to Christ.

Evangelization is not meant to be a matter of argumentation. "Win an argument and lose a soul," is an old saying that applies here. A homely bit of advice from St. Francis de Sales also applies well to evangelizers: "Honey catches more flies than vinegar."

This Week in Focus

Who is an evangelist? What does an evangelist do? Anyone who shares Jesus with others through words or actions is an evangelist. That is what an evangelist does—share the good news of what God has done for humanity in Jesus.

For this week's issue, Katharine Bird writes about a home visitation program designed to reach every Hispanic home in the Archdiocese of Los Angeles. Through the program, many lay Hispanics are becoming evangelists by sharing the problems and joys of their brothers and sisters. Bird is associate editor of the NC Religious Education Package.

In the Education Brief, Bird interviews Jesuit Father Anastasio Rivera, director of the Spanish

Speaking Apostolate, and two Hispanic seminarians who make visits to Hispanics on skid row.

Norbertine Father Alfred McBride tells about Father John Forliti's work in reaching out to alienated Catholics. A priest in the Archdiocese of St. Paul, Minn., he approaches alienated Catholics with love, affection and understanding.

Dominican Father David O'Rourke tells about young people who invest time and energy while in college working as lay ministers. Father O'Rourke is on the staff of the Family Life Office in the Diocese of Oakland, Calif.

Father John Castellet tells how the deacon Phil in New Testament times helped a court official of the queen of Ethiopia discover the gospel.

Evangelization on campus

by Fr. David K. O'Rourke, OP

Let me tell you about Danny.

After a fairly standard high school career in San Francisco he went to a state university in the Southwest. There he began attending Mass at the Newman Center.

There were no great enlightenments and no one event or moment that he could label a conversion. There were, however, some rumblings within.

He had learned in his younger teens that life is not all easy. His father's mother, a widow, had come to live with them when she was found to have cancer. He liked her, and they took good care of her. But for two years having someone dying in the house wasn't easy. You don't have parties, you prepare meal trays, someone has to be at home and you don't take vacations.

Her death gave him a touch of seriousness. He found it hard to take some of his old fun-at-all-costs ways seriously. He spent more time by himself. But

otherwise he was still the bright and up-beat young man so liked by his friends.

At the Newman Center he was not a leader, but would help when asked. The only thing he did beyond the usual was to attend the annual weekend retreat at a camp in the mountains.

So what happened? A group of young men and women decided to reach out to alienated Catholics and the unchurched. They approached him and he agreed to help work on campus over the course of the next year.

It would be an effort to invite others to see the faith community firsthand and to create opportunities for them to express concerns freely without fear of being put down. In the preparatory sessions Danny explored the Gospel's meaning for people today. He learned that faith cannot be forced on anyone, but also that faith won't be embraced if the happiness and love it creates are never seen or heard.

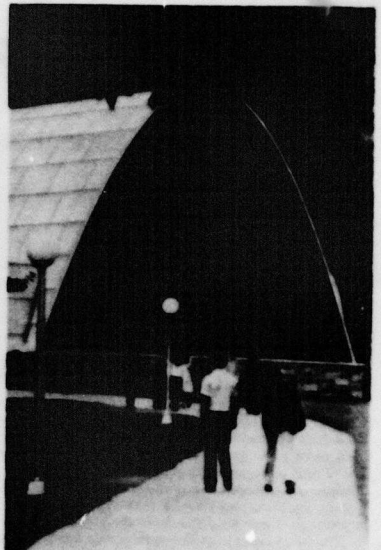
What makes someone like Danny join an effort like this? Two things, it seems. Ever since the Second Vatican Council we've been talking about the priesthood of all the baptized. People like Danny understand the idea, they experience the church as a vital community and they act on it.

That is coupled with the touch of seriousness. Often some event or situation, usually at home, has made young people like Danny think about life.

Parents send their kids to college with great hopes. They want them to get a good education, stay out of trouble and then get a good job. There are the usual fears—drugs, bad company and not making it. But most parents never dream that their kids will invest time and energy in making the Gospel's meaning known.

Is Danny an isolated example, to the point of being way out? Not any more. A recent survey at state and Catholic campuses found an increasing number of Catholic students willing to work as lay ministers in the church. From a summer to a few years to a career, the prospect of serving as a lay man or woman is appealing to more and more students.

My generation looks at these young men and



women in amazement. In a secularized society and at a time of turmoil, when even the church has problems, what makes these youngsters want to make the Gospel known? Our questions miss the point because they overlook the extraordinary vitality in so many church communities.

The Masses at many Newman Centers are well attended and the centers themselves are active. Parishes have youth programs and many dioceses have youth ministries to support the parishes. Personal spirituality is taken seriously; people pray and they talk about it.

Danny didn't find his action so extraordinary. He felt it was his church, and he always knew there was a place in it for him.

What Do You Think?

- What is the first image that comes to mind for you when you hear the word "evangelization"?
- What does the word "evangelization" really mean? If anything you do comes under the heading of evangelization, what might it be?
- Why does Father David O'Rourke say that faith can't be forced on anyone? Why Does Father Alfred McBride say that evangelization isn't really an argumentative endeavor?
- According to Father McBride, what is the key to reaching out to alienated Catholics?
- What three groups are identified by Father McBride as the audiences for evangelization?
- In Katharine Bird's article, how does Lourdes Gonzalez-Rubio describe the work of an evangelist?

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The Bible and Us

Spreading the gospel in gospel times

by Fr. John Castelet

When St. Paul was on his way back to Jerusalem at the end of his last missionary trip, he stopped off at Caesarea. There he stayed a few days at the home of "Philip the evangelist, one of the seven" Greek-speaking Jewish Christians selected to assist in the administration of the Jerusalem community (Acts 21:8). They were deacons in the literal sense of "servants, assistants."

Very shortly their ministry branched out to include other functions. Philip is a good example.

After the martyrdom of Stephen, another of the seven, "Philip went down to the town of Samaria and there proclaimed the Messiah" (Acts 8:5). Later he moved south in the direction of Gaza.

As he went along the road through the Negev, the desert area in the south of Judah, he encountered a court official of the queen of Ethiopia. Headed home after a pilgrimage to Jerusalem, the official was riding in his carriage, reading the book of Isaiah. Philip asked whether he understood what he was reading and when he replied that it was difficult without someone to interpret it for him, Philip grasped the opportunity (Acts 8:26-35).

In both instances, Philip exercised the ministry of an "evangelist." The word is actually very general, denoting one who proclaims the good news of what God has done for humanity in Jesus Christ.

Because the term is so broad, it is difficult to pin it down to a specific "office" in the community. All Christians were, by reason of their baptism, heralds of the good news. It was so full of exciting potential for all, that they couldn't keep it to themselves. They shared it with everyone they met.

Education Brief Getting ready to spread gospel

"The difficulties of our time awaken the holdest dreams, the best powers of mind, heart and hand in many people, especially in the young. Readiness to share and commit one's life without rethinking the cost is aroused. People have begun to ask: 'What can I do? What can we do?'" (Pope John Paul II addressing young people in Austria; September 1983)

Ruven Reyes and Adolfo Aguilu, young men in their 20s, live with three priests and seven other young men preparing for the priesthood in a modest home called Casa Comboni in Los Angeles.

Part of their preparation to serve as Comboni Missionaries includes weekly visits to squalid residential hotels. Going door to door, the seminarians greet the residents, telling them about the cathedral nearby and its services. In a highly transient area, they try, bit by bit, to build a relationship with people. Occasionally they have the satisfaction of seeing someone they have counseled find a way to move to better quarters.

It isn't easy. Some people shut them out rudely; others, fearful of any authority figure, make the students yell through closed doors. Occasionally it is dangerous. They speak of teen gang members shoving past them on a narrow, second floor hallway racing to a fight.

Yet, says Aguilu, it is "wonderful, great, beautiful. This is a taste of the future when we'll be working with the poor" as Comboni Missionaries.

Reyes adds that the hotel visits are "essential for us. We don't teach them. They teach us by the experiences they suffer."

Their attitude comes as no surprise to Jesuit Father Anastasio Rivera, director of the Spanish Speaking Apostolate for the Los Angeles Archdiocese. For 12 years he has worked in Hispanic ministry. He has given much time to preparing its Hispanics for ministry among the Spanish-speaking. "There is a tremendous amount of good will among Hispanics," he says.

Father Rivera believes the training for these lay leaders must be easily accessible—because of the strange hours so many Hispanics work and the uncertainty of their lives. And don't overload people's circuits, he says. "Make the training very practical, something they can immediately apply in service to their own groups."

"My greatest joy in ministry is when I see our people develop a sense of God's presence in their lives and becoming enthused to reach out to others," he concludes.

However, if all Christians were evangelists in this sense, it seems that some were especially gifted. This is strongly suggested by the fact that evangelists are listed along with "apostles, prophets, pastors and teachers" as having received a special gift from the risen Lord "in roles of service for the faithful to build up the body of Christ" (Ephesians 4:11).

They rendered this service in a sort of stable way within the local community. Or they could have built up the body of Christ elsewhere, contributing to the body's geographical growth and development.

The only other time the word "evangelist" appears

in the New Testament is in second Timothy, Chapter 4, where we read: "As for you, be steady and self-possessed; put up with hardship, perform your work as an evangelist, fulfill your ministry."

The close connection between putting up with hardship and serving as an evangelist suggests that witnessing to the good news can be difficult. Not all will welcome it. In fact some may resent it.

Evidently people like Timothy, Paul's companion, bravely put up with hardship. So the good news continued to spread, taking root and transforming society.

Children's Story Hour

Francis Xavier sees the world

by James Masterson

Young Francis Xavier was excited to be at the great University of Paris in 1528. Just 19, he was a student at the world's most famous university. He knew that if he graduated he would be able to get a good job and make lots of money. He and his roommate, Peter Faber, studied hard.

After a couple of years they met Ignatius of Loyola who became one of their friends. Ignatius was older and was studying to be a priest. One day Ignatius asked Francis a question that Jesus had once asked: "What's the point of gaining the whole world if you lose your own soul?"

Francis thought long and hard about that question. Finally he decided to give up his dreams of riches and honor. He joined Ignatius, Peter Faber and four others in a new religious order, the Society of Jesus or Jesuits.

They decided to help more people come to know and love Jesus. Francis Xavier became a priest in 1537.

He and the other Jesuits talked about Jesus in Europe's cities and towns. Then Ignatius sent Francis as a missionary to India. The trip across the ocean by ship took four months. Francis would never see Europe or France again.

Father Francis was very successful in his first

missionary efforts. He went from village to village telling people about Jesus Christ and his message. Francis baptized thousands of Indians.

Father Francis became friends with a Japanese nobleman who wanted to become a Catholic. Francis and his new Japanese friend sailed for Japan. No one in Japan had heard yet of Jesus Christ.

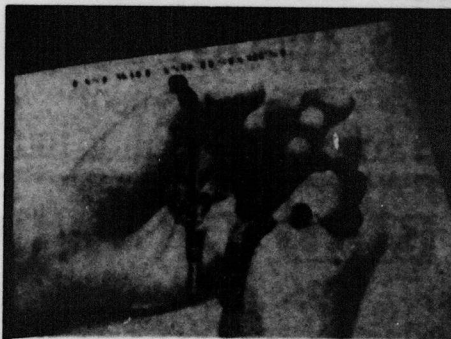
But the noblemen of Japan would not meet with Francis who dressed like a poor foreigner. So Francis decided to put away his poor clothes for the time being. He put on a flowing silk robe so he looked more like the important Japanese nobleman he wanted to meet. He also took with him gifts like clocks and music boxes.

The most important of the Japanese noblemen now welcomed Father Francis and let him tell the Japanese about Jesus.

Francis put other Jesuits in charge of his missionary work in Japan. He dreamed of going to China to bring the good news of Jesus to that huge land.

He sailed to Sancian, a small island off the coast of China. It was a hideout for Chinese smugglers and a base for Portuguese merchants.

Father Francis became very ill and died on that lonely island. The great missionary was canonized in 1622. In 1857 he was named patron of missionaries. His feast day each year is Dec. 3.



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the sunday Readings

SECOND SUNDAY OF LENT

Genesis 12:1-4
Psalm 33:4-5
II Timothy 1:8-10
Matthew 17:1-9

MARCH 15, 1987

by Richard Cain

Shepherds, I am told, have their own version of tough love.

If a lamb continually wanders away from the flock, the shepherd breaks its legs. Then the shepherd carries the lamb on his shoulders while the legs heal. Through total dependence, the lamb develops a close relationship with the shepherd. Once the lamb's legs are healed, it no longer wanders away from the shepherd.

I see in this a symbol of how the Bible portrays our relationship of faith with God. Let's consider this in light of the readings.

The first reading is from Chapter 12 of Genesis. If we consider the first 11 chapters to be a kind of introduction, this section describes the first event in the biblical story of salvation. In this event, Abram (God will rename him Abraham in Chapter 17) experienced a call from God to leave his home and country and begin a journey. He did not know the exact destination. But he did have a sense that God would come from the experience.

Drawing on centuries of experience and reflection, the author of Genesis expressed this good in the form of four blessings. (1) Through Abram, God would form a new nation. (2) Abram would become famous and his name a blessing. God would not only protect, but actually identify with him in a unique way (so that how others treated Abram would be seen as how they treated God). (4) Through Abram's

experience good would come to all the earth.

Reading the text gives the impression that everything was clear to Abram. The voice spoke. Abram knew it was God. All that remained was to do it. But that would seem to take something away from the title tradition has given Abram: "The father of our faith."

If Abram truly is a model of our faith, then he probably groped his way through all this in much the same way we do. Consider that Abram did not begin his journey until he was an old man. Old men do not pick up and move easily. A restlessness must have been growing in him for many years. Then his father Terah died (Acts 7:4). In this difficult time of searching, Abram finally decided to act on this growing sense.

God invited Abram to leave the security of his home, his city, a familiar way of life for the unknown. In other words, God invited Abram to walk by faith, to become completely dependent on God. But unlike the lamb, Abram had a choice. And because he could always go back, Abram had to make that choice to ride on God's shoulders again and again.

The gospel reading is Matthew's account of the Transfiguration. Jesus took the apostles Peter, James and John to the top of a mountain. There he appeared as he would after his resurrection. The prophets Moses and Elijah also appeared with him.

This incident strikes me as being important in two ways. (1) It came right after Jesus' first prediction that he would suffer and die. This was a difficult idea for the apostles to swallow. It certainly ran counter to the accepted ideas of what the messiah would do. It seems as if Jesus wanted to assure the apostles that his death would only be a step in a process that would end up in victory.

(2) The incident also served as a kind of audio-visual accompaniment to clarify the relationship between Jesus and the Jewish faith. Earlier Jesus stated that he had come not to abolish the Jewish law but to fulfill its purpose. (Matt. 5:17) A common way of referring to the Scriptures, the source of Jewish law, was to call them Moses and the Prophets. Since Elijah was considered the greatest of the prophets, he was a symbol for all the prophets. So having Moses and Elijah speaking with Jesus was a way of saying that all that Jesus would do was in harmony with Scripture and God's covenant with the Jews.

The transfiguration then, was meant to give the apostles a glimpse of how the whole puzzle fit together. It was a way of reminding the lambs that one day they would walk.

The second reading is from Paul's Second Letter to Timothy. This is a letter written as from an elder apostle to a young bishop. The apostle was Paul and the young bishop Timothy. Evidently, Timothy sometimes tended to be timid. The message is a warm dose of reality. Life involves hardship. Especially the work of a bishop. Timothy needed to accept that and open himself up to the strength God was offering him to bear that hardship. Out of that hardship good would come. Just as Abram and Jesus, many would be blessed through Timothy's experience.

In what way is God calling me out of old and familiar patterns into an unknown path and greater dependence on God? What blessings do I sense might come from answering this call?

the Saints *by Luke*

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HER MOTHER BECAME A NUN IN EGYPT, AND THOUGH EUPHRASIA'S BETROTHAL TO A SENATOR HAD BEEN ARRANGED WHEN SHE WAS FIVE, HER MOTHER TOOK HER TO EGYPT. EUPHRASIA RECEIVED A NUN'S HABIT AT SEVEN. WHEN SHE WAS TWELVE AND AN ORPHAN, THE EMPEROR, NOW ARCADIOUS, SENT FOR HER TO MARRY THE SENATOR. AT HER REQUEST, HOWEVER, HE ALLOWED HER TO GIVE HER INHERITANCE TO THE POOR, FREE HER SLAVES, AND CONTINUE AS A NUN.

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(Mark Oberholzer, a member of St. Andrew parish in Indianapolis, wrote this prayer for Lent. The parish is using it at every Mass and meeting.)

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O Lord, change our minds!
You gave us your own that we may believe in your love for us. Help us to believe that today you come to us through one another. A caring hand reaches out to us in our need, a word is spoken that lifts our spirits when we're alone and afraid and at our worst, someone near us has a smile for us, sits with us in our pain.

Lord, change our hearts!
That we may believe that we are Christ for others and they are Christ for us, through their caring touch, their kind words, their helping hands, they are you.

Forgiving God, change our hearts!
You have put your spirit within us, we must speak your truth. Help us to turn away from our selfishness and sin, to become the good, gentle person whom you call us to be. That we may think not of ourselves but change of those around us—of bringing your love to them.

Lord, change our hearts!

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Question Corner

Many godparents?

by Fr. John Dietzen

Q What is the maximum number of sponsors allowed at an infant's baptism? Our daughter wishes her sisters and brothers (seven possible) to share the responsibility. They are very close. (Louisiana)

A You are extremely fortunate that you have such a family and that they all wish to share so intimately in the new baby's baptism. A couple of thoughts will help answer your question.

The church's policies about this are clear. The rite for infant baptism states: "Each child may have a godfather and a godmother." The Code of Canon Law is even more explicit: One godfather or one godmother, or one of each may be employed (Canon 873).

The reason for the limitation is simply that the church considers the role of godparent an extremely serious one. The custom formerly prevailed in certain times and places of having numerous baptismal sponsors. The designation was considered primarily an honor; thus all those (five, 10, 20) one wished to honor were invited.

Obviously this confuses the responsibility and dignity of the godparent. As we are aware from other

situations, when everyone is responsible, no one is responsible.

The ritual for baptism points out, as I have explained several times in this column, that godparents commit themselves to serious obligations in accepting this honor, specifically during the baptism ceremony itself. The church wants it to be quite clear who those individuals are.

It must be remembered, however, that this in no way limits or minimizes the relationship of the rest of your family to the baby and its parents. After all, being a godparent does not magically create love and concern when it was not there before; even more surely, it shuts no one out.

True, the official sponsors make a more public commitment during the ceremony. In a real sense, however, they are there to represent the rest of the family (and the whole church) in their promise to encourage and model for the child a life of faith.

Obviously your family sees itself in just such a relationship. The babies born into that gang are lucky.

Q Is it permissible for one to receive Communion if she is not sure it is quite an hour since taking medicine? I am 70 years old and it concerns me very much. I hope you can clear it up. (Missouri)

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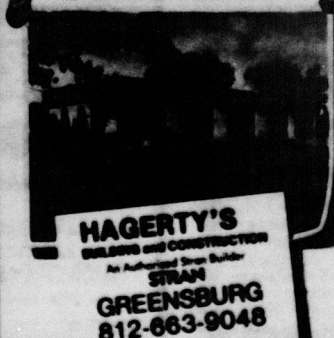
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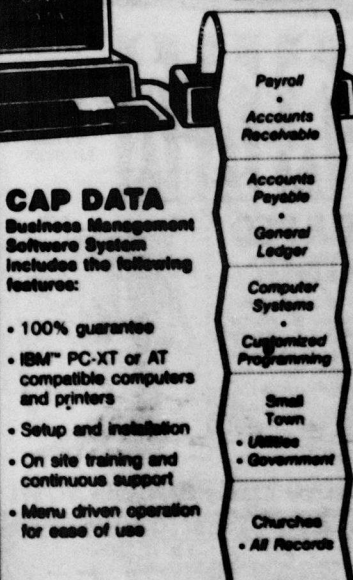
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A Obviously many people, especially the elderly, are still confused about this.

It is true that Catholics generally are asked to fast for one hour before receiving Communion. This is simply one way Christians traditionally have shown respect and reverence for the sacrament of the Eucharist.

However, church law explicitly excludes sick people and the aged, as well as those who care for them, from this obligation (Canon 819).

You may wish to fast in some ways before Communion insofar as your health permits; this way you join your fellow Catholics in their prayer and self-denial as much as you can. But you are no longer obliged to observe this law or, for that matter, any other fasting laws of the church.

Even for those bound to the Communion fast, medicine and water do not "break" the fast; they may be taken anytime.

(A free brochure, "Infant Baptism: Catholic Practice Today," is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, IL 61701.

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

Family Talk Booze ban isn't solution

by Dr. James and Mary Kenny

Dear Dr. Kenny: In a recent column you said it was all right for underage teens to drink at home. How wrong you are!

Did you read the recent article in *Reader's Digest* (November 1986) titled "When Your Child Drinks"? If you had, you would know that there are 3.3 million drinking teen-agers in the United States who are already showing signs of developing serious alcohol-related problems. That is nearly one in five of all teens. Ten thousand young people die each year in accidents caused by alcohol.

Knowing this, how can you advocate young people drinking in the home? And breaking the law besides, since they are underage. Please correct this mistake for your readers.—Ohio

Answer: As so often happens, you are confusing a desirable goal with a strategy. You make it sound so simple. Choose a goal, the control of alcohol. Then order it to happen by forbidding teens to drink.

No one would dispute the goal of preventing alcoholism and alcohol abuse, or of stopping driving after drinking.

For some, the way to prevent alcoholism and the problems that are caused by alcohol is to eliminate drinking entirely. Or at least to eliminate drinking for those under age 21, "until they are old enough to handle it."

The problem with this approach, even if it were successful, is that persons do not suddenly acquire a sense of how to drink at age 21. If they have not had any experience in handling alcohol, they run the risk of going overboard.

As a college professor for 25 years, I have seen this happen over and over. Sons and daughters of very strict families go away to college and spend every weekend at their freshmen year drunk. I wish that they had learned somewhere how to handle alcohol.

Let's be honest. The majority of Americans drink alcohol, but they do not abuse it and they are not alcoholics. Obviously there is an alternative to the either-or approach. There is a middle ground between alcoholism and prohibition.

Yes, I did say, "Let them drink a glass of beer or wine at home, with meals on festive occasions." Hopefully, I am teaching my children that alcohol can be used in moderation, that drinking is done with meals and in the home.

The second way parents teach their children is by their own example. Alcoholics come from two types of families: those where alcohol is abused and those where alcohol is forbidden. The best preparation for responsible use of alcohol is to grow up in a family where alcohol is used in moderation. No sane person wants all the hurt and pain and wasted time that are associated with alcohol abuse. As a parent, I am very strict on alcohol abuse. As a clinical psychologist, I teach a course on alcohol education twice a year. And as a person of common sense, I know that the best preventive is not to forbid, but to teach and to model responsible use.

(Reader questions on family living and child care to be answered in print are invited. Address questions to The Kennys, Box 912, St. Joseph's College, Hammond, Ind. 47601.)

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Vatican Letter

Vatican defends openness of the pope

by Agostino Bonu

One way to upset Vatican officials is to tell them, as some critics have, that Pope John Paul II is insufficiently open-minded and informed to understand the complexities of U.S. and other societies.

Their ire is rising in the aftermath of hot criticism of Vatican disciplinary actions against such well-known U.S. churchmen as moral theologian Father Charles Curran and Archbishop Raymond Hunthausen of Seattle. Many Vatican officials say they hear and read charges that these actions were taken because the pope is incapable of understanding the workings of a religiously pluralistic, culturally multi-faceted and democratic society such as the United States—where there is respect for intellectual dissent.

Behind this view, the officials say, is the mistaken notion that the pope has a narrow range of ideas and experiences due to his upbringing in Poland under restrictive Nazi and communist regimes.

The officials say it's not so and point to the pope's intellectual efforts and his broad travel. "He visits the world to understand the countries in which the problems exist," said Vatican press spokesman Joaquin Navarro-Valls. "He has known different ways of life not only by studies, but also through contact," Navarro-Valls said. Vatican officials add that Karol Wojtyla took plenty of opportunity to travel and learn from other countries even before he became a widely traveled pope.

They cite what they call his profound intellectual curiosity and ability which enables him to list playwright, poet and university professor on his resume. Vatican observers also note the pope's doctorate in theology and his studies in doctrine and philosophy.

The result, goes the argument, is a pope who is intellectually cosmopolitan and geographically well-versed.

Whether the argument is convincing to critics, the fact is that Pope John Paul compiled a large record of intellectual activity and travel before his 1978 election as pontiff—including a specialty in phenomenology, the study of observable activity.

While living under the strict controls imposed by Poland's communist regime, he took advantage of limited opportunities to travel, often by getting invitations to attend meetings and important religious gatherings in other countries.

As a newly ordained priest, he studied in Rome, and used summer vacations to visit France, The Netherlands and Belgium. Then as a bishop, he attended the 1962-1963 sessions of the Second Vatican Council and traveled to the Middle East.

As a cardinal, Karol Wojtyla visited the United States twice—in 1969 and 1976. The 44-day 1976 trip included a period of lecturing at The Catholic University of America in Washington, D.C. After becoming

Pope John Paul II, he launched an annual series of globe-trotting trips which have taken him from Australia to Zaire—including several repeat visits to countries.

The pope's diverse travel and intellectual record, his advisers argue, combine with a probing curiosity to see and learn more about the world and its societies. "He is not a laboratory intellectual," Navarro-Valls said.

The Pope Teaches

The apostles believed Jesus was the messiah

by Pope John Paul II, remarks at his general audience March 4

Lent is a time for spiritual renewal of mind and heart. During the weeks between now and Easter, the church invites us to live in a deeper way the mystery of the cross of Christ in order to prepare ourselves to celebrate more fully the resurrection of our Savior. In this new climate of spiritual fervor, we continue our regular Wednesday reflections, focusing on the way that Christ fulfills the prophecies concerning the messiah.

We now consider the fact that the followers of Jesus were convinced that he was the messiah. This is clear from the words of the apostle Andrew, who after meeting Jesus told his brother Simon: "We have found the messiah." Jesus is rarely called the messiah in the Gospels because he did not want to identify himself as a savior in the political sense.

We recall the uncertainty of John the Baptist. While he was in prison, John sent his disciples to Jesus with the question: "Are you he who is to come, or shall we look for another?" Jesus answered them, "Go and tell John what you hear and see. The blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have the Good News preached to them." Here Jesus repeated the words of the prophet Isaiah and so confirmed his messianic mission. Contrary to John the Baptist's idea of the messiah, Jesus did not come as a severe judge. Rather, he came preaching the good news to the poor, and through his miraculous signs he revealed the saving plan of God.

Peter professed his faith in Jesus with the words: "You are the Christ," but he was still unable to overcome a too-human idea of the messiah. He could not accept the prospect of a messiah who would suffer and die. Jesus reacted strongly to Peter, for he knew that his own mission was that of the suffering servant of Yahweh, as described by Isaiah. Jesus firmly stated that he was to suffer, die and on the third day rise again. He saw his passion, death and resurrection as the complete fulfillment of the saving plan of the Father.



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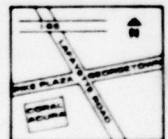


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ENTERTAINMENT

Viewing With Arnold 'Light of Day' ending doesn't satisfy Arnold

by James W. Arnold

"Light of Day" starts with a familiar real-life premise that anyone who has lived through the last 20 years in a family is likely to recognize. It's the conflict between a religious mother and a rebellious daughter who has rejected everything about her middle-class life, and the impact on those who love them both.

The way it works out is emotionally if not intellectually satisfying. The family ties are muddled, although Mom has to die for that to happen. But there doesn't seem to be any deep change in the daughter's heart. Audiences will have varied reactions to that, depending on whether they see her as unrepentant sinner or contemporary heroine.

Obviously, "Day" is more than a routine movie, at least in its intentions. It's a unique mix of realistic domestic drama, rock performance musical, and theological combat. The boy talents in-



involved are rock singer Joan Jett and superb veteran actress Gena Rowlands as the contending women, TV star Michael J. Fox as the son (in his first serious film role), and writer-director Paul Schrader.

Once a Protestant seminarian, Schrader is (1) deeper and better than most Hollywood writers and (2) almost the only artist in the world who seems interested in a fascinating subject, the impact of "serious religion" on people's lives and attitudes. Especially, you might say, on those who fight against it.

In Schrader's "Mosquito Coast," a major cause of the pragmatist here's destruction is his hatred of the simplistic faith of a Christian missionary. "Hardcore," like "Light of Day," is about a daughter who has an extreme reaction to a Christian upbringing. One runs away to become a porn actress, the other is a rock performer who uses music as a substitute for religion: "The best is all there is."

The Ramblers are blue-collar folks in Cleveland, and the movie is full of gritty non-Hollywood behavior. People work in factories, recreate in malls and

taverns, and eat Kentucky Fried Chicken in their backyards. They get laid off at Christmas, and money is always a problem. The band plays in saloons and Holiday Inns in places like Flint and Kalamazoo, and after expenses the musicians each earn \$57 a week.

Rowlands' Mom is a devout Christian whose righteous nagging drives her feisty daughter Patti deeper into the moral desert. The father (Jason Miller) is passive, remote and satisfied with a not-very-lively marriage. "She gave me faith," he says. "What else is there?"

Jett, the lean and leathery brunette who is hard-driving queen of heavy metal rock, is no Meryl Streep but easy to accept as the talented, freethinking daughter who has found refuge and release in music. An unwed and unattached mother, she loves her four-year-old son but leaves him mostly to the care of her kind brother Joe (Fox), who also plays in the band.

Patti is tough and determined to go her own way. She sees any show of emotion toward Mom (even a smile) as a kind of surrender. So she doesn't smile much. Jett simply has to play her image.

The first half of the movie is told largely from Joe's perspective as he tries in vain to bring mother and sister together. He extricates Patti from trouble with a loan from Mom, then pays it back himself. He gets on Patti for her low-life existence, and finally takes the child back to Cleveland. Patti's response is to attack his surrender to "their" morality.

It's a quietly compassionate, if unromantic role for Fox, who also plays guitar and contributes an original song ("You Got No Place to Go") to the score. Finally, when Mom comes down

with a fatal illness, he makes a last effort to patch up a rift that is really a philosophical quarrel about the meaning of life.

There are even a few Graham Greene-ish touches, as the family minister accuses Patti of being "Dangerous... trying to strip your mother of her faith... in revenge." When Patti accuses the minister of more worldly sins, the moral melodrama mounts.

The ladies do have a deathbed reconciliation, but it seems to come too easily and (oddly) with most of the apologies on Mom's side. Patti gives in enough to be there when the family absolutely needs her, but it's doubtful if there are any real changes in Patti, inside or outside. Mom's poignant final request—"I want you to join me in heaven... I want you to tell me you will be there"—is left ultimately open.

Jett's Patti may not come back to the Lord's fold, but still sings loud and clear at the fadout, joining Joe in a reprise of Bruce Springsteen's title song. The musical ending is rousing but the dramatic ending, as the Stones say in the famous song, don't give no satisfaction.

(OK but flawed family drama with religious dimensions; some vulgar language; otherwise satisfactory for mature youth and adults.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Some Kind of Wonderful	A-III
Angel Heart	O
Tin Men	O
Nightmare On Elm Street	O

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

Filmmaker priest has new show on poorest of poor

by Henry Myers

Paulist Father Edward Klesner is better known by the Hollywood entertainment crowd than by America's TV viewers.

That's to be expected because the public is not as interested in producers as in performers. But while unknown by the masses, Father Klesner is a well-accepted part of the TV industry.

Father Klesner has worked hard and accomplished much to earn such a position. He has made his mark since the 1960s when he began producing "Insight," a dramatic series about contemporary moral conflicts.

With top Hollywood actors and scripts by some of the industry's best writers, "Insight" was one of the most widely syndicated religious shows in the business and is still airing on stations across the country.

But what's on Father Klesner's mind now in his latest production, "We Are the Children," which airs Monday, March 16, 9-11 p.m. EST on ABC.

For him, the program is about "seeing God in the poorest of the poor."

The idea for the project came from a 1984 visit to famine-stricken Ethiopia at the request of Catholic Relief Services. The agency wanted him to show Americans the immensity of the numbers of starving people and their immediate need for food and medicine.

From this came a documentary with Cliff Robertson, aimed at bringing awareness of the Ethiopian disaster and famine elsewhere into American homes.

Father Klesner said in a telephone interview that when Americans learned of the famine in Ethiopia they "responded generously, giving more than any other nation in the world." As a result, he said, the famine in Ethiopia was alleviated. There is still hunger in the nation, but not starvation.

Yet, he said, "there are serious

famines right now in Sudan, Mozambique and several other African countries. The same conditions that caused the 1984 famine still exist and will continue for the foreseeable future."

Father Klesner fears that the public is beginning to suffer "compassion fatigue," the result of an overload of images of impoverished Third World peoples. "What we need to realize is that the African people have as much to give us as we have to give them," he said.

That, concept lies at the heart of "We Are the Children," the story of a naive young American doctor who comes to help the suffering Ethiopians but soon becomes discouraged by the immensity of the task. What saves her from total disillusionment is breaking through the barrier that has kept her from experiencing the dignity and joy of those she has been treating without recognizing their individual humanity.

"It's a conversion story," said Father Klesner, talking about the woman who finally learned to be "with the poor as one human being with another. In other words, it's the Gospel message of loving others as ourselves."

The story came from his own Ethiopian experience. Turning it into a TV movie took some doing.

When Ally Sheedy and Ted Danson agreed to star in the show, ABC approved the project. Then the Ethiopians refused to allow the production to be shot in their country. Going to the northern region of Kenya just across the Ethiopian border solved the problem.

Asked if the show will do as well in the ratings as did "The Fourth Deadly Sin," his 1985 special starring Martin Sheen and Alan Arkin, Father Klesner said he hoped it does even better.

"People are intrigued by Africa," he said. "The show has a solid story with attractive stars. It is Gospel-based but



TELEVISION—Ted Danson and Ally Sheedy star as two Americans—a trash-talking journalist and an idealistic young doctor—whose lives are transformed by the 1984 famine in Ethiopia in "We Are the Children," airing March 16 on ABC. (VFC photo)

viewers will also find it very entertaining." He said he hopes the program shows "the presence of God in those simple poor people of Africa and their secret of joy."

Currently, Father Klesner has 15 other TV projects in development. How many of them get produced will depend on some message on the ratings for "We Are the Children."

Retirement project to give money to Religious

WASHINGTON (NC)—The national Tri-Conference Retirement Project, established by three Catholic agencies to help religious orders deal with increasing retirement costs, will distribute donations sent to the project since its inception to the neediest orders, its director said.

Sister Mary Oliver Hudon said the project has never actively solicited funds, but individuals have sent donations since it was established last May by the National Conference of Catholic Bishops, the Conference of Major Superiors of Men and the Leadership Conference of Women Religious.

She said March 4 that about \$700,000 has been received but the money will not be distributed until December.

"The first check arrived only three weeks after my office was opened," said the nun. She added that a special fund has been established at the U.S. Catholic Conference for the unsolicited donations, which include some sent weekly by individuals.

Sister Mary Oliver, a School Sister of Notre Dame, said one anonymous gift was for \$500,000. Another \$80,000 was raised by The Florida Catholic newspaper for five Florida dioceses, in an appeal to readers.

Last November the newspaper announced that its annual Alternate Giving Campaign would be for women Religious.

One goal of the tri-conference project has been to develop fund-raising strategies for religious orders, but responding to the gifts

coming in also has resulted in a disbursement formula.

The money to be distributed in December will go through this "needs-based" formula, she said.

Sister Mary Oliver also said she received a number of requests from elderly people for instructions on how to provide for elderly nuns in their wills.

Other goals of the project include helping religious orders to better use their assets, developing new ways Religious are compensated for their services, and creating "inter-congregational" financial management systems.

A study released last May showed that although male and female religious orders

are increasing efforts to fund their retirement needs, the debt for their retirement costs has reached \$2.5 billion. Religious orders of women have been hardest hit.

"That figure represents the past service liability of religious congregations," Sister Mary Oliver said. "Unfortunately, it is not an easy concept to visualize."

Some people have a misconception of the problem, she added, but "there are no old, starving sisters and brothers using food stamps because they are on welfare."

"This is a problem for young Religious," she remarked, adding that money set aside in retirement funds is inadequate to meet costs for those who will retire in five to 15 years.

Church investment firm now a half-billion dollar operation

by Tracy Early

NEW YORK (NC)—An investment advisory firm established by the Christian Brothers in 1981 for Catholic agencies now manages capital resources amounting to nearly a half billion dollars and has emerged as a major force in the corporate responsibility movement.

Christian Brother Raymond R. Blist, who became president of Christian Brothers Investment Services last year, said in a February interview at his New York office that the firm offers religious orders, dioceses and other Catholic agencies investment counsel stressing both professional financial management and social responsibility.

The idea has won over hundreds of investors, including a third or more of the Christian Brothers' own institutions, orders such as the Passionists, Presentation Sisters, Mercy Sisters and Marist Brothers, and archdioceses and dioceses such as New Ulm and Winona, Minn.

The total portfolio managed by the firm totals some \$482 million from three sources:

- Religious Communities Trust money market fund, with assets in January reaching \$287 million. Religious organizations can invest their liquid working capital on a day-to-day basis, maintaining immediate access and full security.

- Catholic United Investment Trust, a \$80 million fund for agencies wishing to invest on a mutual fund basis.

- Some \$187 million in individually managed portfolios for religious orders.

Christian Brother Louis DeThomasis, president of St. Mary's College in Winona, Minn., said the Christian Brothers on the idea, Brother Raymond said, and served as part-time president until the directors decided a full-time president was needed.

Manhattan College, a Christian Brothers institution in New York, and seven of the order's eight U.S. provinces founded the investment firm, and the board consists of one representative of each. The California

Province did not participate because it already had investment arrangements in connection with its wine business.

The Christian Brothers contract with Bear, Stearns and Co., a Wall Street firm, to do the actual trading in the stock and bond markets.

Founded in Illinois, the firm until a year ago had offices only in the Chicago suburb of Oak Brook. But Bear, Stearns agreed to make some of its space available, and in January 1986 Brother Raymond opened the New York office.

Last October, the firm joined the Interfaith Center on Corporate Responsibility, an agency related to the National Council of Churches but operating under its own board. In cooperation with the center, which coordinates most of the church activity in this field, the Christian Brothers firm has become a co-filer of corporate responsibility resolutions for the first time this year.

In a resolution filed with General Electric, for instance, it calls on the directors to

adopt a policy against any involvement in the space-based Strategic Defense Initiative and to promote space technology only "for peaceful application and direct human benefit." The Christian Brothers firm said it would be voting 17,500 shares for its resolution.

Brother Raymond said all the firm's earnings for itself were taken to repay start-up costs until last year, when it finally came into the black. He said a foundation had been set up to serve the economically disadvantaged in education, and about \$40,000 of the profit would go to it. In subsequent years, some of the profits will go to the foundation, and the rest to other work of the Christian Brothers.

Although not all the Christian Brothers understand what their investment firm is doing or why, Brother Raymond said, he is convinced it fits in with the order's educational apostolate. The firm also does more direct education in counseling about investment strategies and holding seminars.

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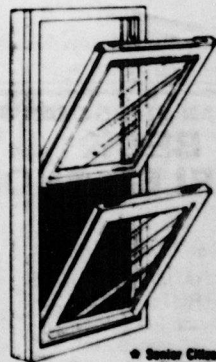
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Celebrities sleep out to call attention to homeless

by Stephanie Overman

WASHINGTON (NC)—Congressmen and celebrities took part in the "Grate American Sleep-Out" March 3-4 in Washington to call attention to the problems of homeless people.

The sleep-out on heating grates near the Capitol also was timed to call attention to a House bill, H.R. 368, which would authorize \$600 million in emergency aid for homeless people.

Rep. Tony L. Coelho, D-Calif., the third ranking member of the House and one of the temporary street people, said at a March 4 press conference that the sleep-out showed that "Congress is trying to reach out to those who don't vote."

Actor Martin Sheen said that the problem of homelessness is part of the overall issue of social justice.

"You can't separate them. They are of the same cloth... the same seamless garment," said the Catholic actor, invoking a

phrase often used by Catholics to refer to the full range of pro-life issues.

If people in every community "began by going out and spending one night—if they lasted the night—they would have some real good ideas in the morning" about how to solve problems facing the homeless, Sheen said.

Churches can "do a very great deal" to help with the problems of the homeless, Sheen said after the press conference. He suggested that churches within a community get together for an ecumenical service and then hold a sleep-out.

If church leaders would spend the night on the street it would "make a powerful impression," Sheen said, and they would "know how to take the first step toward solving the problem" of the homeless.

Sheen said he first became involved in the plight of homeless people last year when he portrayed activist Mitch Snyder in a television movie. Snyder, spokesman for the



NIGHT OUT—Rep. Joseph Kennedy, D-Mass., talks with reporters before heading down for the night on a heating grate behind the Library of Congress in Washington. Politicians and Hollywood celebrities spent the night on cold streets in the nation's capital to call attention to the plight of America's homeless. Joining Kennedy are (from left) House Majority Whip Rep. Tony Coelho, D-Calif., Kennedy's wife Sheila, and Rep. George Miller, D-Calif. (NC photo from UPI)

Community for Creative Non-Violence in Washington, has staged fasts to protest a wealthy church's remodeling project and the naming of the U.S. nuclear-powered submarine *Corpus Christi*.

Actor Brian Dennehy called the situation "a national disgrace" but added that the problem is "one we can solve." He said he took part in the sleep-out to call attention to "people who don't have political power."

The "Grate American Sleep-Out" began March 3 with a soup line near the Capitol, followed by a presentation of "Voices from the Streets," a drama starring homeless people narrated by Sheen with music by Pete Seeger.

Then the celebrities moved to grates near the Capitol. Among those who joined the demonstration were Reps. John Conyers Jr., D-Mich.; Mike Lowry, D-Wash.; Gary L. Ackerman, D-N.Y.; Esteban E. Torres, D-Calif.; Stephen L. Neal, D-N.C.; Mickey

Leland, D-Texas; Joseph P. Kennedy II, D-Mass.; Stewart B. McKinney, R-Conn.; George Miller, D-Calif.; Walter E. Fauntroy, non-voting District of Columbia delegate to Congress; and D.C. Mayor Marion Barry.

May expresses support for Marcinkus

WASHINGTON (NC)—Archbishop John May of St. Louis, president of the National Conference of Catholic Bishops, has expressed his "personal and fraternal support" for American Archbishop Paul Marcinkus, president of the Vatican Bank, following reports of the issuance of an arrest warrant for Archbishop Marcinkus in Italy.

The NCCB president described Archbishop Marcinkus as "a man of integrity and honesty."

Pope speaks about women's rights

VATICAN CITY (NC)—Pope John Paul marked Italy's celebration of Woman's Day with a call for recognizing women's social and civil rights, as well as "affirmation" of their role in the family.

The pope's comments followed his March 8 Angelus address in which he reflected on the "common priesthood" of Catholics, but emphasized that the priesthood of believers and the ministerial priesthood are "essentially different."

During the Angelus address, the pope continued his reflections on the role of the laity

in preparation for the synod on the laity to be held in October.

He said the Second Vatican Council had restored the biblical teaching of a common priesthood of the faithful which, "for various reasons, had fallen in darkness." Based on the sacrament of baptism, this common priesthood has a community dimension which "transcends individual testimony" for the faith, the pope said.

It also carries a responsibility to face difficulties "together with other men and other women," he added.

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youth corner

Christian rock singer
wows teens in Oldenburg

by Barbara Ludwig

On Wednesday, February 25, Jerry Goebel showed an auditorium full of teenagers from the Batesville and Connersville deaneries how much fun Christian music can be.

Teenagers expecting holy music and prayer were surprised to find themselves

There are more youth stories on pages 24-25.

listening, singing and dancing to a blend of good humor and Christian rock 'n' roll.

Goebel started off with various songs including "Candleflame" and "Life Is a Dance" and ended by leading the entire assembly in a two-part round about Christian love.

Earlier that day, the students of the Immaculate Conception Academy at Oldenburg heard Goebel give several talks during an all-school retreat. Highlights of his talks included the value and gifts of youth, comments on peer pressure and self-image and the steps in building a relationship.

Goebel also sang several songs and paid a tearful tribute to Martin Luther King, Jr.

During the talks, Goebel's humorous references to events in his life subtly got across values and morals to the audience while they rolled with laughter. At one point, he illustrated the curiosity and fearlessness of youth by portraying his own courageous

nephew who took during nose-dives off of tall furniture and innocently investigated anything and everything within the reaches of a five-year-old.

Goebel's talks and concert helped teens find new meaning in their faith. The concert also gave teens from different parishes a chance to get together and show some combined spirit and energy. As one teen commented, "My idea of religion and retreat has reached a new high."

(Barbara Ludwig is a freshman at Immaculate Conception Academy.)



DOUBLE PRANK—Christian singer Jerry Goebel (center) gets Jerry Finn (left) and Joe Exline to join him in a song during a concert in Charloville after they had presented him with a fake proclamation from the city of Walla Walla, Washington. Goebel also gave concerts in Terre Haute and Oldenburg. Finn is coordinator of youth ministry for the New Albany Deanery. Exline is youth minister at St. Mary of the Knobs in Floyd Knobs. (Photo by David Kauter)

Archdiocesan
science fair winners

The more than 220 seventh and eighth graders in the archdiocesan Science Fair were paired down to four winners last week. The participants in the archdiocesan fair were selected from among 2,700 who prepared projects for the school fairs.

Rosalui Schmitt from Our Lady of Perpetual Help in New Albany and Paul Riehl from St. Barnabas won the J. Earl Owens Memorial Scholarships. Schmitt won in the eighth grade biological category with "Dreams—Mental or Magic Mirrors?" Riehl won in the eighth grade physical category with "How Does Acid in Soil Affect Plants?"

Brandy Wright of Our Lady of Lourdes and Scott Redmond of St. Barnabas won CYO Camperships or Christina this summer. Wright won in the

seventh grade biological category with "Hydroponics." Redmond won in the seventh grade physical category with "Which Insulation is Best for the Home?"

Also winning trophies were: Eighth Grade Biological Category: Deborah Callaghan from Mount Carmel in Carmel for "Can Fish Metabolize Dextrinethorhan?"; Eddie Hanson and Brett Crosswell from St. Lawrence for "Teeth," Mike Harmon and Charles Pierce from Christ the King for "Acid Rain in Plants," Brenda Eckstein and Melissa Tekluve of St. Louis in Batesville for "Developing Useful Products from Onion Skins," and Shannon Root from St. Simon for "Extent of a Rabbit's Diet."

Eighth Grade Physical Category: Matt Brindle from (See CYO SCIENCE, page 25)

Youth events

For more information, call 323-6862 for Connersville Deanery events, 317-485-4811 for CYO events, 323-6862 for New Albany Deanery events, 323-6862 for Tall City Deanery events and 323-6862 for Terre Haute Deanery events. Or call your parish youth minister or pastor.

The calendar will appear every other week. Deadline is 10 a.m. Monday of the week the calendar appears. Send information to Rich Cain, The Criterion, P.O. Box 1317, Indianapolis, Ind. 46201.

- Mar. 15 CYO Style Show and dance, 6:30 p.m., Holy Name parish in South Grove
- Mar. 15 Super Monday, 7:40 p.m. at CYO Youth Center, 323 E. Stevens St. in Indianapolis
- Mar. 15 Registration deadline for Archdiocesan Youth Conference to be held Apr. 1-4 at Ball State in Muncie. (Info registration: 323-6862)
- Mar. 15 Terre Haute Deanery youth of St. Mary of the Woods
- Mar. 15 New Albany Deanery youth show and get together, 6 p.m. at St. St. Francis
- Mar. 15 Inter-Parish Catholic High School Youth Festival, 7:30 p.m. at St. Mary High School in Indianapolis. (Contact: Chastity, Brenda or Mike High School)
- Mar. 15 Registration deadline for New Albany Deanery sophomore retreat to be held Apr. 24 at St. St. Francis
- Mar. 15 CYO Youth retreat for freshmen and sophomores at the CYO Youth Center in Indianapolis
- Apr. 24 Indiana Teenage Student Conference at Marion College in Indianapolis (contact your campus minister or Fr. Jack Gaudin at 323-6862)
- Apr. 24 New Albany Deanery sophomore retreat at St. St. Francis (register by Mar. 27)
- Apr. 24 New Albany Deanery Junior High Show (7:30 & 9:30 p.m.), 7:30 p.m. at Our Lady of Perpetual Help in New Albany
- May 24 Youth Conference at Ball State in Indianapolis

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MARCH 15:

ACT (Adult Catechetical Team of Jefferson County) program on "COMMUNICATING WITH TEENAGERS" by Joyce Miller, RN, from Our Lady of Peace Hospital, Louisville. 7:00 PM. Community Picnic in Dinner 5:30 PM. Held in Pope John School, State Street, Madison. For parents, teachers, counselors.

MARCH 17:

CARD PARTY by St. Patrick's Altar Society. 7:00 PM to 11 PM. At Madison MOORE LODGE. Taste and Door Prizes. FREE Hors D'Oeuvres. Admission: \$3.00.

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the active list



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

March 13

A Jonah Fish Fry will be held from 4:30-7:30 p.m. at St. Joseph Parish, 5th and Ohio Sts., Terre Haute. Adults \$5, children under 12 \$2.50. Eat in or carry out.

A Lenten Fish Fry will be held from 4:30-7:30 p.m. at St. Barnabas Parish, 4855 Fletcher Ave. Adults \$5, children \$2, pre-schoolers \$1, fish and shrimp \$4.

St. Simon Parish will sponsor its third annual St. Patrick's Day Dance featuring The Martins. \$10/couple, \$15/single. Snacks and set-up available.

St. Joan of Arc Parish continues its Lenten Program from 7:30-9 p.m. in the rectory basement with Bill Morris presenting "God's Plan—Our Response."

Our Lady of Fatima Council #3228, K of C, 1313 S. Post Rd. will hold a Lenten Special Fish Dinner. Reservations recommended. Call 897-1577.

March 13-14-15

A Women's Weekend Retreat will be conducted by Judith Fisher Gerald Streeter on "Memory and Hope: Jesus and a Pilgrim People" at Fatima Retreat House.

3555 E. 56th St. Call 545-7881 for information.

St. Anne Parish, New Castle will sponsor a retreat conducted by Beth Ann and Ray Ralls for adult lay people called "Called and Gifted" beginning at 7 p.m. Fri. in the parish hall. Free babysitting. Free will offering taken.

March 14

Bishop Chastard High School will offer a Placement Test for eighth graders at 8:30 a.m.

Single Christian Adults will hold their annual St. Patrick's Day Party and Dance for single and divorced Catholics and other Christians ages 25-45 at 8 p.m. in Wind Drift Apts. clubhouse, 3553 Wind Drift Dr. off W. 38th St. Food will be served; bring your own beverage. Admission \$2 at the door.

St. Francis Hospital Center Auxiliary will present its tenth annual fashion show "Picture Perfect" beginning at 11 a.m. in the Hyatt Regency ballroom. \$10/ticket. Call 750-4192.

St. Luke Parish Women's Club will sponsor a St. Patrick's Day Celebration Dinner Dance featuring the Jimmy Cox Band and

Jug's corned beef and cabbage \$16/person.

St. Patrick's Day Dinner Dance beginning at 6:30 p.m. in the parish hall, 650 Prospect St. \$15/couple. Call 555-3477 or 632-2810 for information.

The Parents Club of St. Ann Parish in Indianapolis will sponsor a St. Patrick's Day Dance from 8 p.m.-midnight. Live band; free beer and set-ups. \$6/person admission or \$7.50 at the door. Call 555-6971, 555-4294 or 341-4376 for tickets.

The Batesville Deaconry will sponsor a Lenten program for adults entitled "Walking With the Lord Jesus" from 8:30 a.m.-12 noon slow time at St. Maurice Parish hall, Decatur Co. \$3/person at the door.

A Day for Compulsive Overeaters will be offered from 9 a.m.-4 p.m. at Mount St. Francis Retreat Center. \$10 fee includes lunch. Call 612-632-6917 for information.

The Altar Society of St. Catherine of Siena Parish will hold a Flea Market from 8 a.m.-4 p.m. in the church basement, 2545 Shelby St.

St. Patrick Parish, Terre Haute will sponsor a St. Patrick's Day parade and Irish dinner. Menu at 5:30 p.m. \$11/person dinner tickets available at the rectory.

March 15

Kevin Barry Division 8, Ancient Order of Hibernians will sponsor its 117th annual St. Patrick's Day Celebration featuring Mary McCannell "The Voice of Ireland" at 6:30 p.m. in the Indian Commission Center's 300 ballroom. Menu at 6:30 p.m. in St. John

Church. Admission \$20/person. Call 283-6574 for information.

A Sign Mass for the Dead is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 62nd and Central.

A Sign Mass for the Dead is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 6300 Rahke Rd.

St. Francis Hospital Celiac Unit will meet at 8 a.m. in chapel for Mass followed by a meeting at 8:45 a.m. in the cafeteria.

St. Anne's Altar Society of St. Mary Parish, Naville will sponsor its Annual Dessert Card Party at 7 p.m. in the activities center. \$2 admission. Door prizes, drawings.

Immaculate Conception Academy, Oldenburg will present its second annual Madrigal Dinner entitled "The Rite of Spring" at 5 p.m. Tickets \$15. Reservations required. Call 312-694-6469.

The Women's Club of St. Patrick Parish will sponsor a Card Party at 7 p.m. in the parish hall, 508 Prospect St. Admission \$1.25.

St. Roch Parish will hold its annual Festival featuring chicken and noodle dinner from 11:30 a.m.-5 p.m. in the school cafeteria, 2685 S. Meridian St. Adults \$3.75; children \$1.50. Games, drawing.

Rancall Band Bonneters will sponsor a Spaghetti Dinner from 12 noon-4 p.m. in the cafeteria. Adults \$3.50; students 5-12 \$1.50; children 5 and under free. Games, booth, drawings.

March 16

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for a program on "Honor and Good Honor" by Patty Enay. Call 283-1265 days or 664-4284 for information.

Winter/Spring Religious Studies for adults sponsored by New Albany Deaconry Youth Ministry conclude from 7:30-9 p.m. at the Aquinas Center, Charlotte.

South Central Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. in the E. of C. hall, 6th and Walnut Sts., Bloomington for "Talking in Types," a presentation on present typists by Family Life Office director Val Dillon.

The Children of Divine Providence sponsored by Catholic Social Services conclude from 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 283-1265 for information.

Our Lady of Everyday Circle #1150, Daughters of Immaculate will hold its monthly meeting at 7:30 p.m. in St. Elizabeth's Home, 2800 Churchman Ave.

March 17

Beth Home Parish, Beech Grove will sponsor a St. Patrick's Day Celebration featuring corned beef sandwiches, beer, and Music Carls from 4 p.m.-midnight. Tickets \$10/each. Contact parish office.

The Family Enrichment Series co-sponsored by St. Maurice Parish, Deaconry Co. and St. John Parish, Ellettsburg and featuring Dr. James Dobson's Turn Your Heart Toward Home films continues at 7:30 p.m. at St. Maurice parish hall with "Overcoming a Painful Childhood."

An Archdiocesan Board of Education meeting will be held at 7 p.m. at St. Bartholomew Parish, Columbus.

Mature Living Seminars on International Experiences begin from 10 a.m.-3 p.m. with "Other Lands, Other Cultures" in room 351 of Marian Hall, Marian College. Suggested donation, \$2/pro-



I keep having this overpowering urge to do something good.

gram or \$10/series of eight. Bring bag lunch or buy in cafeteria. 9:30-11 a.m. and from 7-8:30 p.m. at Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove. \$6/session.

March 18

An inservice program for pastors and all other parish ministers, entitled "Beholding the Households of Faith: Ministry With a Family Perspective" will be presented from 9 a.m.-3:30 p.m. at Beech Grove Benedictine Center. \$10/person includes lunch. Make checks payable to Ministry to Priests, 1400 N. Meridian St., P.O. Box 1416, Indianapolis, Ind. 46206.

The Adult Catechetical Team of St. Simon Parish, 6880 Roy Rd. continues its series by John Cassidy on Contemporary Insights Into Liturgy and Sacraments with "The Mass: The Nuts and Bolts" at 7 p.m. in Fellowship Hall. Babysitting available. Call 630-6897 two days prior.

St. Bernadette Parish continues its Lenten series with 7 p.m. evening service in church followed by John Powell video "Jesus As I Know Him" in cafeteria at 7:30 p.m.

Celebration '85-'87 and Adult Learning Committees of St. Lawrence Parish will present their third Ecumenical Lecture/Discussion featuring Msgr. Raymond Butler on "The Church Today—50 Years After Vatican II" at 7:30 p.m. in the meeting room, 6th and Randolph.

Journey Through the Old Testament and Clay at Immaculate Conception continues from

St. Andrew Parish, Richmond continues its Lenten series with soup and bread supper at 5:30 p.m. Father Vince Dwyer film on spirituality at 6:30 p.m. and Eucharist at 7:30 p.m.

Father William Stienman continues the Lenten Series Downtown sponsored by St. John the Evangelist Parish with "The Creed: What We Believe" from noon-1 p.m. in U.S. Army clubhouse downtown. Lunch available in adjacent Tray Shoppe.

St. Mary Parish, New Albany continues its Lenten Liturgies series at 7:30 p.m. with "Prayer."

March 19

The Family Enrichment Series co-sponsored by St. Maurice Parish, Napoleon and Immaculate Conception Parish, Milltown and featuring Dr. James Dobson's Turn Your Heart Toward Home films, continues at 7:30 p.m. at Immaculate Conception Parish with "Overcoming a Painful Childhood."

Emmanuel Walk Evenings focusing on "Lord Teach Us To Pray" conclude from 7:30-9 p.m. at Alverno Retreat Center, 600 Spring Hill Rd. Call 287-7282 for information.

Seymour Division DRE/CRIE continues their Out For Lent series with "Shen: What Does It Do To Us and Thine We Love?" at 7:30

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(Continued on page 10)

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Youth group takes off at St. Vincent in Bedford

by Linda Kopp Fitzpatrick and Richard Cain

Youth ministry has exploded at St. Vincent de Paul parish in Bedford. The youth group has a membership of 82 with about 36 attending regularly. The social activities bring out even more because the youth invite their friends.

"It's great, lots of fun being with everyone," said Tammy Martindale, a freshman who was not even coming to Mass before the youth group got going. "I've met lots of kids I really didn't know before."

It wasn't always this way. For several years nothing much happened. "The parents and young people were crying out for attention and direction to initiate a program that would gain their interest and spark hope," said Linda Kopp Fitzpatrick, part-time youth minister at the parish.

Last April at the urging of parents, Fitzpatrick and Jean Melvin received permission from then pastor Father Frank Echstein (now pastor of

St. Gabriel in Connersville) to start a youth program. They began by forming a core group of youth and adults to plan activities. Then they invited all the youth to a make-your-own-pizza party and had a good turn-out.

"Building community begins by gathering together socially for a good time (and) getting to know each other," Fitzpatrick said. "Then one has success in implementing a full program."

Fitzpatrick and Melvin followed up the pizza party with a home Mass, pitch-in meal and swim party to celebrate the end of the school year. They also invited the eighth graders. "(We had a) great turnout (and) no damage," Fitzpatrick said. "We knew we had a good thing going."

She applied to the parish council as a part-time youth minister and agreed to complete the two-year certification program offered by the archdiocesan CYO. The new pas-

tor, Father Dan Armstrong, hired her.

Youth activities continued during the summer with trips to the Belle of Louisville river boat in Kentucky and King's Island amusement park near Cincinnati. They kicked off the new school year with a scavenger hunt.

The group gives youth much needed support at difficult times. "Our youth group is really special," said Tamara Russell, a junior whose father recently had successful surgery for a tumor in his ear. "It's great to know that there is a 'family' here to fall back on when I'm in distress or to give me an extra boost of self-confidence."

The youth also like the program because they have a voice in it. "We enjoy helping to plan our own activities," said Lisa Koehl, a senior who serves as a volunteer for Fitzpatrick.

The program has also worked to help the youth learn more about their faith and put (See BEDFORD, page 25)



YOUTH RALLY SPEAKER—Kevin Wanner, pictured here with Nancy Reagan, is one of the people who will speak at the upcoming Archdiocesan Youth Rally April 11-12. The rally will be at Ramcull High School in Indianapolis. Wanner will speak on how youth can get involved in drug prevention. While a student at North Central High School in Indianapolis, he helped found P.U.S.H. (Prevention Using Student Help), an organization for teens helping other teens to avoid drugs. He is now president of the National Federation of Drug Free Youth and the Just Say No campaign in Indianapolis. Those interested in attending the rally should call their youth minister or pastor or the CYO at 317-688-0811.

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Music and Life Geldof sings about prayer power

by Charlie Martin

THIS IS THE WORLD CALLING

I hear a heartbeat/It's ringing across the universe/It sounds so lost and lonely/It must come from somewhere deep inside us/And the operator says/All is calm/All is quiet/Close your eyes and sleep tonight.

Refrain: The world is calling/This is earth/This is the world calling/This is us.

I'm on train now/I'm moving through the yellow fields of hay/There's so much beauty/I wished that I believed enough to pray/Then the operator says/Spinning 'round, you're wrapped in blue/There's no one looks as good as you.

(Repeat refrain)

What we going to do because it can't go on/Wrap me in your arms and keep me warm tonight.

This is the world calling/God help us.

Written and sung by
Bob Geldof © 1986, Nob Music

Before Christmas 1984, few rock fans knew of Bob Geldof, a musician from an obscure English group called the Boomtown Rats. However, Geldof was more than a struggling musician. He was a man with a driving vision. He wanted rock musicians to help the world's poor and hungry, so he masterminded a

gathering of England's biggest stars to produce "Do They Know It's Christmas?" Through this effort, he raised millions to fight these world problems. Six months later, he collaborated with American musicians to produce "Live Aid."

Perhaps these efforts helped Geldof's music. His

new release, "This Is the World Calling," is climbing the charts. While the song's message is unclear, it seems to be a plea for God's help in the face of today's world problems.

At one point, the song says, "I wish I believed enough to pray." Both personal faith and prayer help the world. The more we open ourselves to God's presence, the more his power and love can help us overcome our problems.

As young people, you have special gifts for communicating with God. Your spontaneity, originality and depth of feeling make your prayer rich.

Wherever we stand on life's timeline, we can be sure that prayer is a definite way to better the world. When we pause to pray for the world's hungry or any of the suffering brothers and sisters in our human family, we build a loving bond with them. We also create a spiritual channel through which the power and love of God can flow. God's power is true power. It heals hurts and inspires us to work harder to change the social systems that injure people's lives.

All of us can take the time to add our voice to the song's last line: "O God, this is the world calling, please help us."

Bedford youth group attracting youth

(Continued from page 24)
it into action. The confirmation program began last September with 48 ninth, 10th and 11th graders.

The youth like being able to speak as well as listen. "We go to class but we don't just sit and listen to them teach," said sophomore Chris Melvin. "We discuss things about life and learn about life itself."

The youth have also discovered that friendship and a community that reaches out is the key to spreading the good news of Jesus Christ to other youths outside the church. "What is so interesting to me," said Suzanne Gennett, a senior and the Bloomington Deamery representative to the Archdiocesan Youth Council, "is the number of non-Catholic teens attending our classes and functions and coming to church along with their friends."

Sophomore Mickey Massette has been coming to youth group activities since last summer and is now taking instruction from Father Armstrong and also attending the confirmation classes. "I want so much to be Catholic," she said. "I feel right." And I like youth ministry and its activities because all my friends are there."

Through the group, the youth are also becoming more active in the parish. On Thanksgiving Eve, the youth took responsibility for the Mass by serving, ushering and doing the readings. Since then several of the youth have been

serving as readers at the Sunday liturgies.

"All our young people are experiencing a sense of belonging to a vital part of our active parish," Fitzpatrick said. "One goal we want to achieve is to inform them that they are special—that God loves them and so do we."

CYO science fair winners

(Continued from page 21)
St. Simon for "Aerodynamic Drag," Tonya Sallee from St. Barnabas for "Graphology," and Matt Trowmell and Erik Robbins of Christ the King for "Piezoelectric Crystals."

Seventh Grade Biological Category: Amy Kattau of St. Mark for "Do Sound Waves Affect Plant Growth?," Maria Schott of St. Roch for "Effect of Caffeine on Humans and Plants," and Andy Kosegi and Brian Sauer of St. Barnabas for "Photosynthesis."

Seventh Grade Physical Category: Caleb Clark of St. Thomas for "The Efficiency of Insulation," Aaron Dimmock of St. Barnabas for "Alpha Rays," Billy Malachowski of St. Matthew for "Smoke Detectors," Renee Peters of St. Mark for "How Is Sound

Affected By the Environment?," Angelique Pomeroy of St. Matthew for "The Effectiveness of Antacids," and Linda Wade of Mt. Carmel for "What Are Optical Illusions?"

Unless otherwise noted, all parishes are in Indianapolis.

Music festival

Over 200 musicians from three Catholic high schools in Indianapolis will give a joint performance on March 25. The music festival will be held in the Howe High School auditorium beginning at 7:30 p.m. The concert will feature singers and instrumentalists from Chatham, Ritter and Secunia High Schools. Tickets are \$2 and are available at the schools' music departments.

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Correction

Book review

Talbot's book shows flaws in his idea of Catholic morality

The Fire of God, by John Michael Talbot. Crossroad (New York, 1986). 166 pp., \$7.95.

Reviewed by Margaret O'Connell

This reviewer had wanted to give at least a qualified positive review of John Michael Talbot's "The Fire of God." That has proved impossible because of the serious errors and judgmentalism of certain sections of his book.

The mechanistic attitude toward grace and the action of the Holy Spirit, a fault of his previous book, "The Lover and the Beloved," has become more pronounced. That the charismatic gifts (speaking in tongues, for example) are pure gift is unknown. We can make ourselves available to the usual and unusual gifts of the Spirit. But can we control the action of the Spirit?

That contemplation (the prayer of union, the imageless, wordless resting in God) is also an especially pure gift, neither

easily sought nor obtained from the Giver of all good gifts, is also unknown. And, as in his previous book, Talbot makes the spiritual life sound all sweetness and joy. Would that it were so!

I could have glossed over "Perhaps we need a new Christian socialism" or "If neither the Democrats nor the Republicans express the necessary morality, then it is time to come up with another option" or "Who is to say God doesn't have yet a better form of government."

I might even have ignored "God's just wrath on a habitually obstinate and sinful people (nuclear war) . . . will come as a kind of just recompense for both our individual and collective sins as a modern people" as an attitude left over from Talbot's evangelical days.

But I could not ignore these glaring errors in morality: "Scripture speaks of both heterosexual and homosexual relationships that are holy and good" and "God even blessed non-genital homosexual love as long as it did not stir up homosexual temptation and lust. . . . This kind of love is spoken of between David and Jonathan."

Talbot, a lay man and member of the third Franciscan order, the Secular Franciscans, is moving in the direction of religious life in community and with public vows. As he does so I pray that he will abandon the fire-breathing, judgmental God of his non-Catholic past whom he quotes as saying, "On judgment day people will be held accountable for every unguarded word they speak."

Talbot owes that to himself and his readers as the spiritual son of a most non-judgmental saint, Francis of Assisi. He also owes it to himself and his readers to learn the authentic position of the Catholic Church on issues of sexual morality.

Then it will be possible to excavate the good advice contained in "The Fire of God."

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† BOTT, Marcellus Schmalz, 75, St. Michael, Bedford, Feb. 25. Mother of Sister Blanche, Thomas Miller and Dennis Beard; sister of C. Hale Schmalz, Albert Young and Virginia Keller; grandmother of six; great-grandmother of five.

† BURIAL, Louis V., 77, Our Lady of Perpetual Help, New Albany, Mar. 1. Sister of Eunice Klingerman; grandmother of three; great-grandmother of three.

† CLOYD, Laura Marie, 65, St. Philip Neri, Indianapolis, Feb. 19. Mother of David L. Groves, Robert A., Paul R., Joseph T., Helen M. Wright, Mary R. Roberts, Martin A. Kozick and Kathleen J.; sister of Anna Marie Mitchell, Delores and Martha Stader, and Frank, Joseph, Thomas and Henry Hameister; grandmother of 17; great-grandmother of four.

† COMMERKEY, Bertine C. Burman, 85, Our Lady of the Greenwood, Greenwood, Feb. 25. Mother of Bertine C. Barnes and Edward A., Jr.; sister of Robert E. Burman, Lorraine Mann and Della Atkins; grandmother of six.

† CURRICK, Sherry, 65, St. John, Dover, Feb. 8. Daughter of Libbie Kraus; stepdaughter of John Kraus; sister of Christine McGraw and Thomas Aylar; stepmother of Joseph, Robert and Raymond Kraus; Clara Ann Zinner, Mary Williamson and Ruth Powell.

† ENNELL, Alfred (Nephe), 77, St. John, Dover, Feb. 17. Brother of Frank, Sister Mary Clara, Mary Martha and Rita Widell.

† FLYNN, Thomas M., 78, St. Augustine, Jeffersonville, Mar. 4. Aunt of three.

† HARKIN, Edwin "Red" F., 65, Christ the King, Indianapolis, Feb. 25. Husband of Maryjane Walsh; father of John H., Robert A. and Helen; brother of three; grandfather of five.

† HENDERSON, Susan, 78, Holy Trinity, Indianapolis, Feb. 25. Sister of Agnes C. Collins and Lillian. † HOLLASCH, James W., 85, Christ the King, Indianapolis, Feb. 11. Husband of Grace M.; father of Margaret M. Weber; grandfather of two; great-grandfather of two.

† HUTH, George G., Sr., 87, St. Mary of the Knobs, Floyd Knobs, Feb. 25. Husband of Frances; father of George, Jr., Myron, and Darlene Mahan; grandfather of 16; great-grandfather of three.

† JONESTON, Lavonne M., 65, St. John, Indianapolis, Feb. 25. Wife of Edgar E.; mother of L. Marcia Willard and Virgil E.; grandmother of three.

† KUCHER, William, 65, St. Peter, St. Peter, Feb. 27. Husband of Anna May; father of Donald, James, Leroy, Kathleen, Jean and Mary; brother of Carl; grandfather of one.

† LANE, James A., 73, St. Vincent de Paul, Bedford, Feb. 25. Husband of Edna Fields; father of Nancy Sallada, Elizabeth Irwin and Donald J.; grandfather of 10; great-grandfather of five.

† LAYDEN, George T., 85, Holy Trinity, Indianapolis, Feb. 27. Father of Julia E. Baker; grandfather of two.

† MELLER, Harry, 81, Holy Spirit, Indianapolis, Mar. 1. Husband of Marguerite; father of Joan Birch; grandfather of two; great-grandfather of four.

† MEYER, Louis F., 78, St. Philip Neri, Indianapolis, Feb. 25. Husband of Rose E.; father of L. Fred, Jr., Creighton L. and Marilyn McGuire; brother of William L. and Robert.

† MICH, Charles, 85, St. Philip Neri, Indianapolis, Feb. 19. Husband of Bertha; father of Martin, Mary Lou Keady and Francine Sister Ellen.

† MILLER, Alvin J., 71, St. Basil's, Fields, Mar. 1. Husband of Lucille V.; father of William A.; brother of Paul, Edward, Albert, Josephine Titter, Agnes Feller and Marilyn Balbach; grandfather of three.

† PURDUE, Wilbert, Sr., 81, Agnes, Nashville, Feb. 25. Husband of Mary Ellen; father of Gilbert, Jr., and Sheryl Priddy.

† SCHMIDT, Marcella M. Lister, 72, Holy Family, Greensburg, Feb. 25. Wife of Anthony J.; mother of Paul J., Gerald A., Wilbur J., James F., and Juliana Litzinger; grandmother of 11; great-grandmother of four; sister of Gertrude Weller.

† SCHUCK, Ivan, 67, St. Mary, North Vernon, Feb. 15. Husband of Mary Maehlein, Harry and James Schuck; sister of Helen Hill.

† SPENGLER, Catherine T., 74, St. Mary, New Albany, Mar. 1. Wife of Louis; mother of Robert H., Paul, the Ann Bryant and Catherine. † STEIN, Edward of George and Edward Weissman, Agnes Thiel, Margaret Connor and Gertrude Gilmore.

Officials deny report of campaign for Agca pardon

by John Thavis

ROME (NC)—Vatican officials and Italian judicial sources have denied reports that papal pressure could soon gain a pardon for Mehmet Ali Agca, the Turk who shot Pope John Paul II in 1981.

A Vatican spokesman, Msgr. Giulio Nicolini, said there was "nothing to add to the fact that the Holy Father from the very beginning has publicly expressed his forgiveness for Ali Agca."

Another Vatican official, who asked not to be identified,

denied reports that the pope had written letters or spoken to Italian officials requesting a pardon for his 29-year-old assailant. A pardon would free Agca from the life sentence he is serving for the shooting.

An Italian justice ministry spokesman said no request or process for a pardon had been opened. An Italian presidential spokesman, issuing a denial of the reports, said no steps had been taken toward a pardon at the presidential offices.

The pardon reports followed a visit to Italy by Agca's mother, who had an audience with the pope. She reportedly told journalists before returning to Turkey that the pope and Italian officials were working to free her son.

While a pardon could technically be granted, judicial sources said it was highly unlikely in Agca's case. One reason is that there is an ongoing investigation into the shooting, which seriously wounded the pope and two American tourists.

This third investigation is going ahead, and Agca would be a key figure in a new trial, "a source close to the investigation said March 9. The investigation is centered on Agca and suspected Turkish accomplices who were not involved in an earlier trial. The source said reports of a possible pardon for Agca were "without foundation."

It would be very unusual by Italian standards for a pardon to be granted after only six years of a life sentence had elapsed, the sources said. There are reportedly about 2,000 pardon requests pending in Italy.

While Agca has been described as a good prisoner, he was

an extremely uncooperative witness in the 1985-86 trial of four Turks and three Bulgarian government employees who were charged with helping him plan and carry out the attack on the pope.

The case was built almost entirely on what Agca told investigators during the previous two years, but during the trial he changed or retracted nearly every important element in the case, and eventually refused to attend the sessions. Two judges and six jurors declared there was not enough evidence to convict the seven on the complexity charges—but convicted Agca on a minor charge of gun smuggling, thus adding a year to his sentence.

The prosecutor afterward blamed Agca for the acquittals, saying the Turk's ultimate goal had been to free himself from his life sentence and at the same time protect his accomplices by ruining his credibility.

Agca has publicly stated his admiration for the pope since the shooting, and the two met face-to-face in Agca's prison cell in 1983. But during the 1985 trial, Agca's ever-shifting testimony included harsh words directed at the Vatican and Christianity.

He said at one point that his attack on the pope was directed against "Western civilization and Christianity that have oppressed the people of the world." At another point, he accused the Vatican and the U.S. government of conspiring to promote the "Bulgarian connection" scenario of the shooting.



WITH AGCA'S MOTHER—Pope John Paul II meets in a private Vatican audience with Musyeyen Agca, mother of Mehmet Ali Agca, the man who tried to assassinate the pope in 1981. (NC photo from UPI-Reuters)

the active list

(Continued from page 23)

March 22

St. Roch Parish, 3600 S. Pennsylvania St. will sponsor a Pro-Life Program featuring speaker Steve Martin, a John Powell film, discussion and refreshments at 7 p.m. in the rectory basement. Call 787-7339 for information.

Natural Family Planning (NFP) classes continue from 2-4 p.m. at St. Joseph Parish, Corydon. \$35/series. For information call 813-732-4758.

Celebration 35-37 and Adult Learning Committees of St. Lawrence Parish will sponsor an Ecumenical Prayer Service led by

Rev. Dr. Paul A. Crow, Jr. at 3 p.m. in the church.

The Parish Renewal Program conducted by Franciscan Father Justin Belitz at St. Vincent de Paul Parish, Bedford continues at 7:30 p.m.

A Legion of Mary Acies featuring Franciscan Father Charles Dahiby as homilist will be conducted at 2:30 p.m. in St. Jude Church, 5333 McFarland Rd. Reception afterward.

Our Lady of Fatima K of C, 1313 S. Post Rd. will hold a Race Nite from 7-9 p.m. Races begin at 7 p.m. sharp. Spaghetti dinner available for players only; no open dining. \$3 adults; \$1.50 age 12 and under. Babysitting available. For reservations call 867-1577.

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