

Meeting to focus on cultural strains

by Agostino Bono

VATICAN CITY (NC)—Vatican officials expect their March 8-11 meeting with U.S. bishops to focus on the tensions between modern, pluralistic U.S. society and the often countercultural message of Catholicism.

This, more than specific problems of the Vatican and members of the U.S. hierarchy, is expected to dominate

the formal speeches and the more than 12 hours of open debate scheduled during the sessions, they say.

The meeting will bring together Vatican officials, including Pope John Paul II, and 35 U.S. bishops (including Indianapolis Archbishop Edward T. O'Meara). It was planned as a follow-up to the pope's 1987 visit to the United States and the 1988 visits to the Vatican by the U.S. bishops to discuss the status of their dioceses.

The overall theme is "Evangelization in the Context of

Culture and Society of the United States with Particular Emphasis on the Role of the Bishop as Teacher of Faith."

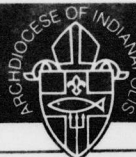
Subthemes, however, leave the door open to raising controversial issues that at times have caused problems between the Vatican and U.S. church leaders. These include the relationship of bishops to dissenting theologians, the high number of annulments granted by diocesan marriage tribunals and U.S. hierarchical criticisms of Vatican draft

(See POPE-BISHOPS MEETING on page 24)

the CRITERION

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CRS main beneficiary of this weekend's collection

by John F. Fink

Catholic Relief Services (CRS) will be the prime beneficiary of this weekend's special collection in the Archdiocese of Indianapolis' 159 parishes. The annual national collection is called the American Bishops' Overseas Aid Appeal.

In a letter on page 2 of this week's *Criterion*, Indianapolis Archbishop Edward T. O'Meara reminds us that "the mark of a true Christian is concern for others" and urges us to "be especially mindful of the needs of our brothers and sisters where hunger and disease abound."

The archbishop is chairman of the board of CRS. As such he has seen much of CRS's work in 63 poor and developing countries.

Among those 63 countries is Ethiopia, where drought has been responsible for many deaths. Three weeks ago a priest who directs CRS work in Ethiopia, Capuchin Father Paulus Fesshaye, visited Indianapolis to thank Catholics here for helping to save many lives during the drought through the efforts of CRS (see Feb. 27 issue).

CRS is also helping the Palestinians in the Israeli-occupied West Bank and Gaza. See "From the Editor" on page 2 for more about that.

Also benefiting from the collection will be the bishops' Migration and Refugee Services, which provides assistance to refugees and helps them to relocate in the U.S. An article on page 3 tell about some of the activity taking place in this archdiocese to reunite Vietnamese refugee families.



BENEFITS FROM COLLECTION—Catholic Relief Services (CRS) is the main beneficiary of this weekend's Bishops' Overseas Appeal. Here Indianapolis Archbishop Edward T. O'Meara, CRS chairman, talks with Capuchin

Father Paulus Fesshaye, CRS director in Ethiopia, who was in Indianapolis recently to thank the people in the archdiocese for their aid to the Ethiopian people through CRS. (Photo by Charles Schiela)

'Satanic Verses' book dispute seen as way to understand Islam

WASHINGTON (NC)—As violence continued over the controversial Salman Rushdie book, and as government and church leaders rallied for an end to the crisis, one priest said the controversy could help Catholics understand the religion better.

Rushdie's "The Satanic Verses," denounced by Muslims as blasphemous, "is simply an occasion to learn more about Muslims," said Father Sidney Griffith of the Institute of Christian Oriental Research at The Catholic University of America in Washington.

"Catholics tend to think of [Islam] as something that's going on over there, but when something like the Rushdie issue

comes along, Catholics see the religion is here too," he said.

The book has sparked a wave of protests and violence in several countries with Muslim populations. Muslims have said the book denigrates Mohammed, founder of Islam, and the Koran, the Muslim holy book.

In Islamic belief, the angel Gabriel transmitted the word of God to the prophet Mohammed, who recorded it verbatim into the Koran. Rushdie's book appears to imply that Mohammed tampered with the Koran. Some scholars said the book also provides a portrayal of Mohammed as an indecisive person, stirring more controversy because in Islam, it is wrong to portray Mohammed at all.

Ten people were killed and about 30 injured Feb. 24 in Bombay when police fired on rampaging Muslims who were protesting Rushdie's book. In Pakistan, police suspect that a bomb which exploded Feb. 26 at the British Consulate in Karachi was connected to the unrest over the book. A security guard was killed in the bombing. On Feb. 12, six Muslims were killed during a book demonstration in Pakistan.

Although Pope John Paul II has not commented on the book or the \$5.2 million bounty set by Iran's Ayatollah Khomeini for Rushdie's execution, other church leaders have denounced the death threat and called for peaceful ways to handle the issue.

Father Michael Fitzgerald, secretary of the Vatican Secretariat for Non-Christian Religions, said it was "understandable" that Muslims would be upset about the book, but that the opinions of more moderate Muslims needed to be heard in the controversy.

"My own reaction is that it makes

dialogue even more important," Father Fitzgerald said Feb. 17. "The Christian world needs to try to understand the Muslim sensitivity, and the Muslim world needs to better understand the Western world—where freedom of expression and thought is an important part of life."

A Vatican historian, U.S. Jesuit Father Robert Graham, said the book "constitutes a severe, lacerating criticism of Islam," which he said was a "very serious attack." But he added that he had not read the book and wondered how many had.

During a Vatican Radio interview, Father Graham also said any Catholic criticism of the book must also make clear that it does not condone the Ayatollah's call for the author's death.

New York's Cardinal John J. O'Connor said that Catholics share with Muslims in the "deep distress" over the attack against Islam in the Rushdie book and that he thought it would be silly for Catholics to buy the book.

"Our Catholics are intelligent enough, mature enough, to realize how foolish attacks against another faith are," he said.

Seventeen U.S. Catholic writers, including Father Andrew Greeley, Garry Wills and Maureen Howard, criticized Cardinal O'Connor's comments, saying they "deplore the moral insensitivity to the

plight of Mr. Rushdie and an ecumenical zeal that would appear to support repression."

The death threat against Rushdie resulted in political reprisals. President Bush condemned it and 12 European nations Feb. 20 recalled their ambassadors to Iran.

"It's very unfortunate that this episode of this book has become a crisis in our world," said Jordan's King Hussein Feb. 24 in a televised interview. "I understand that there are areas in it which are an affront to Muslims, in the sense that it does sort of deal with very sensitive areas of our belief. I believe that this issue [the death threat] could have been handled a different way, and maybe it would have been wiser."

Looking Inside

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CUA wins Curran case

WASHINGTON (NC)—The Catholic University of America acted within its rights when it barred moral theologian Father Charles E. Curran from teaching theology there, a District of Columbia Superior Court judge said late Tuesday.

the CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Aid to the Palestinians from U.S. Catholics

by John F. Fink

From Jan. 12 to 19 this year I was in Israel. This column is the fourth in a series about what I learned while I was there.

The two organizations that are doing the most to help the Palestinians are, perhaps not surprisingly, Catholic organizations supported by us Catholics here in the U.S.—Catholic Relief Services (CRS) and the Pontifical Mission for Palestine. The Pontifical Mission is supported by the Catholic Near East Welfare Association (CNEWA), which has its headquarters in New York. Cardinal John O'Connor is president of CNEWA and Indianapolis Archbishop Edward T. O'Meara is chairman of the board of CRS. CRS is the prime beneficiary of the U.S. Bishops' Overseas Relief Collection that will be taken up in parishes throughout the country this weekend.

I met with the directors of both of those organizations in Jerusalem. Sister of Mercy Leona Donahue, originally from Worcester, Mass., is director of CRS in the Holy Land, and Ann Marriott, originally from California, is director of the Pontifical Mission. Both are terrifically dedicated women who are doing magnificent work in very trying circumstances.

CRS in the HOLY LAND operates with a staff of 44, 40 or whom are Palestinian. CRS works exclusively with the Palestinians in the West Bank and Gaza, not with those who live in Israel itself. Further, since the United Nations Relief and Works Association handles the Palestinian refugees, CRS concentrates on rural areas separate from refugee camps.

Gaza is a terribly depressing place to see. After



Archbishop O'Meara visited there in July 1987 he called it "one of the most hopeless places I've seen." It's one of the most densely populated areas in the world. It measures only 6 by 28 miles (168 square miles) and 750,000 people live there. That means 4,464 people per square mile. In comparison, Israel has a population of 4.3 million in 7,850 square miles (580 persons per square mile), and the West Bank has 900,000 people in 2,820 square miles—mostly desert or mountains (320 persons per square mile).

Much of the money for CRS's work comes from the U.S. government, specifically from U.S. Assistance for International Development (AID). AID gives about \$22 million for help to the Palestinians and CRS administrators about \$4 million of that. (The U.S. also gives about \$3.5 billion to Israel.)

I ASKED SISTER LEONA how CRS works with the Pontifical Mission and she replied, "Closely." She went on to explain that the Pontifical Mission does more relief work while CRS does more development work (despite the fact that CRS's middle name is "Relief"). However, CRS does administer the U.S. food program, which has 97,600 recipients, as well as maternal and health care programs—all of which come under the category of relief.

Development projects include building schools, water projects, agricultural projects and road building. Road building is particularly important because the roads give the Palestinians access to other villages and to highways, thus enabling them to go to work. CRS also builds access roads to agricultural fields so farmers can get their produce to market easier and quicker. Previously, the produce had to be carried "by donkeys or on women's heads," as a Palestinian said.

Potable water systems, bringing water to the 452 villages in the West Bank and Gaza, are also important, as are schools. Teachers in the schools used to be paid by Jordan until King Hussein gave up administrative control

of the West Bank last July. Now it's somewhat of a mystery how they are paid.

THE SOLE PURPOSE OF the Pontifical Mission is to respond to the needs of the Palestinian people. It was established by the late Pope Paul VI after he visited the Holy Land and learned first-hand the plight of the Palestinians. It is under the direct supervision of the Apostolic Delegate to Jerusalem.

On this trip, I did not visit any of the places the Pontifical Mission is working, but I did on a previous trip—including schools in a Palestinian refugee camp, a clinic for mothers and their babies, and a home for the dying and mentally retarded cared for by Mother Teresa's sisters, all in Jordan; and a school for deaf-mute children in Bethlehem, and Bethlehem University.

The Pontifical Mission and Bethlehem University have always been close. The mission's former director was teaching at the university until the Israelis closed it. On this trip the mission's director, Ann Marriott, and I had lunch at the Notre Dame Center, which is owned by the Vatican. Those who operate the center are graduates of Bethlehem University's hotel management department. Seven years ago that department prepared a fabulous Arab lunch for our group.

During lunch on this trip Ann talked about the demographic problems the Israelis must face: The Jewish population is shrinking while the Palestinian population is growing quickly. The Jews have a low birthrate, kept that way by a high abortion rate, and many more Jews are emigrating from Israel than are immigrating to it. Meanwhile, the Palestinian population is growing by leaps and bounds, both in Israel and in the occupied territories.

The Palestinians aren't getting much help from the world community, but most of what they are getting is coming from us American Catholics.

CSS to cite Douglass for volunteer efforts

Catholic Social Services (CSS) will present its 1989 outstanding community service award to Thomas S. Douglass, former deputy chief of administration for the Indianapolis Fire Department, during the CSS annual dinner March 8 at the St. Pius X Council Knights of Columbus Hall in Indianapolis.

Douglass will be honored with CSS's annual award for action on behalf of social justice that exemplifies CSS goals, work, and values by his commitment to community service.

The retired firefighter served a variety of Indianapolis area groups during his 36 years with the fire department. He was one

of 10 individuals honored as Volunteer of the Year by Indiana Black Expo in 1987.

The Muscular Dystrophy Foundation, Young Men's Christian Association, Boy Scouts of America, St. Elizabeth's Home, the Peace Games, the Peter Claver Center, and St. Rita's Church have all benefited from his leadership.

Douglass also offered his time and talents to the United Way, Urban Public Information Center, Downtown Optimist Club, and various city government committees. He was a founding member of the Cosmos Knights, which sponsors projects to raise money for the United Negro College Fund and other educational scholarships and fellowships.

In 1962, Douglass was one of two black firefighters who worked with the National Association for the Advancement of Colored People to initiate action to end segregation in the Indianapolis Fire Department.

His service as treasurer of the Muscular Dystrophy Foundation board of directors and other volunteer work for the foundation, as well as his many years of service for other community agencies, led to his



Dep. Chief Thomas Douglass (Ret.)

nomination for the Catholic Social Services Annual Award.

Proceeds from the annual dinner and a drawing for a trip to Rome, Italy, for two persons help CSS continue its response to community needs.

A cocktail hour at 6 p.m. precedes dinner at 7 p.m. Tickets are \$25 each, which includes the \$10 cost of the drawing. For more information, contact the Catholic Social Services office at 317-236-1500 or write to 1400 North Meridian Street, Indianapolis, Ind., 46202.

Terre Haute plans St. Pat's Day

St. Patrick Parish in Terre Haute is planning the 12th annual celebration of its feast day. And for the fifth year, St. Patrick's Parade will be part of the celebration.

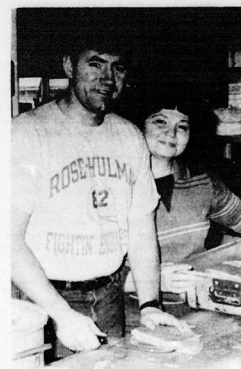
The parade will begin at 1 p.m. Saturday, March 18, at the Corporate Square parking lot. Joe Bauer will serve as honorary marshal and parade marshal. The parade will head west on Ohio Blvd. to 19th St., and then progress to St. Patrick's.

After the parade, the traditional corned beef and cabbage dinner will be served in the school cafeteria. Dan and Diane McGrath and their committee will prepare the meal.

Authentic Irish music will be provided from 9 p.m. to midnight in the cafeteria. In the gymnasium, the Main Attraction band will perform from 9 p.m. to 12:30 a.m.

Tickets, available at the church rectory at \$11 each, must be purchased in advance.

Groups or organizations interested in joining the parade should contact Kris Newlin, parade chairperson at 812-252-6440.



ST. PATRICK TEAM—Dan and Diane McGrath prepare corned beef. (Photo by John Fuller)

Archbishop O'Meara's Schedule

Week of March 3, 1989

SUNDAY, March 5 thru SUNDAY, March 12—Special meeting with the Holy Father and U.S. archbishops, Rome.



3/3/89

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Bishops' Overseas Aid Appeal

Dear Beloved in Christ:

On Sunday, March 5, the bishops of our country are once again appealing to you in a special way to reach out to the poor and suffering as a sign of your awareness of the worth of each individual.

All of the work of the church in pursuit of justice and peace is designed to protect and promote human dignity. Each person not only reflects God but is the expression of God's creative work and Christ's redemptive ministry. God is the Lord of Life, and so each human life is sacred.

To have peace we must have a just world order, one which emphasizes the unity of the human family. The earth is inhabited by a single family in which all have the same basic needs and a right to the goods of the earth. We are all children of the same God.

The mark of a true Christian is concern for others. Let us be especially mindful of the needs of our brothers and sisters where hunger and disease abound. Some areas of the earth have been ravished by natural disasters, and efforts are being made to rebuild; other parts need diligent work and care in order to produce food.

How can we help? Your prayers for the desperately poor are important, and your almsgiving will touch their lives as Jesus did when he reached out to heal the sick.

Let me urge you, then, to remember the brother and sister member of your human family this weekend as your response to the American Bishops' Annual Overseas Appeal for the poor.

Sincerely yours in Our Lord,

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

ARCHDIOCESAN CATHOLIC CHARITIES

CSS reunites Vietnamese refugee families

by Joyce Overton

The United Nations High Commissioner on Refugees (UNHCR)-sponsored Orderly Departure Program (ODP) was established in mid-1979 as a clandestine and dangerous flight by boat. The program's goal was to reduce the number of boat people who left Vietnam illegally in search of a new life.

The program is based on the "double list" principle. The Vietnamese government presents a list of people who have been granted permission to leave the country and have been given exit permits and the recipient countries submit a list of Vietnamese to whom they have granted entry permits. When a person's name

appears on both lists, he or she is eligible to leave Vietnam.

After a slow start, the program peaked in 1984 and 1985, when Orderly Departures actually exceeded the number of refugees leaving by boat. Then the program became bogged down in a number of disagreements between the Vietnamese authorities and the major recipient country, the U.S. Following negotiations between the parties, these difficulties appear to have been overcome. In September 1987, the Vietnamese authorities announced that they would again receive applications for exit permits to the U.S. The reception of such applications had been suspended in January 1986, pending a solution of what

they viewed as a backlog of 22,000 unresolved cases.

The United States Catholic Conference's (USCC) involvement in this humanitarian endeavor began as early as 1976, when the agency started to collect information on relatives in Vietnam of recently arrived refugees. USCC, through the local diocesan offices, like Catholic Social Services, continue to facilitate the processing of applications from relatives and friends in the U.S. Additionally, in those cases in which arrival is imminent, USCC will provide notification of arrival, assist with further processing procedures and resettlement services after arrival.

More than 150,000 people have emigrated from Vietnam through the ODP to

various countries. The United States has received more than 60,000 of these emigrants since 1980, including Amerasians and their close relatives. This year as many as 19,500 Vietnamese will arrive in the U.S. under the auspices of ODP. Catholic Social Services has assisted and welcomed more than 300 ODP arrivals to the Archdiocese of Indianapolis since 1980. Another 20-50 new arrivals are expected by October 1989.

The orderly Departure Program is about reuniting families that have been apart as long as 14 years and want very much to be together. Since 1980, thousands of Vietnamese have been reunited with their families, but we cannot forget the thousands who continue to wait, hope and pray that one day their relatives will be arriving.

House bill to fund non-public school ISTEP passes on floor, 71-29

by Ann Wadelton

The fate of the ISTEP bill in the Indiana Legislature looked more positive on Tuesday, Feb. 28. House bill 1667, known as the ISTEP bill, survived the third reading on the house floor. The final vote was 71-29.

The bill now goes to the senate, where it will be sponsored by John Sink, (R-Ft. Wayne), chairperson of the education committee; Robert Hellmann (D-Terre Haute); James Monk (D-Sullivan); and Richard Thompson (R-North Salem).

The bill would direct the state to include accredited non-public schools when they pay for the ISTEP (Indiana Testing for Educational Progress) program. These tests are mandated for all accredited schools. The bill was sponsored in the house by representatives Donald Nelson (R-Indianapolis) and Pat Bauer (D-South Bend).

HB 1667 was first approved by the House Education Committee by a 4-4 vote. It was then recommitted to the Ways and Means Committee in the final days for committee hearings before the crossover deadline—when a bill must receive final approval in one chamber or be dead for the legislative session. After committee action, a bill must survive second and third readings.

Another bill which would have benefited non-public schools, HB 1344, never received a committee hearing. It is dead unless it can be amended into another bill. Also sponsored by Nelson and Bauer, HB 1344 would have extended the present tax credit for higher education contributions to include public and private schools, grades 1 through 12.

Under current law, taxpayers can take a state tax credit for half of the amount of contributions to colleges, with a maximum of \$100 for single filers and \$200 per couple.

Indiana Non-Public Education Association (INPEA) lobbyist, Steve Noone, and Dr. M. Desmond Ryan, lobbyist for the Indiana Catholic Conference (ICC), testified in committee to support the ISTEP bill. They pointed to the justice issue involved: that all accredited schools must administer the ISTEP, but that the state pays only for public school materials.

The Catholic Church operates 189 elementary and secondary schools in the state. Noone and Ryan told the legislators. Most of the elementary schools and all of the secondary schools are state accredited. In the Catholic schools, a total of 29,530 students took the ISTEP in 1988 at an average cost of \$4.60 per test and a total cost of about \$120,000.

Opposition testimony came from two teachers' unions: the Indiana Federation of Teachers and the Indiana State Teachers Association. The federation lobbyist said that the "state is not responsible for private schools" and that state dollars should be confined to public schools. The chief lobbyist for ISTA said that the state already sells the ISTEP materials to non-public schools at cost and that the proposed funding could set a precedent for future help.

Voting in support of funding ISTEP were the committee chairman, Rep. Philip Warner (R-Coshen), Stephen Gabert (R-Grabbill), Paul Robertson (D-Depauw) and Raymond Musselman (R-Peru).

Opposition votes were cast by Rep. Brad Bayliff (R-Kokomo), Anita Bowser (D-Mi-

chigan City), Esther Fifield (R-Crown Point) and Barbara Engle (R-Decatur).

Under current house rules, because of the even number of Republicans and Democrats, a tie vote sends a bill out of the committee without recommendation.

Because of the money involved—\$175,000—HB 1667 was recommitted to the Ways and Means Committee.

Two abortion-related bills died for lack of one representative to make a quorum in the Constitutional Law Committee. A large crowd filled the committee room on Feb. 22, but at 9 a.m. co-chairman Rep. Michael Dvorak adjourned the hearing for lack of a quorum. Within three minutes three more committee members arrived, followed by

the bill's sponsors. But the chairman's decision stood.

The two bills concerned sex selection abortions and fetal viability. HB 1611 would have made it a crime for doctors to perform an abortion which they knew was requested solely because of objections to the sex of the fetus.

HB 1426 would have declared a fetus viable—capable of living outside the womb—beginning with the 20th week of pregnancy and not to be aborted unless the health of the mother is endangered.

Interest was high on these two bills. Dvorak said he had received a lot of calls, especially on the sex selection issue.

Ryan suggested that citizens contact senators in support of the ISTEP bill.

Matters Temporal

by Msgr. Gerald A. Gettelfinger
Secretary for Temporalities

OOPS!

Rarely do I re-read this column after I have given it to the editor on Monday morning. I simply give him the "floppy disk" containing it.

This week, I happened to glance at it, being curious about the many numbers that I had used and how they looked in the confines of the space. One set of numbers leapt off the page: 4/18/89. Said I to myself, "That is a meaningless date! That should have been 4/15/89—tax day." Properly humbled by the error, I knew that I had better correct it today. Please, do not wait until April 18th to file your taxes. Do it on or before April 15. I cannot afford any penalties you incur because of the error. (Editor's note: Since April 15 falls on Saturday this year, you actually have till Monday, April 17 to file.)

There is another paragraph to the story. In getting ready to do this article, I first thought I would check the "electronic record" to see what I had given the editor. Nothing like a good record to prove one's innocence. And so it was . . . accurate on the original.

Salary Composition Committee Completes Its Work

Many, many study and discussion hours have been spent in analyzing the current positions and salaries for archdiocesan level staff members. As we had thought, there is no consistency in job identification nor in the salaries paid for similar or identical positions. Because of this, there are some glaring inequities that must be rectified over time. There is particular concern for those at entry level positions requiring a minimum of preparation. The committee has recommended that special attention be given to these.

A system is now in place to assist

directors of agencies to classify a job on the basis of seven factors identified as those for which we have chosen to compensate an employee. In brief they are: 1) education; 2) experience; 3) supervisory duties; 4) scope of responsibility; 5) working conditions; 6) consequence of error; 7) contact with others.

The jobs are classified by level on the basis of the seven factors. Within each of these factors, points were assigned depending on the requirements for a job. One may require only a high school diploma whereas another demands a college degree and yet another a master's degree. In this manner, a scale is generated. A temporary employee or a student holding an entry level job is in the "100" series of job classification. There are three series: 100, 200, 300 wherein all identified jobs at the archdiocesan level fall.

For each of the levels a salary range is given. The range includes entry, mid-point and ending salary. Both the employee and director will know the salary range for each position.

Implementation of this wage scale will begin July 1, 1989. Since there is remediation necessary to bring some employees to entry level for specific jobs, it will take more than one year to fully implement this program.

Further, the administration and maintenance of the program will be no easy task. The committee has recommended that an internal review committee be established to monitor the administration and to guarantee its maintenance. A key responsibility is an annual review so that the scale is kept current with the economy.

This committee will also be responsible for reviewing salary ranges for new positions as well as exceptions to the scale.

A public thank you is in order to those non-staff volunteers who assisted us. They include John Kistner of Bank One, John Wyand of St. Vincent's Hospital and Benedictine Sister Mary Gilbert of Our Lady of Grace Monastery. Their contribution is most significant.

Program on Catholics and Jews scheduled for next three weeks

Archbp. O'Meara to speak at Hebrew Congregation

by John F. Fink

A joint program on "Catholics and Jews" will be held at the Indianapolis Hebrew Congregation (IHC), 6501 N. Meridian St., Indianapolis on March 7, 14 and 22. The program will culminate with an address by Archbishop Edward T. O'Meara on Friday, April 7.

The program is sponsored by the Interfaith Office of the Archdiocese of Indianapolis and the adult education committee of the IHC.

The topic of the first session, at 7:30 p.m. Tuesday, March 7, will be "What's Good and Right in Jewish/Catholic Relations?" Rabbi Jonathan A. Stein of IHC will moderate. Presenters will be Rabbi Dennis Sasso of Congregation Beth El Zedeck and Father Donald Schmidlin, pastor of Nativity Church. Responders will be Rosemary Kaplan of IHC and Lois Jansen, pastoral associate of St. Christopher Church.

Msgr. Raymond T. Bosler, former editor of *The Criterion* and former ecumenical and interfaith officer for the archdiocese, will moderate the second session on Tuesday, March 14, at 7:30

p.m. The topic will be "Israel and Theology" and the presenters will be Rabbi Stein; Father Clem Davis, pastor of St. Monica Church; Thomas D. Mantel, member of the executive committee of the Anti-Defamation League of B'nai B'rith; and Andrew Hohmann, professor of theology at Marquette University.

Discussing "Passover and Easter" at 7:30 p.m. on Wednesday, March 22, will be Father Thomas Murphy, pastor of St. Joan of Arc Church, and Rabbi Bradd Boxman of IHC. Responders will be Gladys Nisenbaum, board member of the Indiana Interreligious Commission on Human Equality; Michael Drexler, social action vice president of the North American Federation of Temple Youth; Amanda Kramer, youth leader at Chabad High School; and Jay Morris, vice president of the St. Joan of Arc youth group.

Archbishop O'Meara will deliver his address from the IHC pulpit during a worship service on Friday, April 7, beginning at 8:15 p.m. A tour of the temple will be at 7:15.

All sessions are open to the public and are free of charge.

Commentary

THE HUMAN SIDE

The strength and the virtue of kindness

by Father Eugene Henrick

What needs to be done if the church is to keep the black vocations it has to the priesthood and if more blacks are to consider entering the priesthood?

At a meeting in Niles, Ill., a group of black bishops, priests and seminarians discussed that very question. A bishop told how he once had wanted to be an altar server. When he applied, however, he learned that he wasn't wanted. He asked himself, "Why don't they want me? I feel



it is right and my parents have told me it is right."

He persevered in his desire and he became a server. Yet, years later when he wanted to become a priest, a priest told him, "Certain folks won't want you."

He is now a bishop and at the meeting had several messages for black seminarians.

▶ Let all the people tell you whether they accept you or not. Don't listen only to naysayers.

▶ Test yourself against your own abilities, not the attitudes of naysayers, and see how determined you are.

▶ Know that "your own," whether they be other blacks, priests or friends, often can be your worst enemy. But you must laugh at this because people are fickle more times

than they are perfect. Once you achieve your goal their fickleness turns to admiration.

Racism is often the result of fear and insecurity, it was observed. So racism is a weakness and this must be understood, but without sinking to the level of racism oneself.

The meeting also explored the need to define cultural symbols and to balance Euro-American history with black history.

Participants discussed how to better combine what a black learns in the seminary with his field education experience, as well as the relationships of black seminarians among themselves, especially with black seminarians from other nations.

The need black seminarians have for support by black priests also was examined.

The church needs more black vocations. And it needs men with the strength to foster racial unity.

So as I listened to the discussions at this meeting, I marveled. For what I heard advocated was the virtue of kindness in its deepest philosophical sense.

Kindness means being well disposed toward life. There is a militancy about this virtue—a militancy against allowing life and people to get you down.

This is a difficult virtue. For people proud to be black, it must be difficult to look kindly on others who act as though they come from a superior race.

The virtue of kindness is tough because it means moving beyond personal vendettas. It requires great inner strength as



well as a grasp of human nature, its weaknesses and follies. It means rising above the naysayers in order to keep the bigger picture in mind.

In its fullest sense, the virtue of kindness is not a weak virtue. When problems are approached on the basis of it, they are approached from a position of strength.

In other words, it is a virtue to rely on—a virtue that is being relied on as ways are pursued to foster the black vocations to the priesthood that the church needs.

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THE BOTTOM LINE

System of tracking students generates criticism

by Antoinette Bosco

"Is your child a Cowboy, Indian or Chief?" the parents used to ask each other in the school district where my children attended second grade.

Those were reading level classifications, with Cowboys the slowest and Chiefs the fastest. Once a Cowboy, always a Cowboy. That became the child's identity for every subject.

Reading group classifications are the most prevalent form of tracking in the American educational system, beginning in first or second grade. In some districts, tracking involves one or two courses, like remedial English or math. In others, it may involve a series of courses from elementary through high school. The tracking system is generating a lot of criticism these days.



Supporters say that tracking allows educators to address the differing needs of students with diverse aptitudes and achievements.

Critics argue that it stifles students' potential because it boxes them in at early ages.

"These decisions can be self-fulfilling prophecies," said TheodoreSizer, a professor of education at Brown University, who believes that tracking sets limitations on many children's potential. "If people believe in us, we can do things we never believed possible."

I know Sizer is right because I've seen it in action. When I was first married I taught school in upstate New York. One of my students was a 7-year-old boy with a reputation as the "dumb" kid.

He was, however, a genius with his hands who could fix any kind of motor or machine. If he's such a mechanical genius, I thought, he must have mathematical ability. I took a special interest in him, and by the end of the year he was a math wiz.

No one had believed this boy could learn. I'll never forget his mother, who came to me in tears. "You're the first person ever to give him confidence," she said.

A fundamental flaw in the tracking system is the assumption that all children learn in a certain pattern, and that learning speed at a young age indicates ability or potential.

My friend's 7-year-old son was recently classified as a "dumb" kid with slow reading ability. Yet, I knew this child to be exceptionally bright in his interactions with adults. After his parents arranged expensive tests with outside learning specialists, they discovered the problem.

"Timothy has a very high IQ but learns almost exclusively by auditory means," they explained. "He is also extraordinarily social. The method used in his school depends on self-teaching through reading in isolation. For him, that method is anathema."

Critics argue that the bulk of a school's

resources go for the high track kids, cheating the lower track kids who are then placed at even further disadvantage. "For kids at the top, the emphasis is on creativity. For kids at the bottom, the emphasis is on discipline and conformity," said Mary Futrell, president of the National Education Association.

Tracking has its good and bad points. Educators must address the special needs of children at each end of the spectrum.

How that's done is something else. We can't devote all our resources to gifted children at the expense of "underachievers." Moreover, if we are going to categorize children, it has to be done with the utmost care to expand their potential rather than limit it.

I'd agree with Professor Reba Page of the University of California who suggested that the real issue isn't tracking itself. It is the extent to which society is sincerely committed to educating every child.

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EVERYDAY FAITH

Lack of honesty creeping into every facet of American life

by Lou Jacquet

Have you noticed a growing lack of honesty creeping into every facet of American life? It struck me between the eyes the other night when I heard a television commercial advertising the songs of the legendary Jimmy Roselli, whose records have thrilled millions.

Jimmy Roselli? Doesn't ring a bell. Have I been asleep since 1947? Wait, Roselli. Wasn't he the guy that scored when Mickey Owen dropped that third strike in the 1947 World Series? No. I know Roselli, James. That kid that sat behind Rollins and ahead of Steffin in my high school Latin class, right? I didn't even know the guy could sing.

The legendary Jimmy Roselli. Hmm. Somebody's making a lot of money—about \$19.95 a pop, plus postage and handling, to be precise—for every "Jimmy Roselli" cassette or LP sold on those independently owned TV stations which limp along on questionable advertisements like this one. I shouldn't pick on Roselli, though.

There's an even more blatantly false

advertisement featuring the song stylings of Nana Mouskouri. She's billed as "a voice like you've never heard before." A voice-over announcer tells us that she has sold 135 gold records, enough to make Streisand green with envy. Unless Nana's doing bofo-box office in Greece there's



something distinctly fishy about these claims.

But seriously, folks. These advertisements are but the latest, most absurd examples of a disturbing phenomenon in America: the acceptance of near-truth (not exactly true, but close enough to get by except under close scrutiny) in place of actual fact.

Did Nana in fact rack up those 135 gold records that the advertisement claims she did? Of course not. The songs she sings may have sold in the millions, but only when sung by the original artists who made them famous. The advertisement fails to make that distinction.

But let's be easy on Jimmy and Nana. They're probably down-at-the-mouth actors in need of a paycheck, small potatoes in this lack-of-honesty derby that permeates every level of our society. What is fascinating is not that somebody tries to make money by creating false advertisements for nonexistent stars on television, because they work. There wouldn't be advertisements like this if there weren't enough people foolish enough to call up the 800 numbers and order a cassette they don't want, don't need and have never heard of on the strength of a 30-second ad. No. What is truly disturbing is that we

have become so used to these quasi-truths that daily surround us that it takes an especially absurd claim—Jimmy and Nana, front and center—before we even pay attention. "Deceive not with thy lips," we read in Proverbs 24:28. Yet deception has become a way of life in the West. Entire industries are built largely upon it. This Lent, may we try to rid it at least from our hearts.

the criterion

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To the Editor

Women were the first evangelists

When considering the question of admitting women to the priesthood, it is possible by reading Scripture to answer the question in the affirmative.

The mother of God, Mary, was the first person to offer her son, Jesus, to the Father at the presentation in the temple. We know there is no past or future with God, only the present. When the Father gave Moses the law requiring that every first-born son must be "offered to the Lord," he knew that his son, the Divine Word, would be offered by his sinless mother, Mary.

When the evangelists recorded the events of Jesus' life, under the inspiration and guidance of the Holy Spirit, these writers gave us the stories of the Samaritan woman at the well and of Magdalene at the tomb, even though women in that culture were not held in esteem, in fact, not even counted in the story of Jesus feeding the multitude. The Samaritan woman was the first gentle Jesus told that he was the Messiah and, when she shared this "good news," she became the first evangelist to the gentiles.

Mary Magdalene was the first person to see and speak to the risen Lord and he sent her to the apostles with the "good news" for their edification. When Jesus sent these women to fulfill the roles he ordained, we can assume that he gave them the grace and authority to carry out his orders. Does this not recognize a tradition that can still be followed?

Margaret L. Huff

Indianapolis

Learning of AIDS the hard way

C'mon, Ted Lazar! If you think AIDS could not—or will not—one day be a problem within the St. Matthew parish boundaries ("OCE Shouldn't Be Involved with AIDS," Feb. 17 letters), all I can say is, take off your blinders and look at the real world around you—not just New York or California.

I suppose you think there are no "IV drug users" in Northeast Indianapolis, and that Catholic grade school kids are automatically immune to contracting the AIDS virus. Perhaps you've never heard of Ryan White—an innocent victim of this very real, very serious disease. Parents and school kids in Kokomo were uneducated and narrow-minded about AIDS too, and therefore, made life hell for Ryan and his family till they had to move to a more compassionate and better-educated community and school system.

God forbid that your education about

the facts and myths of this national crisis should come through the tragic reality of its turning up in your own family or circle of friends. But if your kids or grandkids aren't educated about AIDS in our Catholic elementary schools, they certainly aren't going to learn this life-saving information from you at home! And the reality of AIDS may very possibly teach you the hard way.

Alice Price

Indianapolis

Was Magdalene a former prostitute?

Debbie Landregan's article on Mary Magdalene ("Misconceptions Tarnish Mary Magdalene Story," Today's Faith, Feb. 17) omits one very significant fact about Mary. It is recorded in Mark 16:9 and Luke 8:2 that Jesus had cast seven demons out of Mary Magdalene. We are not told the circumstances, but if she was demon-possessed she may well have been a prostitute since hardly any other way of sustaining herself would have been available.

Mary's hometown of Magdala was along the Sea of Galilee on the western bank between Capernaum and Tiberias. Evidently Jesus met her during his ministry in that northern region and healed her, thereby gaining her undying gratitude. Not only was she freed of the seven demons, she was also freed of all of the sins that must have held her in bondage.

Jesus' cryptic command to her, "Do not touch me" (John 20:17) on the morning of his resurrection could be translated, "Do not cling to me" or, "Stop holding on to me." Perhaps he wanted to keep Mary from sliding back, in the unprecedented joy of this moment, into the carnal bondage or the purely physical knowledge of men which had enslaved her before her healing.

No, we are not told by any text explicitly that Magdalene was a prostitute, but these clues make it pretty clear that she could have been. Such modern denigrations of the biblical story as "Jesus Christ Superstar" and the more recent "Last Temptations of Christ" have simply picked up on this idea and run with it into the uttermost degree of irresponsible fantasy.

Rev. Edward A. Johnson

Batesville

(Editor's response: Most Scripture scholars consider it irresponsible fantasy to think that Mary Magdalene was a prostitute. They believe that being demon-possessed probably denoted some type of mental illness. After Jesus cured her, she became the leader of the group of holy women who traveled with Jesus and his apostles to do their cooking, laundry, etc.)

Holy Spirit should not be called 'it'

I am writing in reference to the letter from J.A. Purvis in the Feb. 17 edition of *The Criterion*.

I believe the writer should be reminded that the Holy Spirit is not an "it" (i.e. the Holy Spirit will work its will . . .). The Holy Spirit, being the third person of the Holy Trinity, should not be referred to as "it."

The will of the Holy Spirit has prevailed throughout the history of the church. If his will hadn't prevailed we wouldn't have a Catholic Church. As Catholics we must open our hearts and seek his will.

Richard H. Hassing

Indianapolis

Perturbed by events in church

It perturbs me at some of the happenings in our church:

It perturbs me when a few radicals were picked from among parishioners to represent all women on matters of women's lib. This is not fair to the majority of women.

It perturbs me when Pope John Paul says no women priests and yet these people continue blatantly to press on.

It perturbs me when no mention of the Marian Year came from our priests.

It perturbs me when the magisterium of our church states no women lectors and the only answer we get is, "We do things differently in the United States."

It perturbs me to see the religious, who have taken vows of obedience and humility, scratch out every word from the Lectionary that may be controversial until the priest can hardly read the book.

It perturbs me when our Holy Father says no women priests and a director of religious education puts on a robe, gives a homily and even sits in the priest's chair—thus advocating women to the priesthood before our very young children and their formative minds. How many parents know this? And do you approve? These actions are furthering disobedience to the pope. While the priest sits by she gives the homily on unity of the body of Christ, and at other times wears a robe advocating women priesthood. Isn't this a direct contradiction to unity?

It perturbs me when anyone can come up to the altar and give the body and blood of Christ without being commissioned to do so. They do not even cleanse their fingers. Aren't we slowly but surely

treating the body and blood of Jesus as only bread and wine?

It perturbs me that we no longer say the Holy Sacrifice of the Mass; it's now the liturgy. When will our young ever come to realize that it is truly the Sacrifice of the Mass?

It perturbs me that a schism is forming in our country—a breaking away from the teachings of the magisterium of our church and Pope John Paul.

We must pray daily for our priests, bishops, religious and DREs and for Our Holy Father, Pope John Paul—for when the pope speaks, Jesus speaks.

Dolores Little

Tell City

One of greatest pope's we've had

In reading the article about Father Wm. Kasper ("Theologian Says Criticisms of Pope Show Limited Understanding," Feb. 17 issue), I thanked God for one modern theologian who has the courage of his convictions. So many of these so-called theologians think they are not called by God, but are gods, and are ready and willing to rewrite the Ten Commandments to their own image and likeness.

The nerve, the consummate gall, of these one-course theologians to consider Pope John Paul II as inadequate and unknowledgeable because he has the intestinal fortitude to stand up as God's vicar and proclaim the falseness of their ideas. He is one of the greatest popes we've had, in knowledge, in experience, in courage.

Mary Mason

Terre Haute

Memories of past, hopes for future

The special supplement to *The Criterion* for Catholic Schools Week deserves a letter of praise!

Pictures are worth a thousand words, and they portrayed so well what we strive to accomplish in our Catholic school system here in Indianapolis. Your focus on center city schools is especially appreciated.

Thanks for helping us to celebrate not only the memories of the past, but our hopes for the future.

Sr. Margaret Marie Clifford, D.C.

Administrator,

Urban Parish Cooperative

Indianapolis

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Rejoice Production Ministries will present "Upon This Rock," an Easter Passion play at 8 p.m. on Good Friday, March 24 and at 2 p.m. and 8 p.m. on Holy Saturday, March 25 in Caleb Mills Hall at Shortridge Junior High School auditorium, 3401 N. Meridian St. Rejoice Productions is a non-profit religious drama guild based in Indianapolis. Tickets are \$5 through March 18; \$8 until March 25. Call 317-447-4324.

Father Lawrence Moran, pastor of St. Patrick Parish in Terre Haute, will be host of the Sign On and Sign Off "Devotions" aired on WRTV, Channel 6 in Indianapolis during the month of March. There will be special programs for St. Patrick's Day (Moran is an Irish name!), Palm Sunday, and Holy Thursday through Easter Sunday.

Providence Sister Marie Kevin Tighe will present a "tracking session" on "Spirituality of a Conciliar Church" in Los Angeles during the 16th annual convention March 5-9 sponsored by the Parish and Diocesan Council Network and the National Pastoral Planning Conference. Sister Marie Kevin's talk will look at the new directions for spirituality emerging from the conciliar ecclesiology of Vatican II. She is director of the Office for Pastoral Councils for the Archdiocese of Indianapolis.



Dr. Lynn Morrell, Marian College baseball coach for the past 17 years, will retire from that position at the end of the 1989 season. A full professor, he will continue as chairman of Marian's physical education department. **Bret A. Shambaugh**, assistant director of admissions at Marian, will replace Morrell as baseball coach.

IHM plans Renew Ministry Fair

by Ann Wadelton

Immaculate Heart of Mary Parish, Indianapolis, has planned a Renew and Reach Out Ministry Fair to be held on Sunday, March 5 in the Activity Center.

Seventeen agencies and organizations from throughout the city will participate, with representatives discussing their work and volunteer opportunities that are available.

The ministry fair is a Renew large group activity that was organized by the Peace and Justice Committee of the parish. It is an outgrowth of the current Renew semester's emphasis on discipleship and the need to reach out to others. The purpose is to match the interests and skills of volunteers with the needs of the agencies.

Ann Marie Hanlon, director of volunteers for the Urban Parish Cooperative, will begin the 6:30 p.m. meeting with a brief

Lenten penance services listed

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

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

Indianapolis North Deanery

March 6, 7:30 p.m., St. Pius X.
March 7, 7:30 p.m., St. Thomas Aquinas.
March 8, 7:30 p.m., St. Lawrence.
March 12, 3 p.m., St. Joan of Arc.
March 13, 7:30 p.m., St. Andrew.
March 14, 7:30 p.m., Christ the King.
March 15, 7:30 p.m., St. Matthew.
March 16, 7 p.m., Immaculate Heart of Mary.
March 16, 7:30 p.m., St. Luke.

Indianapolis East Deanery

March 9, 7 p.m., Our Lady of Lourdes.
March 10, 7 p.m., St. Michael, Greenfield.
March 13, 7:30 p.m., Holy Spirit.
March 15, 7 p.m., St. Mary.
March 20, 7 p.m., Holy Cross.
March 20, 7:30 p.m., St. Simon.
March 20, 8 p.m., St. Rita.
March 22, 7 p.m., St. Philip Neri.

Indianapolis South Deanery

March 9, 2:30 p.m., Holy Name/St. Barnabas at Holy Name.
March 13, 7:30 p.m., St. Ann.
March 14, 7:30 p.m., St. Mark.
March 15, 7:30 p.m., Sacred Heart/St. Catherine/St. James/Holy Rosary/St. Patrick at Holy Rosary.
March 16, 7 p.m., St. Roch.
March 16, 7:30 p.m., St. Jude.
Confessions at St. John: March 22, 10-11 a.m.; March 23, 10:30-11:30 a.m.; March

24, noon-1:30 p.m., 3-3:30 p.m.; and March 25, 3-4:30 p.m.

Indianapolis West Deanery

March 5, 2 p.m., Holy Trinity.
March 6, 7:30 p.m., St. Gabriel.
March 8, 7:30 p.m., St. Christopher.
March 9, 7 p.m., St. Michael.
March 12, 2 p.m., St. Anthony/Assumption.
March 15, 7:30 p.m., St. Monica.
March 16, 7:30 p.m., St. Susanna, Plainfield.
March 18, 7 p.m., St. Bridget.
March 21, 8-11:30 a.m., Ritter High School.

Batesville Deanery

March 8, 7:30 p.m., St. Martin, Yorkville.
March 10, 7:30 p.m., St. Paul, New Alsace.
March 12, 2 p.m., St. John, Enochsburg.
March 12, 7 p.m., St. Joseph, St. Leon.
March 14, 7 p.m., St. John, Dover.
March 14, 7:30 p.m., St. Mary, Aurora.
March 15, 7 p.m., St. Peter, Franklin Co.
March 16, 7 p.m., St. Lawrence, Lawrenceburg.
March 16, 7 p.m., St. John, Osgood and St. Magdalen, New Marion, at St. John.
March 16, 7:30 p.m., St. Mary, Greensburg.
March 19, 2 p.m., St. Louis, Batesville.
March 19, 2 p.m., St. Maurice, Decatur Co.

March 19, 4 p.m., St. Mary, Millhouses.
March 19, 7:30 p.m., St. Maurice, Napoleon.

Connersville Deanery

March 5, 7 p.m., Holy Guardian Angels, Cedar Grove.
March 6, 7 p.m., St. Bridget, Liberty.
March 8, 7 p.m., St. Anne, New Castle.
March 9, 7:30 p.m., St. Michael, Brookville.
March 13, 7 p.m., St. Elizabeth, Cambridge City.
March 14, 7 p.m., St. Gabriel, Connersville.
March 16, 7 p.m., Holy Family, Richwood.
March 16, 7:30 p.m., St. Mary, Rushville.
March 18, 12:05 p.m., St. Mary, Richmond.
March 20, 7 p.m., St. Andrew, Richmond.

Tell City Deanery

March 7, 7 p.m., St. Michael, Cannellton and St. Pius, Troy at St. Michael.
March 12, 7 p.m., St. Mark, Perry Co.
March 14, 7 p.m., St. Boniface, Fulda.
March 15, 7:30 p.m., St. Meinrad, St. Meinrad.
March 16, 7 p.m., St. Paul, Tell City.
March 16, 7 p.m., St. John Chrysostom, New Boston (Evansville Diocese).
March 19, 7 p.m., St. Augustine, Leopold.
March 20, 7 p.m., St. Joseph, Crawford Co.
March 22, 7 p.m., Holy Cross, St. Croix.
March 22, 7:30 p.m., St. Martin, Siberia.
March 22, 7:30 p.m., St. Isidore, Bristow.

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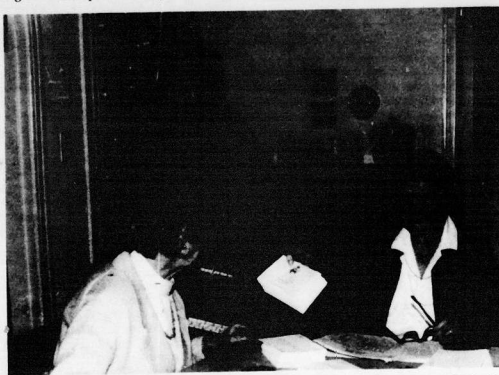
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FOUNDERS DAY LUNCHEON—St. Vincent Hospital Guild members (from left) Louise Brennan, Ann Kessing and JoAnn Trausch write invitations for the 56th Founders Day Luncheon sponsored by St. Vincent Hospital Guild, to be held on Thursday, March 9 at the Sheraton-Marten House, 1801 W. 86th St. Deceased founders Mrs. Eillard B. Duane and Mrs. Russell L. White will be honored. "Fashions of Yesteryear" will be shown by the Goodwill Service Guild. The day begins with a social hour at 11 a.m. followed by luncheon and style show at 12 noon. Tickets at \$16 each may be obtained by calling 317-846-7292.

CYO supporters share their golden memories

by Mary Ann Wyand
First of two parts

Mention of the Catholic Youth Organization always generates an enthusiastic response.

When surveyed by *The Criterion*, CYO supporters were complimentary, poignant, and even effusive in their answers to "What does the Catholic Youth Organization mean to you?"

As the archdiocesan organization prepares to mark its 50th anniversary celebration with "Golden Memories of CYO" on March 11, supporters shared remembrances of happy times with the Catholic Youth Organization.

Board member Stephen Powell remembers that, "As a non-Catholic growing up in St. Mark Parish, I can recall being welcome and invited to numerous CYO activities. With commitment to serving the youth of the community—Catholic and non-Catholic—continues today and into the future."

Former board president Hugh McGowan recalls, "When I think of the Catholic Youth Organization, I have many happy memories of its athletic and social activities. As I reflect on my grade

school and high school days, some of my best times involved participation in CYO programs."

Praising the adult volunteers, McGowan continues, "It was the people that made CYO such an enriching experience—the coaches, moderators, and fellow participants. I can remember who coached me or who was the moderator of a spiritual or social event better than I can remember some of my teachers."

And McGowan emphasizes, "The friendships nurtured through participation in the various activities developed my cultural awareness, and the Christian examples set by its leaders enhanced my spiritual development."

For Bob Tully, a part-time program assistant, CYO means "thousands of volunteers working to promote the spiritual, cultural, social, and physical development of the young people in our archdiocese."

Further, Tully explains, "It is people from all walks of life giving of their precious assets of time and talents to provide for the young a sense of Christ, a sense of direction, and a sense of responsibility."

The Catholic Youth Organization, he says, exemplifies "the church witnessing



VICTORIOUS—Jubilant with victory, these CYO team members proudly display their trophies and ribbons following what must have been an exciting competition a few decades ago. (Photo courtesy of the Catholic Youth Organization)

through the adult volunteers a true love of God and of neighbor, a real example of Christianity to our youth."

Chuck Schisla, a member of the public relations advisory committee, expresses his gratitude to CYO because, "It gave me in my day, and my sons in theirs, the first real chance to exercise leadership, accept responsibility, and expand our personal growth potential."

Offering praise to CYO for "a truly broad-based Christian climate," Schisla notes that the organization "allowed us to expand the range of our friends and peers on a city, archdiocesan, and national level."

Past director William Drew agrees, "For me, CYO represents the greatest opportunity for self-improvement for Catholic youth in the Indianapolis archdiocese," he adds. "Today, with 26,000 youths involved in the various programs, it is difficult to comprehend the total number who have been privileged to receive the guidance and benefits of CYO over the past 50 years."

Further, Drew explains, "Football, baseball, basketball, hobby shows, one-act plays, talent shows, and summer camp are only a few of the programs sponsored by CYO for the youth of the archdiocese. The sports programs for grade schoolers provide the Catholic high schools with athletes well grounded in the fundamentals of teamwork and sportsmanship."

Acknowledging that, "High school years can be difficult for young people," former board member Dr. Edward Loughery notes, "I was very fortunate to be exposed to excellent role models and was able to develop a sense of self-confidence and esteem through these relationships."

As an adult, Dr. Loughery explains, "Skills I learned in CYO—service, humility, courage, and finesse, to name a few—continue to assist me in my daily vocations. The friendships I developed during those years continue to hold a very special place in my heart. Indeed, there were fantastic memories in just about every activity."

Because of the growth of the Catholic population and an increased interest in well-organized youth programs, Monsignor Richard Kavanagh explains, Bishop Joseph Ritter initiated planning that would result in formation of the archdiocesan Catholic Youth Organization in 1939.

"The establishment of the Indianapolis CYO provided the children and young people with an organized spiritual, cultural, and athletic program designed to develop them into mature Christian citizens," Monsignor Kavanagh, a former CYO director, writes. "Working with the CYO members was a reward in itself. It was a joy to see how the CYO program was exerting such a wholesome influence in their lives."

One of the organization's strengths, Monsignor Kavanagh emphasizes, is that "CYO kept its members active in the affairs of their parish and provided them an opportunity to develop an appreciation of how much the church meant to them and

their families. It is especially rewarding to see former CYO members taking an active leadership role in the church, the community, and in the CYO program."

CYO participation enabled Elaine Aland, director of the cheerleading camp, to expand her world beyond the Indianapolis area as a teen-ager.

"CYO was very much the center of my social life in high school," she remembers. "I always will have fond memories of CYO experiences, such as the national conventions in New York and Chicago, the talent contests, one-act plays, and kickball teams."

Past board president Philip Wilhelm, who also served as a coach and advisor, describes CYO as "another outlet to let kids be kids."

For Tim George, the Catholic Youth Organization has meant "tremendous opportunity for me. My first experience with CYO as a camp counselor in the summer of 1984 was the most meaningful experience I've ever had."

George believes CYO helps youth realize their gifts, experience joy by serving others, and gain inspiration by discovering the difference a positive environment can make in a child's life.

"The Catholic Youth Organization has brought much growth as well as joy into my life," he explains.

Youth minister and CYO volunteer Bob Schultz emphasizes that, "In essence, I have been born and raised CYO"; truly feels like a family. Each experience has been interwoven into a cornucopia of values, lessons, and deeper relationships."

Dick Gallamore, who served as a board member, coach, and moderator following teen participation, says that, "To me, the Catholic Youth Organization means opportunity. Participation in a CYO activity offers one the opportunity to develop pride and a sense of well-being in one's development."

Board secretary Jane Killion answers her survey question with another question: "How does one put into a few sentences the sense of fulfillment, the joys, and the memories that have come about through participation in CYO?" she asks.

"As a teenager, involvement brought new friends from all over the archdiocese," she remembers. "Camping, deanery work, conventions, and numerous activities introduced me to other youth from different walks of life, and I realized we weren't so different after all."

As an adult coach, Killion enjoys "the sense of fulfillment when a child succeeds." Success as well as "the sharing of tears over 'near success' brings one a greater understanding of youth. Along with this is a feeling of satisfaction that you are helping in the development of a stronger, more well-rounded person."

And as a member of the CYO board of directors, she emphasizes, "I have met some of the best people in the world. The caring, the interest, and the total giving of oneself for our youth is inspiring. The examples set by the people involved in CYO produce a desire in all of us to do better and to be better people."



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Fr. Dunning urges Catholics to revitalize faith

by Mary Ann Wyand

Catholics can strengthen their faith, renew parish life, evangelize, and serve as disciples with spiritual inspiration from participants in the Rite of Christian Initiation of Adults programming, according to a national expert on catechumenate education.

Father Jim Dunning, president of the North American Forum on the Catechumenate, told participants at a Feb. 17 Renew workshop at St. Thomas Aquinas Church in Indianapolis that Catholics can recapture their enthusiasm by sharing the faith renewal process with new members of the church.

The RCIA format provides "a model for religious educators and ministers committed to the on-going conversion of themselves and others," he explained in "Method in Religious Education and Ministry," an instructional document that supplemented his presentation.

"The vision of the church presented to new Christians in the RCIA and the journey of conversion presented there can be experienced on ever-deepening levels by all Christians," he wrote in the detailed method statement.

"I suggest this," Father Dunning continued, "partly because my reading of the process of the RCIA parallels what other authors have said about the journey into deeper faith for all Christians."

Implementation of RCIA methods in the parish significantly enhance the growth of Christian faith and community, Father Dunning explained in his overview definition.

"Catechumens are a constant witness and challenge to all Christians to continue their journey into deeper faith," he emphasized. "Pastorally, one way to challenge all Christians to deeper faith is to implement the RCIA, strictly speaking, in our communities."

The author of "New Wine, New Wineskins" and "Ministries," Father Dunning formerly served as executive director of the National Organization for the Continuing Education of Roman Catholic Clergy. He has written papers on "RCIA: Model for Adult Growth" and other catechumenate topics.

Punctuating his discussion of the seven dynamics of the RCIA process with humorous anecdotes, Father Dunning described the art of storytelling and the need for questioning in a community of faith.

He also related how tradition, conversation, celebration, and mission dramatically impact our faith life.

"Where do we thirst? Where does the parish thirst?" the Seattle, Wash., priest asked. Then he assured the audience that "The only ones who are really lost are the ones who don't know they are lost."

As part of the lay ministry training program, parishes should routinely invite older members on the same kind of faith journey, he advised.

"All of us have a story to tell," he explained, "and in those stories we raise some questions and find meanings. We echo those stories primarily in the Sunday readings."

To increase their understanding of the Scriptures, Father Dunning said, Catholics should ask "What happened last week?" then compare those events to the experiences of Jesus.

Catholics should look upon RCIA participants as inspiration, he added, because "Sunday after Sunday, someone is deepening their faith and coming to the table."

By their devout example, the priest said, they are saying, "We're going to deepen our faith." The unspoken challenge is, "What are you going to do?"

Discussing the importance of faith,



FEEDBACK—Father Jim Dunning listens to a participant's opinions following a recent RCIA workshop. (Photo by Mary Ann Wyand)

Father Dunning reminded the gathering that, "God does not release us from suffering on the journey, but promises to travel with us."

For where there is shared brokenness, emptiness, and powerlessness, he continued, there God heals.

"Why do bad things happen to good people?" Father Dunning asked, borrowing the title of a popular self-help book.

"The good news is that we are not alone in this. We gather together our shared brokenness at the table."

Lent enables Catholics to be born again year after year during a six-week retreat for the whole parish, the catechumenate instructor explained.

"From whom have you heard the good news?" he asked. "Who has been a formative person in terms of faith in your life? Who has been an example of God's faithful love, God's wisdom, and God's compassion? Who has literally understood you in your life?"

Evangelization, the religious educator said, is connecting stories to stories. "What did you hear? What does it mean? Who are you in the story? Who is the parish? Who is the church?"

Further, he asked, "What is the cost to you, to the parish, and to the church? What don't you see or want to see? What forces blind you? What does the church not see or want to see? What forces blind the church? What does society not see or not want to see? What forces blind society?"

Catholics need to scrutinize their faith, Father Dunning emphasized. "Where do we thirst? Where are we blind? Where are we bound?" Answers to these questions, he said, demand reflection and result in personal and spiritual growth.

"People are thirsty for acceptance," he noted. "We thirst for the living water and the light of life."

The initial conversion leading to faith is a profound experience leading to God's love, the priest said.

Citing the latest national poll on religion by the Gallup Organization, Father Dunning stressed that, "Catholics are least likely to agree with the statement 'I am loved by God' of all the major religious denominations polled."

But, the priest responded, "Have we got something for you! It's called church."

God is reaching us in the deep level of communication that happens in a faith sharing experience, he continued.

"Grace is simply accepting the fact that you are accepted, then everything can happen," Father Dunning concluded. "For Catholics, the beat goes on. We're doing evangelization, we're telling about how the good news has touched our lives, and we're proclaiming those great days of Scripture."

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'Children's Hour' gives joy to retirement home

by Cynthia Schultz

Some of the visitors at Providence Retirement Home in New Albany were more energetic than others. They scampered about throwing balls, scooting cars and banging on the piano.

But everyone was all smiles as four mothers and nine children mingled with the residents and Adult Day Care clients during the new program called the "Children's Hour."

The program, designed to draw older people out and to help young people understand about aging, is the brainchild of executive director Providence Sister Barbara Ann Zeller.

Sister Barbara said she thought about the program "forever." Then, last fall, she and administrative assistant Kathy Wilt sent notices to area churches seeking mothers who would bring their young children for the monthly sessions.

The relationship between a child and an older person is a natural one that includes spontaneous affection, said Sister Barbara. "The warmth of a hug and a smile is priceless," she said.

One man bounced a ball as if trying to entice 15-month-old Drew Kruer to join him in a game of catch. "What a great little boy," the older man said.

Across the room, Drew's sister Ellen, 4, sat quietly coloring. Next to her Estelle

Brennan, 84, studied the box for a crayon the color of a cat.

"It's been 50 or 60 years since I've colored," said the woman, flashing a smile. Mrs. Brennan said she enjoyed Ellen's company and thought the Children's Hour was a good idea.

Ellen said she enjoyed playing with Mrs. Brennan, but made it clear that her mother was more important. "I love my mommy," the tiny blonde said. "But I like her, too," she added, pointing to the woman.

The mothers were as content with the arrangement as everyone else. "It's a treat to be able to do this," said Connie Missi, from St. John, Starlight. "It brightens my day and brightens theirs, too." She hopes to volunteer regularly so that her children can establish a bond with the people at Providence.

Before their visit, Susie Naville, St. Mary, Navilleton parishioner, told her three-year-old son Adam: "We're going to see a whole bunch of grandmas and grandpas." The get-together also gave her the opportunity to visit her great aunt Elizabeth Koetter, 88. Mrs. Koetter seemed delighted by all of the commotion. She boasted of having 66 great-grandchildren.

After 75 minutes, toys were scattered and a baby dozed on his mother's shoulder. The visitors began to leave. And Sister Barbara declared the morning "a glorious success."



CHILDREN'S HOUR—Residents of Providence Retirement Home enjoy a new program which includes visits of young children. Chad Naville (on floor) plays with the home's cocker spaniel Cream Puff. Providence Sister Maria Smith (above, from left) watches along with Adam Naville, Milton Bridgewater and Catherine Robinson, holding Max Fisher. (Photo by Paul Schellenberger/courtesy New Albany Tribune)

The director of the retirement home is optimistic about the Children's Hour program. "The touch of children is such a beautiful thing," said Sister Barbara. "We hope to spin it into an after school

children's program to benefit the residents of Providence as well as the community." There are plans to open the After School Child Care program next fall.

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Hesburgh states that pope values various cultures

by Cindy Wooden

WASHINGTON (NC)—Pope John Paul II recognizes positive values in the many cultures where Catholics live, then he challenges those cultures to become even stronger, said Holy Cross Father Theodore M. Hesburgh, a past member of a Vatican council on culture.

Evangelization and culture are joined in the theme of the March 8-11 meeting of U.S. bishops with Vatican officials and the pope, just as the concepts are found side by side in many of the pope's discussions on spreading the Gospel message.

Thirty-five U.S. bishops will attend the meeting on "evangelization in the context of the culture and society of the United States."

In meetings with the Pontifical Council on Culture, the pope repeatedly said that in order to evangelize effectively, "we need to see the great values that exist in every culture and elevate them with the contributions of the Gospel," Father Hesburgh, a member of the council from 1982 to 1987, said in an interview with National Catholic News Service.

Father Hesburgh, the retired president of the University of Notre Dame, said Vatican officials and European churchmen don't understand U.S. culture "any more than we understand their culture."

"Europeans have been notorious about looking down on U.S. culture. . . . They have thought of us as 'noble savages,'" Father Hesburgh said.

The idea that cultures found outside Western Europe could make positive contributions to Christian life is a relatively new and not universally accepted one, he said.

The attitude was not shared by many church missionaries who evangelized the Americas in the 16th and 17th centuries, nor by many later missionaries to Africa.

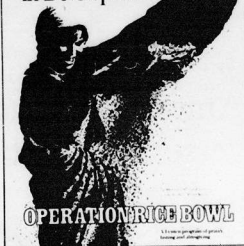
"In the past we have assumed cultures have no value," Father Hesburgh said. Entire cultures were "wiped out," and even a person's name had to be "Christianized," because Western Europeans provided not just one expression of the faith, but the only expression.

Culture can affect attitudes about roles and relationships, as well as about more visible signs of faith, such as liturgy. For example, culture is likely to be mentioned at the March meeting if it's the only place one can disagree without being disagreeable," he said.

Pope John Paul travel, his talks and letters, even the theme of the March meeting, show that the pope "is sincerely interested in cultural diversity and how the Gospel can contribute to culture," Father Hesburgh said.

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John's Gospel shows Jesus at his most human

by Fr. Eugene LaVerdiere

Some things are so simple that we do not bother to think about them or their meaning. Life is full of examples.

A good example is how we address people. We call some people by name. We call others by a title such as sir or madam.

Once we know someone well, we often call that person by his or her first name. Of course, in a culture such as Japan's, a first name is reserved for intimate family members.

These practices tell us a lot about our respective cultures.

U.S. culture is less formal than that of Japan and it is easier to initiate a friendly relationship. On the other hand, many of these relationships remain at the level of a simple acquaintance.

Japanese culture is more formal and it is more difficult to make new friends. But when one makes a new friend, the relationship may be deeper and more lasting.

Like life in general, the New Testament is full of things we take for granted, things

whose meaning we don't think about. This is true even of John's Gospel, which has the well-deserved reputation of being hard to understand.

Even so, it is in John's Gospel that we meet Jesus at his most human. Only John, for example, shows us Jesus crying.

Jesus, we are told, had a friend named Lazarus. Jesus, the Word made flesh (John 1:14), the Son of God (John 11:4), had a friend! When his friend died, he wept, leading others to say, "See how he loved him!" (John 11:35-36).

To see Jesus, the Son of God, crying over the death of a friend he dearly loved tells us it is all right to cry when someone close to us dies. It is good to be reminded of this. Too many feel guilty over their grief, thinking that if they were more religious or had more faith they would not cry.

One thing we may take for granted in the Gospel is the fact that Jesus went to a wedding. In our eagerness to explore the profound message of the wedding feast of Cana (John 2:1-11), we pass over the simplest and most obvious thing about this extraordinary event.

A wedding in a Galilean village at the time of Jesus was quite an event. All the villagers came, and so did family, friends, and relatives from far and wide.

It was a joyful event, filled with hope. All came to support the couple.

It is something to consider that the mother of Jesus, as well as Jesus and his disciples, took part in such a celebration.

Need we go further to know that it is good to celebrate the union of husband and wife?

Jesus' presence made a difference at Cana. When the wine ran out, the servers took instructions from Jesus and the water they had poured into six stone jars became superior wine. Here was one of the great signs and wonders of Jesus' life and of the New Testament.

Jesus also made a difference for the people who were there. As John tells the story, everything is made new. Through Jesus, even though they did not know who he was, everyone at the wedding had the opportunity to join in friendship with the Son of God. Through him, their relationships with each other were changed.

When the participants arrived, their joy and laughter were that of ordinary wine. When they left, their smiles and love were that of a new and superior wine created by the presence of Jesus.

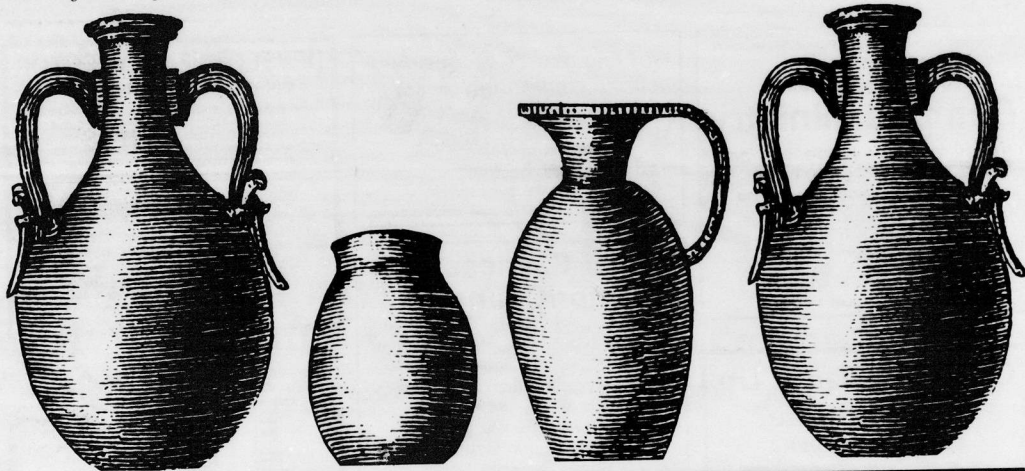
In the same way, our presence can make a difference at a wedding or at any celebration. Our joy and faith can help to transform a celebration of ordinary life into a celebration of Christian hope and love.

Finally, notice how at Cana Jesus called his mother "woman," a striking title, without precedent on the lips of a son, a title that seems cold and formal.

But remember, we should not take names and titles for granted. This one too has more than meets the eye.

The title "woman" calls to mind the figure of Eve, the mother of all human beings including Jesus. Eve who was called woman from the time of creation.

Eve lives in all of us, especially in every woman, but never so fully as in the mother of Jesus. The woman has a great role to play at every creative moment in the life of the church.



Living the life God dreams for us involves change

by Fr. Lawrence Madden

Most Europeans would say that Americans always are changing things, always ready to drop the past and try something new.

Americans may be more willing than many other people to change certain things, like where they live, for example, or what they like to eat or drink. But they find it very difficult to change when it comes to ideas about the best way to live, or who God is, or how men and women relate to one another.

Yet change in such areas is sometimes necessary to live

This Week in Focus

The charming story of the wedding feast at Cana in John's Gospel is much more than a "charming story." It is an inspiration to everyone. By reflecting on Cana, a single mother of five children finds new hope to face the difficult circumstances of her life. The Cana story also holds special wisdom for people in leadership positions. For Cana is a story about change, the miraculous change of water into wine, and more fundamentally, it is about how to change lives.

the life God dreams for us. With that thought in mind, let's take a look at the story in John's Gospel about the wedding feast at Cana.

On one level the story is about a miraculous change Jesus brought about, converting water into wine so that a group of wedding guests could continue to have a good time. By his compassionate act, Jesus prolonged the joy of his fellow guests and spared his hosts embarrassment. This show of power, says the Gospel, was a sign Jesus gave of his true identity as the Messiah.

When I hear the story I am moved to trust Jesus' power. But there's more to the story than Jesus' power.

This Gospel story is fundamentally about how to change one's life.

When the mother of Jesus tells him that the wine has run out, he tells her that his "hour" has not yet come. He meant the hour of his sacrificial death.

That act, we are indirectly told in the Gospel, is a much more important sign than the transformation of water into wine. Jesus' death is the sign which changed the very meaning of life and death.

Change. To embrace a new way of thinking and doing things means giving up old ways. It means a sacrifice, a dying of sorts to the old.

Because of that, we often don't take easily to people or situations which force us to question our old ways. If we had lived in Jesus' time, he would probably have bothered us to

some extent. For he was a disturbing agent of change as often as he was a pleasant one.

Oh, he cured many sick people and even raised his friend Lazarus from the tomb. But he also criticized the insensitive, selfish behavior of others.

In his day Jesus called on everyone to change some basic ideas and attitudes. He urged them to change some ideas about God and about how God wanted to relate to them. He also urged them to change some of their ideas about how they should relate to one another.

In doing so he clearly upset a lot of people. But after his death, his "hour," many received his Spirit, and this gift caused a deep change in their lives.

The most important change was in their attitudes. They no longer feared death in any form: neither real physical death, nor the kind of death felt when sacrificing oneself for the sake of another. They found out that living for God and for others eventually filled their days with happiness and they also began to trust that their physical death would be only a transition to bliss, as it had been for Jesus.

The Spirit of Jesus still enables us to let go of bad ideas and ways of acting. When we feel God's call to change our lives in a small or big way, we need not recoil in fear or in a spirit of self-protection. We can accept it because Jesus will convert our discomfort, our pain, our sorrow into joy.

This is the "way" of the Lord. It holds the paradoxical secret to a fruitful life: Sacrifice for others yields bliss. That is the great change Jesus brought about.

True leaders lighten burdens, refresh souls, through service

by Dolores Leckey

The Gospel of John opens with a kind of hymn to the Word: "In the beginning was the Word, and the Word was with God and the Word was God."

What we hear in the hymn is a grand, cosmological vision. But soon the hymn fades and the reality of human history unfolds in the Gospel with the entrance of John the Baptist, a man larger than life.

Still the sweeping vista of eternity is not fully lost, for John's Gospel paints a portrait of Jesus as Christ, the one who was with God "in the beginning, the one who over and over points to a great mystery: that humanity bears God's majesty."

The other three Gospels record many miracles of Jesus. But John's Gospel recounts only seven, the first of which is the changing of water into wine at the wedding at Cana.

The story is well-known. Jesus, his mother, his friends, and disciples are guests at a Jewish wedding at Cana. The wine runs out and this is a potential source of embarrassment to the hosts.

Mary states the obvious to her son, "They have no wine." As this conversation has been retold across the centuries, there is an underlying assumption that Mary was asking Jesus to intervene in the unfortunate situation.

Jesus' response appears to be a rather curt refusal. She, however, expects some kind of transforming, creative action.

Then Jesus directs the waiters to fill six stone jars with water and then to take some to the steward of the feast. The waiters comply and the Gospel continues with the familiar story of the water changed to fine wine.

The Gospel identifies this as the first of Jesus' signs, a sign which manifested his glory.

A single member of five who was meditating on John's Gospel during a recent Lenten season, told me how she concentrated on the detail of the six stone jars which had been filled with what was to become a source of refreshment.

She noted that in several ways the six members of her family felt impoverished—empty—at this time. They had little money, had experienced a loss through divorce, and felt uncertain about the future.

No, her problems didn't evaporate through her meditation on the Cana miracle. But it served as a sign of hope to her and somehow pointed her attention away from despair and toward confidence. The story served as a reminder that the power of God could fill her too, and her children, with abundant, refreshing goodness.

Across time and culture, Jesus reached into her life, beginning the transformation of her difficult circumstances.

Recently I heard a bishop preach on the Cana miracle during a meeting of leaders of organizations and movements of the laity. In light of it, he proposed that this group of lay leaders consider how they might refresh the rest of the body of Christ and, indeed, the world, much as wine refreshes.

And he reminded listeners of Mary's role at Cana, typical of her role throughout history. She is a pivotal figure in the actions of Jesus, bridging people and God. She embraces as her own the needs of others—truly the mother of the church.

This is what true leaders do, the bishop said. They serve people, lighten their burdens, refresh their souls. Such leaders are "good wine" for others.



In the wedding feast of Cana, we meet Jesus of Nazareth. He is the bearer of divine power who over and over again commanded physical reality.

But we also meet the risen Lord. He still profoundly affects the course of human events. He still attracts men and women to participate in the new order which he initiated, to become new wine in new wineskins.

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The Sunday Readings

MARCH 5, 1989

Joshua 5:9, 10-12 — 2 Corinthians 5:17-21 — Luke 15:1-3, 11-32

by Fr. Owen F. Campion

The Book of Joshua, from the ancient Hebrew Scriptures, supplies this weekend's first reading in the Liturgy of the Word. A collection of even older oral and written traditions, the book tells the story of the Jews' arrival in the land of Canaan, promised them by God as their homeland. Joshua was their leader. He succeeded Moses. This weekend's reading underscores the role of God as loving, merciful, forgiving, and providing. Despite their momentary worship of idols en route to the Promised Land, God still blessed the Jews as they had repented and turned to him once more as the one true God.



Corinth's Christian community in the first century of the church's life was a continuing concern for the Apostle Paul. He visited the community more than once, and he wrote to it at least twice. The second letter is the source of this weekend's second lesson.

Of all the pagan centers of the Roman Empire, Corinth had the reputation of being the most sensual, and the greediest. It was a strong current against which the Christian gospel of respect for human life and its processes, and of detachment from earthly things, was compelled to swim. In addition, there was the added problem of divisions among the Christians themselves.

Paul encouraged, challenged, and, as needed, rebuked the Corinthian Christians. His statements in this weekend's reading have traces of correction and expectation, but they are highly supportive. They congratulate the Corinthians for

strength in faith and in faithful behavior. They assure the Corinthians of God's mercy and comfort.

St. Luke's Gospel alone among the gospels contains the legendary parable of the Prodigal Son. One Scripture scholar has called it the "greatest of all parables." It so captures the essence of the mission of Jesus among humans, and it discloses the relationship between God and people as God provides that relationship, and as any human being can develop that relationship. The story is God's overwhelming love and mercy, and the human ability to see personal fault and to be sorry.

The church introduces this reading with a verse from St. Luke's Gospel that recalls the questioning of the Pharisees as they saw the Lord's kindness to public sinners. The parable repeats the image of the Pharisees' aloofness and vanity with its description of the older son. Despite the older son's objection, the father lavishes his forgiveness upon the prodigal. As was the fictional father in the parable, God in dealing with sinners is utterly free to forgive and lavish himself in forgiving fully.

Reflection

A friend of mine, who is a priest and is very perceptive in his reading of history, once remarked that it always amazed him to note that the reformers 400 years ago discarded the Sacrament of Reconciliation, or Penance, along with much of the notion of divine forgiveness of human failings when they constructed their own interpretation of Christianity. He went on to say that nothing else so demonstrates the power and immense love of God as God's forgiveness, and nothing is as reassuring and requisite in the life of a Christian as is the promise of God's mercy.

That interpretation is very insightful. Though seeing itself as having no option other than completely and always to teach the full lesson of Christian morality, the church nevertheless always proclaims God's mercy, and through its sacrament, invites the wayward—even the evil—to forget self, humbly approach God with sorrow, and then be guaranteed his forgiveness.

Historically, in the liturgy, this weekend has been observed as the midpoint of Lent. It is called Laetare Sunday, because of the traditional word of rejoicing in the Entrance

Song of the Mass. Once rose vestments were customary everywhere. They touched the solemn violet of Lent with the gold of Easter sunrise. Of all the Sundays of Lent, this weekend was the one time when fresh flowers could adorn sanctuaries of the church.

For weeks now, Catholics have been observing Lent. There has been consternation upon failings and the instincts that lead to failings of the spirit if not subdued. This weekend, in its liturgy, the church excitedly reassures us. The

Christian life is not grimness. It may be demanding, but God strengthens us, and when we fail, God awaits us with the love and enthusiasm of the Prodigal's loyal father.

The readings in this Liturgy of the Word call us to strong heart and good cheer in fortifying our Christian resolve. God is with us. He has stood with those who love him all through the centuries of salvation. He waits for us with deep love. He forgives us—always and of everything when we earnestly ask his forgiveness. He united himself with us through the

Incarnation. In the Redemption, Jesus confirmed that union.

This is the church's day of invitation—speaking to us in 1989 the age-old invitation of God, to come to him, to see the destructiveness of our sins, and to seek his forgiveness. In the church, in Christian living, in the sacraments, God responds to us as we reply to his invitation.

The door is open. His arms are outstretched. He loves us with a great, abiding love.

God's power is shown
in his forgiveness

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Rev. James D. Barton, Archdiocesan Director

THE POPE TEACHES

Risen Lord appeared with great simplicity

by Pope John Paul II

Remarks at audience February 22

By comparing various New Testament accounts of the resurrection of Jesus, we discover certain characteristics which help us to understand more fully the meaning of that central event.

First of all, we observe that the risen Lord appeared with great simplicity. He spoke as a friend to his friends, in the ordinary circumstances of their daily lives. He showed no wish to confront his enemies, and there is no sign that he did appear to them.

It is significant that Jesus appeared first to the women and only afterward to the apostles. It was to the women that he first witnesses to this truth. This special place given to women is an inspiration to the church, which in the course of history has been able to rely on them so much for their lives of faith, prayer and apostolate.

We note that those who met the risen

Lord at first had difficulty in recognizing him. He seemed the same, but in some way transformed. This happened to Mary Magdalene and to the disciples on the road to Emmaus.

Jesus gradually led them to recognize him and to believe in him as risen from the dead. When they realized that it was truly the risen Lord, they began to understand the event of the cross in an absolutely new light. The mystery of Christ's suffering and death was seen to end in the glory of new life.

Finally, an important characteristic of the appearances of the risen Christ was his entrusting to the apostles the mission of evangelizing the world.

He told the disciples in the Upper Room on the evening of the first Easter day: "As the Father has sent me, even so I send you." They realized that the paschal mystery committed each of them, and especially Peter, to building a new era of history, an era that had begun on Easter morning.

MY JOURNEY TO GOD

Dear Aunt Anna

Aunts are very special.
Especially one like mine.
She was one in a million.
A birthday valentine.
She showed qualities of a mother.
That any child would be proud of.
She was always there when needed,
always cheerful and full of love.
Ever giving was her purpose,
for her charity knew no bounds.

She doesn't know how much I miss
having her around.

My wish for her is happiness,
And in God's care this will be.

I send my love and thank God each day,
for a godmother such as thee.

by Margaret Campbell

(A resident of Indianapolis, Margaret Campbell wrote this poem in loving memory of Anna Kelly.)

Entertainment

VIEWING WITH ARNOLD

'Beaches' plot surveys lives of two old friends

by James W. Arnold

"Beaches" escalates the theme of friendship between women—no longer really an unusual motif in contemporary movies—to the dimensions of a saga. It describes the ups and downs of the relationship for 30 years, literally from childhood to an early grave.

This is the kind of movie likely to have weak reviews and favorable word-of-mouth. That's because the material is familiar and thinly spread, but attractively packaged.

It's especially well-acted by Bette Midler, largely being her genuine irrepressible and volatile self, and not the comic book hoyden of recent movies, and by Barbara Hershey (last seen as a controversial Mary Magdalene), whose new looks and burgeoning career (at age 41) are almost equally astonishing.

Objectively, "Beaches" has a good beginning, with a couple of kids meeting at Atlantic City, and an ending that would be terrific if the beauty of its images and feelings were really justified in the interminable 75-minute middle of it is very long movie. While only just over two hours, it "seems" longer, like your friend's home movies about the family visit to Disneyland.

Partly, the problem is that the characters are conventional movie clichés. Once they're established, they don't change much. There are few, if any, surprises. The dramatic issue is whether their friendship will survive, and that can only be answered finally at death. So you just have to dig in



and wait for the inevitable happy-but-sad conclusion.

This is not to denigrate the idea of friendship, which is clearly the Christian model for all human relationships. To observe a friendship that endures—the usual tests are selfishness and separation—boosts the spirit. But the height of the boost depends on the art of the filmmakers.

Midler's C.C. Bloom is best defined as a Show Biz whiz kid, unpretty, poor Bronx Jewish, energy unlimited. She even has a pushy stage mother (Lainie Kazan steals the two or three scenes she plays), and a huge amusing dog (required in movies this year). Happily, writer Mary Agnes Donoghue, who adapted Iris Rainer Dart's novel, arranges plenty of chances for C.C. to sing, dance and be funny. The great old Billy Hall tune, "That's the Story of Love," is especially well-used.

Hershey's Hillary Whitney Essex is what her name suggests—a WASP heiress, restrained, ladylike, highly educated, beautiful, West Coast. These opposites hit it off from the moment they meet, provisionally, as 11-year-olds. Some of us have seen it happen to our own daughters at vacation resorts. A bond is established and it persists, largely by air mail, over the years.

When Hillary finally escapes her cocoon and comes to New York, where C.C. is a struggling singer, they almost instantly conflict over a man (John Heard). For a movie with feminist aspirations, it's a disappointing development.

The other issues in their lives: Is Hillary surrendering an idealistic ACLU (card-carrying) law career when she becomes a society matron? Is C.C. stooping too low by taking a lead role in a vulgar review (it's pretty vulgar)? Are children compatible with ego and ambition?



FRIENDS—"Beaches" tracks the most improbable friendship between a California blueblood, Barbara Hershey (left), and a singer-tapdancer from the Bronx, Bette Midler. The U.S. Catholic Conference describes "Beaches" as "Miss Midler's latest triumph." Due to some off-color language and vulgar brief flirts, and a risqué musical number, the USCC classification is A-III, adults. (C photo)

The questions may sound interesting, but they're handled on the level of bickering. The women have no moral values to discuss. While presumably deep issues are at stake, the meaning of life, in any intelligent way, is never invoked or explored.

It's a movie in which people constantly tell each other off. That can be dramatically gripping when the people are real, complex, deeply committed. But C.C. and Hillary hardly define all the feminine possibilities, or even those high on the scale of fresh or fascinating. As for the men on board, if they stood sideways, they'd be invisible.

At about mid-point, the film begins to multiply plot. It isn't so much dramatized as posted on the bulletin board. C.C. gets married and divorced and falls in and out of love with a gynecologist (Spalding Gray), all in the blink of an eye, and becomes a has-been before we really know she's a star.

Hillary has a divorce, a baby and a fatal heart disease, and soon is battling with her school-age daughter. Only Hershey's intense performance makes it seem okay, and not another day in "As the World Turns."

To the film's credit, the last scenes are

poignant. Director Garry Marshall ("Nothing in Common") seems especially deft in getting at both the sadness and loveliness of reconciliation and death. The situation is given time and developed with care. Among the many extraordinary images is a shot of the women sitting on the beach, as a man on a white horse canters toward the ocean and the setting sun.

Strong performances, good production, thin substance; some sexual vulgarity; satisfactory for mature viewers, but not recommended.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

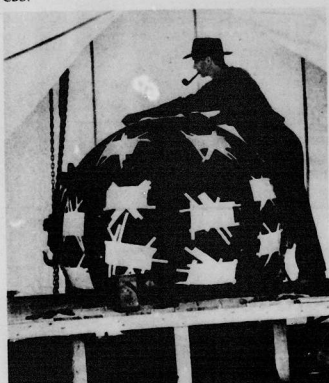
Bill and Ted's Excellent Adventure	A-III
The Burbs	A-II
Cleaning the Cube	A-II
The Mighty Quinn	A-III
True Believer	A-III

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.

'Day One' documents saga of first atomic bomb

by Judith Trojan and Henry Herx

Few issues are of more relevance to the future of humanity than the specter of the atomic bomb. This ultimate weapon was created during World War II's top secret Manhattan Project. The sorry saga is documented in "Day One," set to air Sunday, March 5, 8-11 p.m. on CBS.



ULTIMATE WEAPON—In "Day One," Robert Oppenheimer, played by David Strathairn, makes a last-minute check of the first atomic bomb before its detonation at Hiroshima. The CBS special details the bomb's creation, testing, and detonation. (NC photo)

Based on the book, "Day One: Before Hiroshima and After" by Peter Wyden and adapted for TV by Emmy Award-winning writer-producer David W. Rintels ("Sakharov"), this historical drama pinpoints the contributions of the many scientists and political and military brass involved with the bomb's creation, testing, and initial detonation in Hiroshima, Japan, on Aug. 6, 1945.

The film opens in Berlin, circa 1933, with the introduction of Leo Szilard, the ethical Hungarian Jewish physicist who is on the run from the Nazis and in the forefront of the bomb's creation. Szilard is tracked to London, New York, and then on to his longtime base at the University of Chicago, where he joins other notable immigrant physicists to hone atomic theory into reality.

After many missteps, the bomb slowly comes into form through the combined sweat of scientists in Chicago and at the University of California at Berkeley and with input from the White House, the Pentagon and others. Final snags were ironed out at the secret scientific community set up near the end of the war in Los Alamos, N.M.

Only a few characters stand out in this web of intrigue and equations. There's the hard-nosed Gen. Leslie R. Groves (Brian Dennehy), who is assigned to oversee the Manhattan Project and whose career depends on the production of a usable bomb to end the war. Other stand-outs include J. Robert Oppenheimer (David Strathairn), the brilliant physicist who managed the work of the staff at Los Alamos; and Leo Szilard, the futurist who helped create the bomb but condemned its use.

Sadly, while the behind-the-scenes events leading up to the bomb's detonation in Hiroshima are meant to reflect historical accuracy, the moral question of its creation and use is covered perfunctorily at best. President Harry Truman does not come off well here.

As military and Cabinet brass debate whether to drop the bomb over Japan and where to drop it, it's obvious that their priorities were terribly confused. Those who built the bomb wanted to see how it worked, no matter what the cost in human lives. Others believed the bomb would end the war, while still others (Gen. Dwight D.

Eisenhower) knew that Japan was beaten and ready to surrender before the bomb was dropped.

If there are any heroes in this movie, it is Szilard, the maverick scientist who accurately predicted how the bomb would compromise the future of mankind from that time forward. Unfortunately, Oppenheimer's portrait is ambiguously drawn. A key player in this monumental drama, his character is shadowy at best, and the degree of his own moral dilemma is unclear even though he ends the film with a muddled warning.

For more clear-cut coverage of this period in U.S. history and a better understanding of those who participated, audiences would do well to catch one of the fine documentaries produced on the subject.

"Day One," while lavishly filmed, demands much patience and previous knowledge from viewers who otherwise will find the scenario too complex to follow and the important moral issues too sketchily developed to encourage reflection. It may lose the attention of all but diehard military, history, or science buffs. (JT)

TV Programs of Note

Saturday, March 4, 7-9 p.m. (PBS) "Anne of Green Gables, The Sequel." The first of a two-part rebroadcast presenting the further misadventures of Anne (Megan Follows), now an attractive 18-year-old teacher who, after accepting an offer to teach at an exclusive girl's school, gets a proposal of marriage. Part of the "Wonderworks" family entertainment series.

Monday, March 6, 8-9 p.m. (PBS) "One Step Forward." The seventh in the 13-part series, "War and Peace in the Nuclear Age," examines the period in the 1970s when Soviet and American forces reached approximate nuclear parity and, in pursuit of their own interests, negotiated the first successful nuclear arms control agreement, SALT I.

Tuesday, March 7, 8-10 p.m. (PBS) "Secrets of Easter Island." This two-hour special in the "Nova" science series examines the ancient mysteries of the most isolated inhabited place on earth, the carving of its great stone statues and how to explain the culture found there today.

QUESTION CORNER

Respect other religions

by Fr. John Dietzen

Q I am a non-Catholic married to a Catholic man. My father is Jewish. Would Catholic Church regulations permit my husband to attend services which my father's family may have, such as a bar mitzvah?

Also, Jewish men wear a cover over their head. Does my husband do this also, in respect for their religion? (Indiana)

A The answer to both of your questions is yes.

Catholics are not only allowed but encouraged to share in prayer or religious services with people of other faiths whenever a



legitimate reason exists. Such reason, on occasion, may be simply interest in that faith or religion. Certainly the situation you describe is a good reason for your husband to be present and participate.

The only limitations on such participation would be actions that might imply identification with that other faith. Such an action for us Catholics would be to receive Communion, for example, in ceremonies of another denomination.

Jewish men usually wear a yarmulke (a kind of skull cap) or a prayer shawl as a sign of reverence during common prayer. It is simply a respect for another faith for a visitor to do the same when invited, just as one takes off one's shoes when entering a mosque, a Moslem place of prayer.

Q If the court house record of my marriage shows that I was married civilly (not through the church) and if the church has no record of the marriage, would I be able to marry through the church without going through the annulment process? (Texas)

A Many Catholics and others are confused by the same concerns you have. So let's answer your questions step by step.

As you obviously are aware, all Catholics are obliged to observe the "form" of marriage, to be married before a priest or other qualified Catholic minister.

With what is called a dispensation from the form, the

bishop may permit a Catholic to enter a valid Catholic marriage before a non-Catholic minister or other qualified civil official. Apparently this did not happen in your case.

Civil marriage records at the court house indicate the official who performed the marriage. They have nothing to do with whether that marriage was valid or not according to Catholic or other religious law's. If a marriage which is invalid according to Catholic law is later validated (or, as is sometimes said, blessed) in the church, no record of that validation is sent to the court house. It is an internal church matter which appears on no civil record.

However, the validation of a previously invalid marriage is recorded in the parish where that validation took place. Record of that validation always would be available.

Now to your final point. Let's suppose a Catholic were married outside the church, never had that marriage validated, divorced, and later wishes to marry someone else. The process is relatively simple.

While the procedure is referred to officially as "annulment because of defect of form," the time and effort involved are nothing approaching what would be required in other types of annulment proceedings.

Gathering a few documents, including marriage and divorce records, and some testimonies that the first marriage was never validated in the Catholic Church, normally may be completed within a few weeks, sometimes even within days.

If you contemplate another marriage, please talk to a priest in your parish right away and explain the exact circumstances. He will advise you on the necessary steps to take.

(Questions for this column should be sent to Father Dietzen at Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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FAMILY TALK

Books and patience help potty training

by Dr. James and Mary Kenny

Dear Mary: My grandson started potty training about three months before his third birthday. He made up his mind that he wanted to wear Mickey Mouse underwear, and did quite well both day and night for a couple of weeks. Then he had some accidents at night, so my daughter put diapers on him at night.

Suddenly he started to urinate on the family room rug or the kitchen floor. First, my daughter and son-in-law punished him, then my son-in-law wanted to ignore it, then my grandson told them to put a diaper on him.

I never experienced anything like this with my children and I thought she should call the pediatrician. She never did, and he went back to using the potty. Then one day while his parents were busy painting cabinets, he went on the floor again when he saw his grandfather and aunt watching him. If this should continue, how should it be handled? (Pennsylvania)

Answer: Your letter illustrates several facts about children and toilet training: 1. The child holds all the cards; 2. Children's behavior toward the potty is frequently quirky; 3. The more attention potty training receives, the more difficult it becomes.

First, as with eating, sleeping, and learning, going potty is totally under the child's control. A parent can enforce come-when-called behavior by physically getting the reluctant child. The adult cannot force going potty.

Second, while some children learn quickly, and smoothly, many other healthy, normal children do quirky things. They begin to use the potty, then refuse; they stay dry at night at 2, then bed-wet at 3 or 4. They even attempt to hold back entirely on urinating or bowel movements, a truly alarming situation for parents.

Third, since the child controls the behavior and since quirky behaviors can easily develop, parents need to take a casual approach. Although our modern culture thinks otherwise, parents need to communicate to the child that this is no big deal.

Your daughter and son-in-law seem to take a relaxed approach. Waiting until the child is almost 3 assures the child is physically and intellectually mature enough to understand exactly what is expected. His on-again, off-again behavior indicated he is aware of what is expected and how to gain approval. His quirky behavior indicates that he also has reasons for refusing to go potty. Your letter hints he was seeking attention from his busy parents, probably a good guess.

I would go right along with this capable little boy. If he wants diapers, put him in diapers. If he wants to use the potty, put him in Mickey Mouse underwear. If neither behavior gets a big reaction, he will probably choose the potty more and more as the grown-up way.

Night accidents are no concern at 3. Many normal children have night accidents at least until around age 6. Very heavy training pants are a good nighttime substitute for diapers for the older bed-wetter. They are more grown-up and more convenient than diapers. The child himself can handle them.

Potty accidents are annoying, messy and a nuisance. It is easy for parents to get angry or upset. It is not easy to keep cool and relaxed. However, the more the parents can relax about the whole issue of potty training, the sooner the quirky behavior is likely to disappear. Most libraries carry books on potty training, written for parents to read aloud to their children.

(Reader questions on family living or child care to be answered in print are invited. Address questions: The Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47378.

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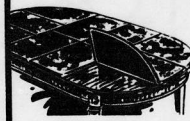
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AT POPE JOHN XXIII, MADISON

Students experience Japanese customs

President Bush was not alone in "going Japanese." Students at Pope John XXIII Elementary School, Madison, "visited" Japan in their classrooms during February.

In fact, the school is studying the customs, culture and languages of countries all over the world during this school year.

On Feb. 3, Dorothy Drummond, professor at St. Mary of the Woods, showed slides and souvenirs of her travels to Japan. Drummond is president-elect of the National Geographic Institute.

Brenda Evans, librarian, offered a Japanese storytelling session.

And Jim Barnes, from Indiana Vocational Technical School, presented a unit on Japanese writing, including months, days and numbers.

Feb. 20 was the day the third grade classes of Shari Vaughn and Susan Anderson were met at the door by Alma Landry. The secretary to the director of religious education, Landry lived in Okinawa for more than two years while her husband was stationed in the Air Force there.

"Konichiwa" (good afternoon) was

her greeting as she asked the children to take a "futon" (mat) and kneel on the floor. Then Landry discussed the two major religions of Japan: Shinto and Tao.

Later the students sampled a variety of Japanese food, including tofu, bamboo shoots, three varieties of crackers, green tea and pink rice.

The third grade children were given the challenge of eating the foods with chopsticks.

During March, Pope John students will "travel" to France in their classrooms, experiencing the customs and traditions of that European country.

Nancy Gavin is principal of the Madison school.



STUDY OF JAPAN—Taking the challenge of eating with chopsticks are third grade students (from left) Kelly Armbricht, Curt Gardner, Alan Oeffing and Sara Dalglish from Pope John XXIII School in Madison. The experience was part of the school's month-long study of Japanese customs. (Photo by Don Wood)

Father Strahl crafts more than 20,000 rosaries

by Cynthia Dewes

"I get more publicity now than I did when I was ordained," smiles Father Ernest Strahl, pastor of St. Joseph Church in Corydon. He forgets that his 44 years in

the priesthood have added many interesting activities to his biography.

One of these is making rosaries, as documented in the Winter 1989 issue of *St. Meinrad Newsletter*. "When he and his parishioners began thinking of building a new church some years ago, Father Strahl began making rosaries and offered them to any parishioners who wanted one. The only condition was that they use the rosary to pray for the new church."

Father Strahl says he asked the people to "pray that God's will be done about building a church." Their prayers were answered in 1985, when the new church was completed. The parishioners' devotion to Mary "probably was the reason we were able to do so as well as we did," Father believes.

Modest about his work, Father Strahl describes his rosaries as, "You know, 'mission' rosaries, inexpensive." He has made more than 20,000 rosaries himself, and trained two or three other parishioners to do so, as well.

He buys beads in 10 colors, and strings them together on wire while he is watching football on TV. When he tires of working with one color he switches to another. "You have to do something else when you're watching television," he chuckles, "or it would be too boring."

During the Marian Year Father Strahl gave about 2,000 rosaries to his alma mater at St. Meinrad Archabbey. The monks presented the blessed rosaries to 947 people who made donations to St. Meinrad Seminary that year.

Father Strahl's reflections on being a priest for 28 years in Harrison County at St. Joseph Parish, Most Precious Blood Mission in New Middletown and St. Peter



CRAFT—Father Ernest Strahl finishes a rosary. (Photo courtesy St. Meinrad)

Mission near Elizabeth, were described recently in the Feb. 3 issue of *The Criterion*.

Aside from his rosaries, Father Strahl's main leisure-time occupation is woodworking. Since the middle '50s, when he began his hobby, he has accumulated thousands of dollars' worth of woodworking equipment which is housed in a small building erected for him by his parishioners.

When Father Strahl retires from active priesthood this summer he will move to St. Paul Hermitage in Beech Grove. He plans to give up woodworking.

Instead of running a parish and two missions, or building cabinets or items for the parish festivals, Father Strahl wants to "go to Fatima (Portugal), say Mass for the nursing home, and play golf."

You can bet he won't be idle. And if he becomes bored, Father Strahl can always make a few rosaries.

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TRACE ROOTS—Winners selected from each class at St. Matthew School, Indianapolis, for having prepared the best family tree chart during Catholic Schools Week include: (front, from left) Summer Martin, Vinnie Hirt, Melissa Fischer; (second row) Luke Mahl, Susan Wisler, Colin Garretson, Ann Bean, Amanda Matthews; and (back) Doug Sitz, Mike Wolf, and Bonnie Sullivan. Mary McCurdy, the second grade teacher who coordinated the project, looks on at the right of the group. The students began researching their roots with charts issued by the U.S. Postal Service. The young people then prepared their own charts in conjunction with the Catholic Schools Week theme, "Communities with Memories." From this research, Doug Sitzman learned that he is related to Bob Griese; Colin Garretson traced his roots to Carl Sandburg; and Danny Glenn (not pictured) discovered that he is from the lineage of Daniel O'Conner, founder of the IRA. (Photo by John Henry)

USCC asks court to rethink abortion decision

by Liz Schevchuk

WASHINGTON (NC)—The U.S. bishops and Knights of Columbus Feb. 23 asked the U.S. Supreme Court to rethink its 1973 abortion ruling before it resolves a dispute over a Missouri abortion control law.

The U.S. Catholic Conference, public action agency of the National Conference of Catholic Bishops, and the Knights commented in separate friend-of-the-court briefs submitted on the Missouri case, *Webster vs. Reproductive Health Services*, slated for court arguments later this year.

"Before addressing the merits of this (Missouri) case," the USCC wrote, "the court should reconsider its decision in *Roe vs. Wade*," the 1973 abortion ruling.

But the Knights suggested that "this case is an appropriate vehicle not only for 'reconsidering' *Roe vs. Wade* but for overruling it."

Both the USCC and Knights focused on what they said were inherent errors in *Roe vs. Wade* rather than on reasons for allowing a state to restrict abortions.

Missouri's law, largely negated by lower federal district and appeals courts, declared life begins at conception; banned abortions at public hospitals except where a woman's life was at stake; prohibited use of public funds for encouraging or counseling a woman to have an abortion not necessary to save her life; and required various viability tests on fetuses apparently of 20 weeks old or older before abortions.

In their brief, the USCC attorneys—General Counsel Mark E. Chopko, Phillip H. Harris, solicitor, and lawyer Helen M. Alvarez—attacked the 1973 ruling's use of a right of privacy to justify abortion.

"The court's application of privacy principles to abortion in *Roe vs. Wade* was fundamentally flawed," the USCC wrote. "There is no basis for *Roe vs. Wade*'s inclusion of abortion within the right of privacy."

The USCC asked the high court to reverse the 8th U.S. Circuit Court of Appeals decision against the Missouri law "after this court has reconsidered its essential constitutional and jurisdictional holdings in the area of abortion."

"This court set us on our present path and this court can initiate a process to correct the errors of its jurisprudence," the bishops' conference brief stated.

"The first step is to reconsider federal jurisdiction over

abortion by reviewing the decision that brought abortion within the Constitution—*Roe vs. Wade*."

Far more than privacy is involved in an abortion, the USCC said. "The decision . . . can affect the sanctity of a marriage relationship, ends a life, and has other impacts on family relations," the USCC said.

In fact, "in stretching the privacy doctrine until it was broad enough to cover abortion, the court introduced a flaw into its jurisprudence that has become a threat to the very constitutional values and legitimate societal interests the doctrine was meant to protect," the brief said.

Furthermore, other problems, such as women's deaths, infant mortality, family difficulties, the presence of "unwanted children" and psychological problems have not disappeared in society despite the availability of legal abortion, while abortion has had harmful effects on adoption practices, the USCC stated.

Thus, "abortion has failed to solve the medical, familial and societal problems it was supposed to cure. To the contrary, it has inflicted its own evils upon women, the family, our communities and the nation," the brief added.

The USCC also noted that Supreme Court action will not end abortion automatically. Rather, the brief said, "even if this court were to remove abortion from constitutional protection, it would not result in instantaneous illegality. The only abortion policy dependent upon constitutional protection for its survival is abortion-

on-demand—something few states are likely to enact and this court insists it has not endorsed."

The Knights of Columbus brief, filed by unidentified attorneys, argued that the 14th Amendment to the Constitution should be interpreted as including the unborn. Therefore, it said, *Roe vs. Wade* should be overturned because its "justifications for excluding the unborn from the 14th Amendment are unpersuasive."

The 14th Amendment, ratified three years after the Civil War ended, says citizens' privileges shall not be abridged, "nor shall any state deprive any person of life, liberty or property, without due process of law; nor deny to any person . . . equal protection of the laws."

The Knights noted that even a corporation is a "person" under the 14th Amendment and that "if the word 'person' can be extended to embrace a corporation,

it surely must include living human beings, like the unborn."

"If a being is human, as an unborn child is, it is protected by the terms of the 14th

Amendment," the Knights said.

"*Roe vs. Wade* is both inherently unworkable and inherently wrong," the Knights' brief asserted. "*Roe*'s analytical framework is flawed beyond repair."

For all these reasons, the Knights concluded, the appeals court decision dumping the Missouri abortion restrictions "should be reversed, and this court's decision in *Roe vs. Wade* should be overruled."

Briefs focused on inherent errors in *Roe vs. Wade*

Station cancels Card. Bernardin's messages

by Sister Mary Ann Walsh

WASHINGTON (NC)—A CBS-owned radio station in Chicago canceled a series of paid messages featuring Cardinal Joseph L. Bernardin because the station said the one-minute messages violated CBS Radio standards and practices.

The station, WBBM-AM, which was to run the series of inspirational messages during Lent, notified the archdiocese of its decision Feb. 9, the day after Ash Wednesday, when the first message aired, said Mercy Sister Joy Clough, spokeswoman for the archdiocese.

WBBM refused to run the remaining six messages, which were to air one time each during the Fridays of Lent.

"Apparently the first announcement somehow aired without going through the usual clearance," said Joseph Loughlin, director of the archdiocese's radio and television office, which prepared the campaign.

After airing the first message, WBBM checked with CBS Standards and Practices in New York and "found the remaining messages unacceptable," he said in a statement.

Loughlin said WBBM told the archdiocese that CBS prohibits "an announcement for an event or service which invites the public to participate in a religious experience." CBS interprets that "to include anything which resembles a sermon," he said.

Betty Hayter, a CBS Radio vice president for media practices in New York, said in a Feb. 21 telephone interview that CBS canceled the remaining messages because of its 20-year policy of not accepting commercials which are "proselytizing," that is, trying to convert people to the faith.

She said that not running the messages also was "consistent with" CBS guidelines that commercials should "avoid controversy."

Some aspects of Catholicism "are very controversial," said Ms. Hayter. Among them, she said, were the church positions on abortion, birth control and ordination of women.

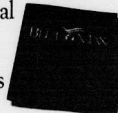
"You don't even have to mention them" in the messages, she said.

The message which aired Ash Wednesday at 5:42 a.m. was the result of "a bizarre set of circumstances" and had not been cleared, Ms. Hayter said. She said the archdiocese would not be billed for the messages, the first two of which were taped at WBBM.

In the message for Feb. 10 which did not air, Cardinal Bernardin talked about the "pilgrimage of faith" that Christians undertake during Lent.

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Moran, Communion 6:45 a.m.; Mass 8:40 a.m.; Benediction 2 p.m.; prayer service 7:30 p.m.

March 7

St. Lawrence Parish, 4650 N. Shadeland continues its Lenten Renewal with Father Larry Moran. Communion 6:45 a.m.; Mass 8:40 a.m.; Benediction 2 p.m.; prayer service 7:30 p.m.

☆☆☆

New Albany Deaneary Youth Ministry continues its Winter Religious Studies Program for adult youth leaders from 7:30-9 p.m. at the Aquinas Center, Clarksville. Call 812-945-0354 for information.

☆☆☆

The Systematic Training for Effective Parenting (STEP) program sponsored by Catholic Social Services continues from 7-9 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆☆

The Loving You, Loving Me series continues from 7:30-9 p.m. at IUPUI Newman Center, 1309 W. Michigan St.

March 8

The Lenten Renewal facilitated by Father Larry Moran at St. Lawrence Parish, 4650 N. Shadeland concludes. Communion 6:45 a.m.; Mass 8:40 a.m.; Benediction 2 p.m.; prayer service 7:30 p.m.

☆☆☆

The free Downtown Lenten Series sponsored by St. John Parish continues at 12 noon with "Compassion, the Gift of Self" in L.S. Ayres downtown eighth floor Club Room adjacent to Tray Shoppe. Bring bag lunch or buy in shoppe.

☆☆☆

The Spirituality of Thomas Merton series by Father Jeff Godecker continues from 7:30-9 p.m. at IUPUI Newman Center, 1309 W. Michigan St.

☆☆☆

The traveling statue of Our Lady of Fatima will be shown at 7 p.m. at St. Simon Parish, 8400 E. Roy Rd.

☆☆☆

A Communion Service will be held at 7 p.m. in the Sacred Heart Parish Chapel, 1530 Union St. Everyone welcome.

March 9

William Bruns will present a program on Sacramental Life from 7-10 p.m. at Beech Grove Benedictine Center \$7.50 fee. Call 317-788-7581 to register.

☆☆☆

Joe Exline will present a free program on "Parents and the Teen" from 7:30-9 p.m. at St. Maurice Parish Hall, Napoleon.

☆☆☆

Catholic High School drama department will present the spring musical "Hello Dolly" at 7:30 p.m. in the auditorium. Adults \$5; students \$3. Call 317-542-1481.

☆☆☆

The Newman Guild of Butler University will sponsor a Women's Retreat for members and guests with Benedictine Father Eric Lies speaking on "Five Magic Phrases That Will Change Your Life," from 9-30 a.m. to 3 p.m. at Fatima Retreat House, 5353 E. 56th St. \$8 cost includes lunch; for reservations call 317-253-2346.

☆☆☆

The Indianapolis Deaneary NCCW will hold its third quarterly meeting at 9:30 a.m. at St. Rita Parish, 1733 Andrew J. Brown Ave. Mass 11:15 a.m. Bring salad and recipe for pitch-in lunch. Program on Respite.

☆☆☆

St. Vincent Hospital Guild will sponsor its 56th Founders Day Luncheon at 11 a.m. at the Sheraton-Marten House, 1801 W. 86th St. For information call 317-871-2366.

March 9-12

A Women's Cursillo will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

March 10

Catholic High School drama department will present the spring musical "Hello Dolly" at 7:30 p.m. in the auditorium. Adults \$5; students \$3. Call 317-542-1481.

☆☆☆

Indianapolis chapter of National Pastoral Musicians will hold a "Night at the Roundtable" at 7:15 p.m. at the Sacred Heart, 1400 N. Meridian St. Optional dinner 6:15 p.m. For dinner res-

ervations call Denise Cunningham 317-217-0239.

☆☆☆

St. Bernadette Parish, 4826 Fletcher Ave. will hold a Lenten Fish Fry from 5:30-8 p.m. Adults \$4; children \$2; fish and shrimp \$4.50; tuna noodle dinner \$4.

☆☆☆

A Fish Fry will be held from 5:30-7 p.m. at St. Gabriel Parish, 6000 W. 34th St. \$3 meal; special prices for children under 10.

☆☆☆

The Systematic Training for Effective Parenting (STEP) program sponsored by Catholic Social Services continues from 1-3 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1500 for information.

☆☆☆

Christian Adults Reaching Out (CARO) will play Volleyball from 8-10 p.m. at St. Joan of Arc Parish, 4217 Center Ave. Cost \$2.50. Call Linda 317-875-0536 for information.

☆☆☆

Immaculate Conception Academy, Oldenburg will present its 4th annual rite of spring Madrigal Dinner at 6:30 p.m. \$15/person. Reservations only, by March 7. Call 812-934-4440.

☆☆☆

Sacred Heart Parish, 1530 Union St. will hold a Lenten Fish Fry from 5-7 p.m. in the parish hall. Dinner \$3.75; seniors \$3. A la carte and carry-out available. Stations of the Cross in church 7 p.m.

☆☆☆

March 10-12
Central Indiana Marriage Encounter will present a Marriage Encounter Weekend in Terre Haute. For information and reservations call George and Ann Miller 317-788-0274.

March 11

The Couple to Couple League will sponsor a Natural Family Planning class from 7-9:30 p.m. at St. Christopher Parish, Speedway. For information call Bob and Susanne Sperback 317-247-5847.

☆☆☆

Chatham High School will hold a placement test for incoming freshmen at 8:30 a.m.

☆☆☆

Providence High School, 707 W. Hwy. 131 will offer a free required placement test for incoming freshmen from 8:30-11:30 a.m. For information call Rene Lippman 812-945-2538.

☆☆☆

Catholic High School will hold a placement test for incoming freshmen at 8:30 a.m. in the library. No fees or appointments necessary.

☆☆☆

St. Francis Hospital Center Auxiliary will sponsor its 12th Annual Fashion Festival at 11 a.m. in the Meridian Ballroom of Hilton on the Circle. \$20/person. For reservations call 317-783-8192.

☆☆☆

A Pastor's Lenten Prayer Breakfast will be held from 7:30-9 a.m. in St. Andrew Parish Hall, Richmond. Call 317-962-3902 for information.

☆☆☆

March 12
The Notre Dame Glee Club will present a benefit concert for IUPUI at 7:30 p.m. in St. Joan of Arc

Church, 42nd and Central. \$10 general admission; \$5 students.

☆☆☆

St. Christopher's Sunday Lecture Series continues with a program on Centering Prayer by Benedictine Sisters Carol Falkner and Julian Babcock from 9:30-10:15 a.m. in the activity room.

☆☆☆

Kevin Barry Division No. 3, Ancient Order of Hibernians will begin its 119th Annual St. Patrick's Day celebration with a 1 p.m. Mass at St. John Church, 126 W. Georgia St. followed by Carme Quinn concert at 3 p.m. in Circa Theatre. Tickets \$14, \$12.50, \$11.50 for concert. Call 317-639-43X for reservations.

☆☆☆

A Pre-Cana conference for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 registration fee; pre-registration required. Call 317-236-1596.

☆☆☆

Catholic High School drama department will present a Dinner Theatre of "Hello Dolly" at 6

p.m. Play begins 7:30 p.m. \$10 adults, \$8 students. Call 317-542-1481.

☆☆☆

Christian Adults Reaching Out (CARO) will meet at 5 p.m. for Mass and social at St. Matthew Parish, 4100 E. 56th St. Pizza party \$2.

☆☆☆

Immaculate Conception Academy, Oldenburg will present its fourth annual rite of spring Madrigal Dinner at 6 p.m. \$15/person. Reservations only due by March 7. Call 812-934-4440.

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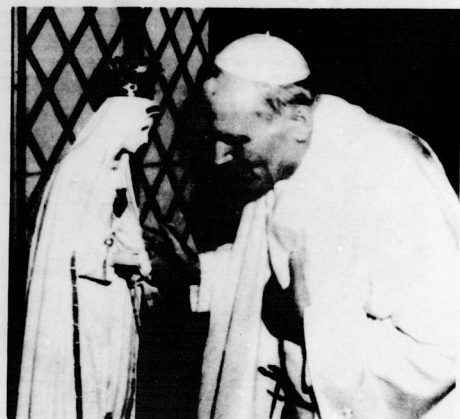
The traveling statue of Our Lady of Fatima will be shown at 2 p.m. at Assumption Parish, 1117 Blaine Ave. Everyone welcome.

☆☆☆

The Ladies Guild of St. Ann Parish, 2862 S. Holt Rd. will hold an Easter Bazaar from 9 a.m.-4 p.m. Breakfast served 9:30-11 a.m. Chicken or fish dinners served 12:30-3 p.m. Children under 10 half price. Crafts, cake, plant, kiddie booths; photos with Easter bunny; more.

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Friday, Mar. 10	Lawrenceburg, St. Lawrence	1:00 PM	School
Friday, Mar. 10	Lawrenceburg, St. Lawrence	7:00 PM	
Saturday, Mar. 11	St. Augustine Home for the Aged	3:30 PM	
Sunday, Mar. 12	Indianapolis, Assumption	2:00 PM	
Monday, Mar. 13	Charlestown, St. Michael	6:45 PM	Mass
Tuesday, Mar. 14	Indianapolis, St. Mary	11:45 AM	Rosary
Tuesday, Mar. 14	Indianapolis, St. Mary	12:00 N**	Mass
Tuesday, Mar. 14	Indianapolis, St. Mary	5:00 PM	Closing Benediction

*Primarily for school children. Adults Welcome.

**Procession starts 11:30 AM



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Youth News/Views

Top Cathedral wrestler pins down mat record

by Mary Ann Wyand

Lance Ellis loves to talk about wrestling, but don't try to pin him down with too many personal questions about his extraordinary accomplishments in the sport. He likes to downplay that.

However, statistics show that it has been literally impossible to pin him down on the wrestling mat in high school competition.

The Cathedral High School senior from Indianapolis closed his high school athletic career Feb. 18 with a 177-0 record to become the first undefeated four-time wrestling champion in Indiana High School Athletic Association competition since 1952.

That's a 37-year state record that can be matched but never broken, and it merits historical significance as a truly outstanding athletic achievement. His record is, quite simply, "Hall of Fame" caliber and Olympic material.

IHSAA sports information director Bob Williams told *The Criticon* that Lance also holds the national record for most consecutive high school wins in the sport. Other wrestlers have topped that total, but never in an unbroken winning streak.

"He is," Williams explained, "the best wrestler in IHSAA history. No one

has ever won that many matches in a row."

Lance achieved this incredible recognition in the 119-pound weight class through commitment, determination, and perseverance.

The son of Robert and Judy Ellis of St. Simon Parish, Lance began wrestling in kindergarten and has competed in various organized competitions for 13 years.

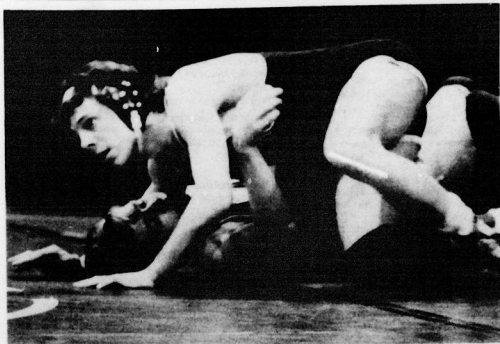
"My father wrestled, and my older brother Scott wrestled," Lance remembered. "My dad used to coach wrestling at St. Lawrence and St. Simon, and I grew up with it."

As a fifth grader, Lance honed his skills on the mat in Catholic Youth Organization wrestling competitions, winning the city wrestling tournament in his weight class for the first time.

Recalling his elementary school years, he admitted that, "For the first few years, I never worked too hard in practice. Then I decided that this was what I really wanted to do, so I started practicing hard."

Lance said he learned to accept defeat during those formative grade school years.

"It took me about six or seven years before I even started winning on a regular basis," he said. "Since that time,



ON TOP—Cathedral High School wrestler Lance Ellis claims his fourth state wrestling title in the 119-pound weight class to become the only undefeated Indiana High School Athletic Association wrestler in 37 years. (Photo by Josef Gut, Cathedral High School senior and school photographer.)

I have always tried to be a gracious winner."

His mother, Judy, told *The Criticon* that, "My husband was asked to coach the CYO wrestling program at St. Lawrence, and he started taking my oldest son with him when Scott was seven."

Five-year-old Lance expressed interest in the sport too, she said, and used to attend practices with his father and brother.

"Lance had fun with wrestling when he was real little," she recalled. "He wrestled 45 pounds and under. He would be down wrestling, then look up to make sure his parents were watching, and he would always be smiling and talking to the referee."

His proud mother noted that, "He's never lost a school meet since he started wrestling in fifth grade, and he won the CYO city title in both the fifth and sixth grades while wrestling for St. Simon."

There have been defeats along the way, of course, but not in school matches.

Lance also wrestled during the summer in Amateur Athletic Union and USA Wrestling Federation competitions, sometimes wrestling multiple times in one day to improve his technique.

"Last year," Lance remembered, "in a seven-day period I wrestled 28 times."

Daily practice sessions with Cathedral wrestling coach Lance Rhodes are an important part of his success story, as were the early years of instruction from his father and a friend of the family.

Offering praise for his coach, Lance said, "He's taught me everything from a mental aspect. Before a match, he could make you so pumped up because he's a good talker."

Discipline plays a key role in Cathedral's wrestling program, Lance added. "Here at Cathedral, it's different than any other high school wrestling program because our coach is very disciplined, and he teaches us self-discipline."

During a recent interview, Rhodes

enthusiastically praised Lance for his talent and dedication.

"He's the finest wrestler to ever come out of Indiana," the coach emphasized. "He's by far the best, and he's kept his head about the whole thing. He's still a gentleman."

Michael McGinley, Cathedral's president, described Lance Ellis as an outstanding athlete, good student, and a fine person.

"There's no doubt that Lance Ellis is one of those athletes that come around once in a lifetime," McGinley said. "He's a four-time state champion, and is the most winning wrestler since the 1950s."

Further, McGinley continued, "You can look at all of the records—he's won 177 matches and never lost one—and you would never know it from his demeanor. He's very much a gentleman. And when Lance goes out on the mat, he becomes a very dedicated and disciplined wrestler."

The Cathedral senior would rather discuss the mechanics of the sport than his own accomplishments. The lateral drop, he explained, is a "big throw" that is his favorite move as well as his specialty.

Lance said he prefers not to think about the pressure or his long string of victories.

"I just take one match at a time, and I try to do my best," he explained. "Truthfully, I didn't think about my record too much, and I didn't really feel that much pressure. When you feel pressure, that's what beats you."

His first and last state championships stand out as favorite memories of his high school wrestling career.

But while acknowledging those successes, Lance said he believes a low-key approach to winning is the best mental attitude for any athlete.

"I just relax," he said. "I tried to use my record to my advantage as much as I could, but I had to work hard. It's something I had to work for. I just think I got lucky."



TACKLING ALGEBRA—Cathedral High School students Kathy Feeney (left) and Chad Hohne (right) work on a difficult algebraic equation with Lance Ellis after school in the trophy room. The Cathedral wrestler has multiplied four successful years of competitive wrestling into a winning formula of 177-0 and four state titles for a top spot in the IHSAA record book. (Photo by Mary Ann Wyand)

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Kathleen Townsend urges youth to help solve community problems

"Community Service: A Total Responsibility" is the topic for an evening of learning and sharing with Kathleen Kennedy Townsend March 9 at Cathedral High School in Indianapolis that program organizers believe could have a great impact on students.

The daughter of the late Robert F. Kennedy and Ethel Kennedy, Townsend is director of community services for Maryland's state department of education.

She will address the need for high schools to implement school-based community assistance plans in response to human service needs.

Beginning at 7 p.m., Townsend will guide representatives of Indianapolis high schools with an informative talk designed to heighten awareness of community service programming and the impact that students can have in volunteer roles.

Following her keynote address, students, parents, teachers, and administrators will have an opportunity to discuss school service programs, exchange information, and begin or re-evaluate goals and objectives for youth service.

As program coordinator, Cathedral High School's Parent Network will stress the team concept of service during small group activities and a question and answer session.

Program organizers have invited representatives from Brebeuf Preparatory School, Cathedral High School, Bishop Chatard High School, Park Tudor School, Cardinal Ritter High School, Roncalli High School, Secunia Memorial High School, Lutheran High School, and Heritage Christian School to share volunteer service ideas that will benefit the community.

Dr. Joe Lamberti, president of Cathedral's Parent Network, said State Representative John Day of Indianapolis will introduce Townsend.

Recently, President George Bush "exhorted the nation's young people to drop the self-centered, money-hungry, BMW-driving yuppie as their role model and become a little more like Mother Teresa," according to a wire service.

President Bush told students at Washington University that, "We can see that what matters in the end is engaging in the high moral principles of serving one another."

The president has asked Congress for \$21 million in his 1990 budget to create a Youth in Service program that would involve young people in voluntary projects to benefit the poor, the elderly, the handicapped, and abandoned or abused children.

Maryland's Student Service Alliance, directed by Townsend, espouses the philosophy that, "Community service has great potential both to meet unmet needs and to build a cadre of dedicated and committed young people."

Their mission statement emphasizes that, "A program of community service will be most effective if it is regarded as a fundamental part of being a good citizen."

Further, the alliance notes, "Community service, by teaching the young to give of themselves, encourages them to reach to a greater community beyond themselves. It instills a sense of responsibility and purposefulness."

Dr. Lamberti told *The Criterion* that, "Persons gathered may wish to establish a Network for Community Service through which they can share ideas and resources on a regular basis. Such a network would be beneficial to each school as well as to community programs and agencies."

For more information, contact Jim Obergfell, Cathedral High School, at 317-542-1481; Paula Barbour, Brebeuf Preparatory School, 317-872-7050; or Nancy Clapp, Bishop Chatard High School, 317-251-1451.



Kathleen Kennedy Townsend

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Youth events

For more information: call 317-632-9311 for Catholic Youth Organization events, 317-825-2944 for Connorsville Deaneery youth events, 812-945-0354 for New Albany Deaneery youth events, 812-843-5474 for Tell City Deaneery youth events, and 812-232-8400 for Terre Haute Deaneery youth 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 Youth Calendar, P.O. Box 1717, Indpls., Ind., 46206.

March 3-4: St. Monica Parish overnight lock-in for Indianapolis high school seniors, 9 p.m. to 7:30 a.m.

March 5: Archdiocesan CYO Science Fair, CYO Youth Center, Indianapolis.

March 6: New Albany Deaneery Youth Ministry Commission meeting, 7 p.m.

March 6: "Banana Bingo," St. Paul Parish, Tell City, youth group outing to Lincoln Hills Nursing Home for bingo with residents, 6:30 p.m.

March 7: New Albany Deaneery religious studies program, Aquinas Center, 7 p.m.

March 11: "Golden Memories of CYO," Mass at St. Peter and Paul Cathedral, 6:30 p.m., followed by Dinner Dance at the Indiana Roof Ballroom, 8 p.m., advance reservations required.

March 11: CYO Co-ed Volleyball Tournament.

March 12: CYO Fashion Show and dance, St. Barnabas Parish, Indianapolis, 6 p.m. No youth Mass scheduled this month.

March 13: Registration deadline for Archdiocesan Youth Conference, scheduled April 15-16 at Roncalli High School in Indianapolis.

March 13: Registration deadline for New Albany Deaneery freshmen retreat scheduled March 18-20 at Mount St. Francis Retreat Center.

March 14: New Albany Deaneery religious studies program, Aquinas Center, 7 p.m.

March 15: CYO Leadership and Service Institute for youth leaders and coaches, CYO Youth Center, 6 p.m.

March 16 & 18: CYO Cadet Wrestling Tournament, CYO Youth Center.

March 17-18: CYO "Quest Retreat" for freshmen and sophomores, CYO Youth Center.

March 18: "Final Four Party," St. Paul Parish, Tell City, youth group gathering for college basketball fans, 1 p.m.

March 18-20: New Albany Deaneery freshmen retreat, Mount St. Francis Retreat Center.

March 19: CYO One-Act Play Festival, St. Catherine Parish, Indianapolis.

March 19: New Albany Deaneery youth Mass, hosted by St. Mary of the Knobs Parish.

March 20: "Seven Super Mondays" program, CYO Youth Center, 7 p.m.

Youth will 'rock' April 15-16 at CYO conference

"Challenge '89, Walk That Talk" is the theme for the Catholic Youth Organization's 32nd annual Archdiocesan Youth Conference April 15-16 at Roncalli High School in Indianapolis.

Christian recording artist Tom Franzak from California is the keynote speaker. The popular contemporary musician will discuss living our Christian commitment and also present the "Good News" through rock music.

Workshop topics include "Self Image: How to Love the Person in the Mirror," "Troubled Times: When Friends Let You Down," "Family Life: Dealing With Real Issues," and "Hard Rock Case: What's the Message?"

Registrations and a \$5 non-refundable deposit are due by March 13 at the CYO Youth Center. The total program cost is \$20. For more information, contact the CYO office at 317-632-9311.

☆☆☆

Youth ministry board members at St. Paul Parish in Tell City will sponsor a **Peer Ministry Workshop** March 5 from 2 p.m. until 4:30 p.m. at the Youth Ministry Center on Ninth and Fulton streets.

Jerry Finn, New Albany Deaneery youth ministry coordinator, will conduct the workshop on how youth can minister to other teens when the need arises.

Contact Pam Drake, parish youth ministry coordinator, at 812-547-5232 for program information.

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BOOK REVIEW

A Persian childhood recalled

The Blindfold Horse, by Shusha Guppy. Beacon Press (Boston, 1988). 246 pp., \$17.95.

Reviewed by Mary Kenny

Books on childhood always catch my interest. Perhaps it is because, even when writing as an adult, the author seems to preserve the openness and directness which characterize the observations of a child. Furthermore, childhood memoirs center on life within a family and relationships with friends.

"The Blindfold Horse,"

subtitled "Memories of a Persian Childhood," demonstrates all of the above characteristics. The author, raised in a prominent Persian family, experienced life in a society which was moving rapidly away from a medieval structure into the 20th century. Her father was a professor of philosophy at the University of Tehran, and the family friends included leaders in education, politics, the professions and the arts.

Drawing on stories told by her favorite aunt, the author characterizes family members going back to her grand-

parents. Without writing history, she reflects the movement of Persia (now Iran) toward modernization.

Nowhere is the change more dramatically demonstrated than in the status of women. The marriages of her grandparents and parents were arranged. The bride married a man she had never seen. Her consent was given as a formality in the ceremony.

But the author says regarding her parents' wedding, "she fell in love with him that night and loved him single-heartedly for the rest of her life." Other stories indicate that not all women were so fortunate.

The author was the last of four children born of that marriage. By the time of her birth, the veil had been abolished, and women could attend the university and take up professions.

Those who like glimpses of childhood in another culture will be charmed by these fascinating stories.

(Mary Kenny is co-author of "Family Talk.")

† May They Rest in Peace

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

† BEHINEN, Elizabeth C., 84, St. Andrew, Richmond, Feb. 15. Mother of Ruth Foltz, Alice Wood, C. William, Paul and Phillip; sister of Conrad and Paul Chamberlain; grandmother of 12; great-grandmother of five.

† BIDDLE, Louise, 69, Holy Trinity, Indianapolis, Feb. 16. Wife of Robert; sister of Chester and Rogers Wheatley and Mary E. Shenk.

† BOGGS, Ann Loretta, 42, St. Gabriel, Connersville, Feb. 21. Wife of Jesse Jr.; mother of Anthony J., Aaron L., Jason A. and Julie Ann; daughter of Robert and Della (Whitson) Neimeyer; sister of Richard and James Neimeyer and Sharon Pierce.

† BORDENKECHER, Anna M. (Wessler), 81, Little Flower, Indianapolis, Feb. 11. Wife of William C., mother of William, Charles, Norman, Anita, Joseph, Pauline Graf, Margaret Kennedy, Phyllis Metzger and Carolyn Potts; sister of Joseph Weidner and Martha Dieller; grandmother of 31; great-grandmother of nine.

† BOWERS, Florence "Lucille," 82, Little Flower, Indianapolis, Jan. 25. Mother of Ralph H. and Barbara Patterson; sister of Harold and Milton Peacock; Dorothy Emerson and Mary Esther Boacher.

† BOWMAN, Bessie, 76, St. Vincent de Paul, Bedford, Feb. 20. Wife of Frank; mother of Robert L.; sister of Lola Murray; grandmother of two.

† BRANSON, Louise Jean, 63, St. Mark, Indianapolis, Feb. 20. Sister of Helen M. Klinker; Carmelite Sister Mary Teresa; Jeanette, Charles and Robert.

† COOLEY, Florence J., St. Gabriel, Connersville, Feb. 21. Wife of Yale; sister of Bonnie McCauley, Rosalyn Silverdecker and Bettie Houder.

† FOSSKUH, William J., 35, St. Bernard, Frenchtown, Feb. 23. Husband of Kathy A. (Bisping); father of Billy B., Stephen P. and Kristi A.; son of Irma, brother of Jim, Brenda Masden, Beverly Morgant, Clara J. and Frances Roberts.

† HOLBERT, Mary, 64, St. Joseph, St. Leon, Feb. 15. Mother of Rosemary Gaynor, Dorothy Korte and Carl; grandmother of 14.

† JOHNSON, Barbara Jean, 29, St. Mary of the Immaculate, Conception, Aurora, Feb. 6. Daughter of Alma Reardon; stepdaughter of John Reardon; sister of Greg and Cynthia Purdon; stepdaughter of Michael Reardon and Barbara Seibler; aunt of three; step-aunt of two.

† KLEAVING, Marcellinus "Buddy," Jr., 43, St. Paul, Tell City, Feb. 15. Father of Julie; son of Marcellinus Sr.; grandfather of two.

† MANUS, Lillian, 89, Holy Family, New Albany, Feb. 16. Sister of Russell Daniel.

† MAYNARD, John "Rick" Jr., 40, St. Roch, Indianapolis, Feb. 19. Husband of Donna, father of Rhannon; brother of John R. Sr., Betty R., Robert, Joseph, Sharon Birge, Debbie Ogbe, Mackey Greene and Teresa Bornhorst.

† PENNING, Ethel, 81, Holy Spirit, Indianapolis, Feb. 20. Mother of Thomas P.; sister of Dorothea M. Butler; grandmother of three.

† RETHLAKE, Helen M., 66, St. Mary, Greensburg, Feb. 17. Wife of Alfred "Pete"; mother of Marilyn McIntosh and Barbara Hillers; sister of Myron Vanderburg and Mary L. Rice.

† RUHL, Ann T., 85, Christ the King, Indianapolis, Feb. 16. Sister of Patrick, Martin and Joseph Shea and Lenore Upton.

† SCHLAKE, George E., 43, St. Christopher, Indianapolis, Feb. 16. Husband of Carolyn S. (McNeely); brother of Michael H. and William E.

† SCHUCK, James, 66, Cambria, Ind. (buried from St. Mary North Vernon), Feb. 12. Brother of Mary Machino and Harry.

† SUNDERMAN, David J., 49, St. Louis, Batesville, Jan. 1. Husband of Mary Jo; father of Janet Patterson, Linda, Karen, Dave R. and Daniel; brother of Robert and Franciscan Sister Carol Ann.

† SVARCKZOFF, Magdolna L., 96, St. Andrew, Richmond, Feb. 15. Mother of Ilona Benjamin, Olga Fuller, Irene Lohmeier, Emma Gursalus, Mary Coddington, Frank, Ambrose, George and Anthony; grandmother of 32; great-grandmother of 48; great-great-grandmother of 15.

† THRASHER, Nellie M., 90, St. Joseph, Shelbyville, Feb. 20. Mother of Paul C.; sister of Helen Iva Myers.

† WALTON, Mary V., 84, Little Flower, Indianapolis, Feb. 1. Mother of Robert A. and Frank J. Hull; sister of Cecilia Smith; grandmother of five.

† WEILER, Alfred H., 76, St. Gabriel, Connersville, Feb. 16. Father of Kathy Bender; grandfather of three.

Sr. Mary Justina dies at Woods

ST. MARY OF THE WOODS—Providence Sister Mary Justina O'Neill died here Feb. 18 at the age of 96. The Mass of Christian Burial was celebrated for her on Feb. 21 in the Church of the Immaculate Conception.

The former Sadie O'Neill was born in Providence in 1912 and professed her final vows in 1923.

Sister Mary Justina taught in Illinois, Indiana and Massachusetts schools staffed by the Sisters of Providence. In the Archdiocese of Indianapolis, her assignments were at St. Anthony, St. Joan of Arc and St. Patrick schools.

Sister is survived by nieces and nephews.

OSF Sr. Marilyn Brokamp dies

BATESVILLE—Franciscan Sister Marilyn Brokamp died in Margaret Mary Community Hospital here on Feb. 21 at the age of 68. She was buried on Feb. 23 in the motherhouse cemetery in Oldenburg after the Mass of Christian Burial was celebrated for her in the Sisters of St. Francis motherhouse chapel.

Sister Marilyn was a native of Covington, Ky. She entered the Oldenburg Franciscan Community in 1937 and made final vows in 1943. She served as an elementary teacher in schools in Indiana, Illinois and Ohio.

In the Indianapolis Archdiocese she taught at St. Andrew, Richmond; Oldenburg Elementary School, Oldenburg; St. Paul, New Allice; St. Lawrence, Lawrenceburg; and Holy Trinity, All Saints.

Sister Marilyn wrote children's books, educational videotapes and educational articles for teachers, and her work appeared in several nationally known magazines. She was also well-known as a lecturer on religious education for children.

Two sisters, Gloria de Wald of Falmouth, Ky., and Franciscan Sister Marlene, survive Sister Marilyn. Sister Marlene, also an Oldenburg Franciscan, is Children's Formation Minister at Epiphany Parish in Louisville, Ky.

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Send by March 1 to the UPC at 500 E. 42nd St., Indianapolis, IN 46205

Recent movie ratings

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

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

A-I—general patronage:

A-II—adults and adolescents;

A-III—adults;

A-IV—adults, with reservations;

O—morally offensive.

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

Accidental Tourist, The	A-III
Accused, The	O
Alien Nation	O
Another Woman	A-III
Babette's Feast	A-III
Bagdad Cafe	A-III
Bambi	A-I
BAT 21	A-III
Beaches	A-III
Big	A-II
Big Blue	A-II
Big Top Pee-wee	A-II
Bill and Ted's Excellent Adventure	A-III
Bird	A-IV
Bliss	A-III
Boots	A-II
Burles	A-II
Bull Durham	A-III
Buster	O
Child's Play	A-III
Chocolate War, The	A-III
Clara's Heart	A-III
Cleavage and Sober	A-III
Cocktail	A-III
Cocoon: The Return	A-III
Coming to America	A-III
Commissar	A-III
Cousins	O
Crocodile Dundee II	A-III
Crossing Delancey	A-III
Cry in the Dark, A	A-III
Dakota	A-III
Dangerous Liaisons	O
Dead Ringers	O
Deepstar Six	O
Die Hard	A-III
Dry Rotten Scoundrels	A-III
Domnick and Eugene	A-III
Dressmaker, The	A-III
Eight Men Out	A-III

Dial-a-porn ban called constitutional

WASHINGTON (NC)—A ban on graphically sexual "dial-a-porn" telephone services is constitutional and should be upheld by the Supreme Court, according to the U.S. Catholic Conference. The USCC, public action agency of the National Conference of Catholic Bishops, commented in a friend-of-the-court brief, filed Feb. 22 in response to a legal challenge to the dial-a-porn ban.

Enacted by Congress in 1988, the ban was invalidated by the U.S. District Court for the Central District of California.

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Elvira: Mistress of the Dark	O
Ernest Saves Christmas	A-II
Everybody's All-American	A-III
Fallen Actress	A-III
Fish Called Wanda, A	O
Fly II, The	O
Fresh Horses	A-III
Full Moon in Blue Water	A-IV
Gleaming the Cube	A-II
Gomillas in the Mist	O
The Adventure of Dan Fosse	A-III
Halloween 4: The Return of Michael Myers	O
Hanna's War	A-III
Heartbreak Hotel	A-III
Hellbound: Hellraiser II	O
Her Alibi	A-III
High Spirits	O
Hotel Terminus: the Life and Times of Klaus Barbie	A-III
I'm Gonna Get You Sucka	O
Imagine: John Lennon	A-III
Iron Eagle II	A-II
January Man, The	O
Knight: Fortheliden	O
Subjects	O
Kiss, The	O
Land Before Time	A-I
Last Temptation of Christ, The	O
Luckiest Man in the World, The	A-III
Madame Sousatzka	A-III
Married to the Mob	A-III
Matador	O
Memories of Me	A-III
Midnight Run	A-III
Mighty Quinn, The	A-III
Miles from Home	A-III
Mississippi Burning	O
Moon Over Parador	A-III
Mystic Pizza	O
New Adventures of Pippi Longstocking, The	A-I
1969	A-III

Oliver and Company	A-I
Parents	O
Patty Hearst	A-IV
Pelle the Conqueror	A-III
Physical Evidence	A-III
Punchline	A-III
Rain Man	A-III
Running on Empty	A-III
Salaam Bombay	A-II
Scrooged	A-IV
Shane	A-III
Short Circuit 2	A-II
Spike of Bensonhurst	O
Talk Radio	A-IV
Tango Bar	A-III
Tap	A-III
Tequila Sunrise	A-III
Thin Blue Line, The	A-III
Things Change	A-III
36 Fillette	A-III
Three Fugitives	A-III
Time to Remember, A	A-I
Torch Song Trilogy	O
Troma's War	O
True Believer	A-III
Twins	A-III
U2: Rattle and Hum	A-II
Unbearable Lightness of Being, The	O
Voices of Sarafina	A-II
Who Framed Roger Rabbit	A-II
Who's Harry Crumb	O
Willow	A-II
Wings of Desire	A-II
Without a Clue	A-II
Wizard of Loneliness, The	A-III
Women on the Verge of a Nervous Breakdown	A-IV
Working Girl	A-II
World Apart, A	A-IV
Year My Voice Broke, The	A-III

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Pope-bishops meeting will be open forum

(Continued from page 1)

documents on Catholic universities and the nature of bishops' conferences.

"It's an open forum. Anything can be discussed," said Joaquin Navarro-Valls, Vatican press spokesman. At the same time, "any image that puts the meeting into a dialectical situation between two church groups is erroneous," he told National Catholic News Service.

The tens-on that exists is between "the church's message, which is at times countercultural, and industrial, developed societies," said Navarro-Valls.

For Vatican and U.S. church leaders, the meeting symbolizes their "awareness of the realities and difficulties and an openness to discuss what should be the pastoral approach of the church," he said.

This view of the tensions between the church and the world is shared by Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith and one of the speakers at the March meeting. During a 1988 visit to the United States, the cardinal emphasized that the church's teachings are at odds with declining moral climate in much of Western civilization.

"In this kind of climate it is important to remember two things: first, that the moral doctrine of the church is not easy and can create tensions, and second, that in a democratic and egalitarian society the hierarchical structure of the church is something that can be difficult to accept," Cardinal Ratzinger said.

The cardinal's topic for his planned address to the meeting is "The Bishop as Teacher of the Faith."

Another scheduled speaker, Cardinal Edouard Gagnon, president of the Pontifical Council for the Family, cited as a tension-causing issue the growing acceptance of divorce in society. "A big problem, not only in the States, is that people don't believe in the indissolubility of marriage anymore," he told National Catholic News Service in an interview.

"Bishops have to make sure that their priests truly believe and promote the church's teachings in these matters," he added. In order to do so, he said, the bishop "should listen to people who come to complain and not always feel that those who complain are against them."

"He should listen to the common sense of the faithful—that's the meaning of 'sensus fidei,'" the cardinal said.

Cardinal Gagnon's topic is the family and includes marriage cases handled in diocesan tribunals. But he declined to discuss the U.S. marriage tribunal situation in the interview.

Most annulments of Catholic marriages are granted by U.S. diocesan tribunals. According to 1986 Vatican figures, the last year for which comprehensive statistics are available, 78 percent of the more than 73,000 annulments granted worldwide were by U.S. church courts.

In past years the pope and other Vatican officials have complained that in unnamed countries church courts are granting too many annulments because of too great a reliance on psychological factors.

In a 1987 speech the pope criticized psychiatric and psychological experts who "evaluate every (marital) tension as a negative sign and as an index of weakness and incapacity to live in a matrimony."

The church must, he, protected "from the scandal of seeing the value of Christian marriage practically destroyed by the exaggerated and nearly automatic multiplying of declarations of nullity when marriages fail, under the pretext of some immaturity or mental weakness by those contracting it," the pope added.

Under church law, courts cannot dissolve a marriage, but they can declare that a Catholic marriage never took place because the two people involved were not in condition to

receive the sacrament at the time of the ceremony. Reasons for such a decision include not fully understanding the commitments of a Christian marriage and a decision on the part of at least one of the spouses not to have children.

Navarro-Valls said a comprehensive discussion of this issue has to combine church law with what should be the church's pastoral attitude toward these people. Family instability and other contemporary church troubles "are part of the pastoral challenge" facing the church, he added.

Other problems, such as dissenting theologians, "are not new, but reappear in different forms throughout church history," said Navarro-Valls.

Navarro-Valls pointed to the 1987 meeting between the pope and the U.S. hierarchy in Los Angeles as setting the tone of the March meeting. At the Los Angeles meeting, an exchange of talks between the pope and four bishops speaking in the name of the hierarchy showed differences on several points.

"But there was no bitterness in the pope's talk or in the talks of the four bishops," said Navarro-Valls.

Fr. Healy to resign at Georgetown

WASHINGTON (NC)—Jesuit Father Timothy S. Healy, president of Georgetown University in Washington for 13 years, announced Feb. 23 that he will resign to accept a position as president and chief executive officer of the New York Public Library. Father Healy, 65, told students and faculty members that even before the library position became a possibility, he had been thinking about resigning in 1990.

— Attorney —

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