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Annual Lenten message

Pope urges end to infant mortality

WASHINGTON (NC)—Pope John Paul II urged Catholics to address what he called the "scandal of infant mortality" in his annual Lenten message, which this year emphasized the severe effects of poverty on children's lives.

"Children are dying before their birth; others have only a brief and painful existence which is cut short by diseases that could be easily prevented," he said, adding that such conditions claim tens of thousands of victims every day.

The pope said that during Lent Catholics should "allow the Spirit of God to take hold of you, to break the chains of selfishness and sin" and donate to activities and projects of their local churches to help improve the situation of children in poor nations.

He said that in the most severely poverty-stricken countries of the world children have the highest death rate because of acute dehydration, parasites, polluted water, hunger, lack of vaccination against epidemics, and "even the lack of love."

"Under conditions of such poverty," he noted, "a great many children die in their infancy, while the physical and psychological development of others is so seriously affected that their very survival is threatened, and they are at a disadvantage in finding a place for themselves in society."

He strongly urged Catholics to "share with those who have fewer resources than yourselves. Give, not only the things you can spare, but the things you may perhaps need, in order to lend your generous support to the actions and projects of your local church, especially to ensure a just future for children who are least protected."

He said that the upcoming Lenten season, because it falls during the Marian year, was a reminder of "the painful drama of so many mothers whose hope and joy has been shattered by the early deaths of their children."



ASH WEDNESDAY—Feb. 17 marks the beginning of the Lenten season. At St. Andrew Church, Indianapolis, Pastor Father James Farrell traces a cross with sacramental ashes on the forehead of Elizabeth Gedeon. See Lenten regulations on pg. 2 and the "Matters Temporal" column on Lenten collections on pg. 3. (Photo by Margaret Nelson)

Vatican document on homeless calls for bold policy

by Greg Erlandson

VATICAN CITY (NC)—Declaring adequate shelter a "universal right," a new Vatican document called for "bold social policy" to help the world's homeless.

Titled "What Have You Done to Your Homeless Brother? The Church and the Housing Problem," the document examines homelessness and inadequate housing around the world in the light of Christian ethical principles. It calls for commitment from "all active forces of society" to fight the problem.

"Any person or family that, without any direct fault on his or her part, does not have suitable housing is the victim of an injustice," it concludes.

The document blames the lack of decent housing on a "structural crisis" related to the most pressing social problems facing society, including "unemployment, low salaries, the rural exodus" and overly rapid industrialization.

Produced by the Pontifical Justice and Peace Commission, the 5,000-word document was released Feb. 2. The document is dated for 1987 to coincide with the U.N. declaration of 1987 as the International Year of Shelter for the Homeless.

Prefacing the document is a Dec. 8 letter from Pope John Paul II to Cardinal Roger Etchegaray, the commission's president. The pope asked the commission to reflect on the "grave problem of housing" and to study how local churches were responding.

The pope urged "Catholics who have public responsibilities and all those who have the housing problem at heart" to work toward finding solutions.

Related articles on pg. 28 and pg. 29

Using the U.N. definition of homelessness to include those lacking adequate shelter, one-fifth of the world's population currently lacks decent housing.

The document says the homeless include:

► Many "victims of personal problems."

► Young couples unable to find housing of their own.

► Urban poor, part of a great migration to the cities.

► Rural poor who live in "inhuman" conditions.

► Political refugees.

Situations where populations are displaced "to serve economic or political ends of dubious ideological persuasion" or where segregation by race leads to differing standards of housing are also criticized.

This "distressing sign of the times" is not an isolated phenomenon but a sign of a "structural crisis" rising from a range of causes and ending in poverty, it concludes.

It calls the inequalities between rich and poor countries an "inhuman separation" and a "truly scandalous division."

Homelessness is a human rights issue, a matter of justice, the document says.

As such, housing is a "basic social good" and not simply "a market commodity," it says. It criticizes cities where housing is vacant while homeless people are in the street.

The document says making housing a state monopoly was no solution. "The experience of regions where such a policy prevails shows that serious housing problems also remain," it notes.

It criticizes real estate speculation, rundown housing, evictions and the problems faced by squatters.

Although legal, evictions "raise a series of ethical questions when it comes to people who truly have no other housing possibilities," it says.

The commission urges the private sector and the state to work toward solving the problems associated with homelessness. Such solutions include "concrete programs of accessible housing and favorable mortgage terms, coupled with easy access to the necessary technical means and legal assistance" for people to build their own homes.

Drawing from a justice and peace commission survey to which 62 bishops' confer-

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Pope's retreat master to speak in Indianapolis Sat.

Archbishop James A. Hickey of Washington, who will speak at a convention of Serra Clubs at the Indianapolis Athletic Club this Saturday, Feb. 13, has been selected to give the annual Lenten retreat for Pope John Paul II and other Vatican officials in Rome.

He is believed to be the first U.S. Catholic ever to conduct the event. His selection was made public in Washington Feb. 2.

The archbishop is expected to give a series of talks on Mary during the retreat that is to convene in the Vatican Feb. 21, the first Sunday of Lent.

Each year the pope chooses the person to give the weeklong retreat. Last year, Father Peter-Hans Kolvenbach, head of the Society of Jesus, led the annual spiritual exercises. Pope John Paul, then Cardinal Karol Wojtyla of Krakow, Poland, led the retreat in 1976 during the pontificate of Pope Paul VI.

Archbishop Hickey will speak this Saturday during a Serra Club convention of 20 clubs from Chicago to Owensboro, Ky. He is the episcopal advisor for Serra International.



Archbishop James A. Hickey

Special section on WEDDINGS see pages 13-24

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Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Can there be peace in the Holy Land?

by John F. Fink

It seems to have been purely coincidental, but Pope John Paul appointed a Palestinian priest to be the new Latin-rite Patriarch of Jerusalem right in the middle of the clashes between Palestinians and Israeli troops in the occupied territories in Gaza and the West Bank. Patriarch Michel Sabbah, born in Nazareth, is the first Arab in the almost 900-year history of the patriarchate.



One of the less important things the patriarch does is to present a decorative shell to members of the Knights of the Holy Sepulchre who make pilgrimages to the Church of the Holy Sepulchre in Jerusalem, and several of us in Indianapolis received that shell from the former patriarch, Giacomo Beltritti. The knights have long been considered very important in the Holy Land and the walls of the large building where the patriarch lives and works contain many ancient paintings of the knights of old with their familiar symbol, the Jerusalem cross.

BEFORE BEING NAMED patriarch, Sabbah was president of Bethlehem University, which has long been in the midst of West Bank turmoil. Pope Paul VI founded the university as a way to encourage Palestinians to remain in Palestine rather than emigrate to other countries. The idea is to teach them so they can get jobs where they are.

When I led a group of 26 Catholic journalists to Israel, Jordan and Egypt five years ago, we had a very nice visit at Bethlehem University. We saw the fruits of the many contributions made by Catholic Relief Services, the Catholic Near East Welfare Association, and the Knights of the Holy Sepulchre, especially the library. We also had an outstanding Arab-style lunch prepared and served by the hotel management course students. During lunch we got an earful from some of the faculty members about the constant harassment they have to put up with from the Israeli government.

Since he was named patriarch, Sabbah has said that the troubles in Israeli-occupied territories stem from the fact that Arab residents have no share in authority. "The Arabs are an occupied people," he said. "These Arabs do not participate in authority. They are governed and live in (Israeli) administered territories."

ONE OF THE things I learned about the Middle East is how much everyone there depends on the media. Jordan, Israel and the occupied territories are all so close together that television news in one country is always seen in the others. Newspapers are everywhere—in English, Hebrew and Arabic.

When we met in Jordan with Crown Prince Hussan, the interview was televised. (Actually, their camera merely panned our group while Hassan made a statement and the program ended before we asked our questions.) When we got to Israel, we were told by many people, including Patriarch Beltritti and Apostolic Delegate Archbishop William Carew, that they had seen us on TV. The story about the interview was also on the front page of *The Jordanian Times*.

All this seemed to help us with the Israelis. We had interviews arranged with several Likud officials but hadn't been able to arrange anything with Labor Party leaders until we received the coverage in Jordan.

We got even more attention in Egypt, after we met with President Mubarak. Outside of his office the press corps was waiting just as they do outside the U.S. White House. I answered a few questions about the group without being too specific, and that was it. I never dreamed that that would lead off the TV news show that night, and the next morning's newspapers had two stories above the fold on page 1—one about our visit with Mubarak and the other about the death of Leonid Brezhnev. It certainly made me question their sense of news value. Was Brezhnev's death really that important?

THE LONGER TALKS between the Palestinians and the Israelis are delayed, the more impossible they will be. Most of us would not consider Yasser Arafat a moderate, but he is so considered among the Palestinians. Indeed, the reason he and King Hussein have never been able to come to an agreement is because of the power of Arafat's opponents, the extremists—the type of terrorists who are holding our hostages in Lebanon.

Archbishop Carew, who was apostolic delegate when I visited with him for six hours five years ago, emphasized that he was not in favor of the P.L.O. "They are terrorists," he said, "because they have never attacked military targets, only civilians. They have never done anything courageous or admirable." He said that they were cowards. However, he said, the local people have no other choice and they are afraid to follow any other leaders.

Thus polls show that 86 percent of the Palestinians on the West Bank want a state governed by Arafat. So, Archbishop Carew asked, "If we are not to negotiate with Arafat, with whom can we negotiate?"

Frankly, I don't see negotiations at all, certainly not any time soon, despite the talk about an international conference and the present efforts of Hussein and Mubarak. With elections scheduled both in the U.S. and in Israel this year, it certainly won't be before they take place. Then it will depend on who is elected. In the meantime the more radical Palestinians are going to keep the pot boiling.

I keep thinking that there has never been peace in the Holy Land. Why do we think it will happen during our lifetime?

New OCE board guides published

by Margaret Nelson

The Office of Catholic Education has published "Boards as Stewards," a personnel process guide for archdiocesan boards of education, according to Ellen R. Brown, coordinator of boards.

In addition, workshops will be held throughout the archdiocese to assist board of education members in understanding their roles in contract negotiations and searches for principals or parish administrators of religious education (PAREs).

"Boards as Stewards" is designed to be used by boards as they plan for each phase of the personnel process. "The work of a board of education can be imaged as an exercise of sacred stewardship over the resources and gifts given by God for nurturing the kingdom of God through the ministry of total Catholic education," states the preface to the guide.

Reflections offered in exercising this stewardship include viewing "administrators as disciples of the Lord," selecting the best person for the unique needs of the parish or deanery, and building on administrators' strengths.

In the guide, boards are also advised to exercise the "power of affirmation," to provide a just salary and benefits, and to challenge "unhealthy" work patterns. Board members should also provide for the professional growth of administrators and encourage them "to take time for prayer and spiritual development," according to the new guide.

Designed so that pages can be easily removed and copied, the guide provides information and forms necessary for assessing, renewing, negotiating with, and searching for an administrator.

Input from throughout the archdiocese is reflected in the revised guide, which took about two years to formulate. It is expected to have national impact, serving as a model for other boards outside the archdiocese.

"Boards as Stewards" has been distributed to all board of education presidents in the Archdiocese of Indianapolis. All principals and PAREs have been given a copy of the new guide, as well.

Personnel workshops for board of education members will be held on Monday, Feb. 15 at St. Louis School, Batesville; Thursday, Feb. 18 at the Aquinas Center, Clarksville; Monday, Feb. 22 at the Terre Haute Deanery Center, Terre Haute; and Thursday, Feb. 25 at the Catholic Center, Indianapolis. All workshops will begin at 7 p.m.

OCE executive director Frank X. Savage will conduct dialogue sessions for all principals and PAREs. The St. Louis Meeting Room in Batesville will be the site of the first session on Monday, Feb. 15, with others at the Aquinas Center, Clarksville, on Thursday, Feb. 18; Terre Haute Deanery Center, Terre Haute, on Monday, Feb. 22; and the Catholic Center, Indianapolis, on Thursday, Feb. 25. The administrators' meetings will take place from 2 to 4 p.m. at all locations.

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Lenten regulations

Wednesday, Feb. 17, is Ash Wednesday, which marks the beginning of Lent. This solemn season leads to Easter. Churches throughout the archdiocese will begin the season with the blessing and distribution of ashes during the Ash Wednesday liturgy.

Fast and Abstinence

Ash Wednesday, Feb. 17, and Good Friday, April 1, are days of complete fast and abstinence.

The Fridays of Lent are days of abstinence.

Fast—Binds all over 18 and under 59 years of age. On the days of fast, one full meal is allowed. Two other meals, sufficient to maintain strength, may be taken according to one's needs, but together they should not equal another full meal. Eating between meals is not permitted, but liquids, including milk and fruit juices, are allowed.

Abstinence—Binds all over the age of 14. On days of abstinence, no meat is allowed.

Note: When health or ability to work would be seriously affected, the law does not oblige. When in doubt concerning fast or abstinence, a parish priest or confessor should be consulted.

Easter Duty is the obligation to receive Holy Communion sometime between the First Sunday of Lent and Trinity Sunday.

Resurrecting dead issues in the Indiana legislature

by Ann Wadelton

There are many ways of saying it: "It's not over 'til it's over," "...'til the final bell," "...'til the gavel sounds." One longtime legislator turns to the Bible as he says, "Remember Lazarus...."

They all mean the same thing: In Indiana politics, no issue is dead until the session ends. They can be resurrected—by amending onto other bills. That takes concerted effort by supporters.

Through this Lazarus principle, there's hope for bills involving medical care, nonpublic schools, and migrant labor camps.

The medical care bill, SOBRA, is the top priority for the Indiana Catholic Conference. It is expected to be amended onto another bill on the Senate floor after dying in the House for lack of a committee hearing. Rumor has it that the legislative leadership is searching for a way to resurrect this bill, encouraged by a large coalition of doctors, nurses, human service groups, and concerned citizens like the ICC Networkers.

SOBRA would provide medical care through the Medicaid program for pregnant women and very young children living in families with incomes below the poverty level (11,200 annually for a four-person family). Those are the so-called "working poor" who are employed but receive no health benefits.

Indianapolis has the worst black mortality rate of any major U.S. city, but the problem is statewide. Indiana ranks 7th worst for white infant mortality and 13th worst overall.

The education bill would address the effect on nonpublic schools of a public welfare bill approved in an earlier session. One facet of that bill transferred responsibility for payment for textbooks for indigent students from the township trustee to the state. In the process, nonpublic school students were cut out. Efforts are being made to correct that inequity through the amendment process. One such bill died in the House with no committee hearing.

The migrant labor bill, presumed dead for lack of a third reading vote in the Senate, is expected to be amended onto another bill on the House floor. The original bill, SB 19, would have given the State Board of Health several options for forcing camp owners to comply with state standards for housing construction, sanitation, equipment and operation. The Board of Health's only current option is to close the camp, a choice which benefits neither the owner nor the migrant worker.

Archbishop O'Meara's Schedule

Week of February 14, 1988

SUNDAY, Feb. 14 — Boy Scouts, Girl Scouts, Marian Awards, Religious Emblems presentations, SS. Peter and Paul Cathedral, Indianapolis, 2:30 p.m.

WEDNESDAY, Feb. 17 — Ash Wednesday, Eucharistic Liturgy and distribution of ashes, SS. Peter and Paul Cathedral, Indianapolis, 12 noon.

Local fertility specialist addresses 200 bishops

by Richard Cain

Catholic Church officials care deeply about the plight of infertile couples and want them to be able to receive appropriate treatment, said a local infertility specialist. But church officials also want to make sure that the new methods are not abused, he said.

"What they are concerned about is replacing the marital act rather than assisting it," said Dr. David S. McLaughlin, of the Indianapolis Fertility Center at Humana Women's Hospital in Indianapolis. According to a fact sheet put out by the hospital, one out of every six couples in the U.S. is infertile. Infertility is defined as trying to conceive for one year without success.

McLaughlin recently gave a presentation to 200 North American Catholic bishops at a workshop in Dallas. He explained the various treatments now available to infertile couples.

According to Dr. McLaughlin, the focus of the workshop was a major Vatican document issued last March providing guidelines on the new reproductive techniques, including *in vitro* fertilization (IVF) and artificial insemination. The document was titled *Instruction on Respect for Human Life in its Origin and on the Dignity of Procreation.*

Working with Catholic moral experts, McLaughlin pioneered the development of the Tubal Ovum Transfer (TOT) method to help infertile couples conceive a child. The method requires that the woman have at least one intact fallopian tube. It has been approved as moral by Cincinnati Archbishop Daniel E. Pilarczyk.

In his presentation, McLaughlin gave an overview of the rapidly growing number of treatments for human infertility. Some, such as the IVF method, fall short of meeting the basic moral standards listed by the Vatican document. The two key standards are: (1) that conception take place in the context of intercourse between husband and wife and (2) that conception take place in the wife's body.

TOT seems to meet these standards because the sperm are gathered through the act of intercourse using a plastic sheath with a perforation to let some sperm into the wife's uterus. The sperm in the sheath and ripe ova from the wife are then gathered and injected into the wife's fallopian tube in a way that they do not come together until they are in the wife's body.

In the IVF method, the sperm are gathered through masturbation and mixed with the wife's ova outside of her body and later implanted in her uterus.

So far, TOT has demonstrated a higher success rate than IVF, according to McLaughlin.

He also said that the attention given by the media to couples using IVF, especially those with multiple births, has indirectly discouraged research into other methods of dealing with infertility, for example, transplanting fallopian tubes. "The media has had an effect on how reproductive technology has developed," he said.

Other factors are politics and economics. "Couples are interested in success rates and cost and they shop around," McLaughlin said. He urged couples to consider the claims of various infertility programs very carefully.

As a doctor, McLaughlin said he was glad that church institutions are raising moral questions concerning the new reproductive technologies. "I feel very good that there is a body looking at this," he said.

Other speakers at the medical-moral workshop addressed the ethical implications of the new treatments for infertility. Ralph McInerny, philosophy professor at the University of Notre Dame, commented on the Vatican document.



Dr. David S. McLaughlin

He said the document was not "an obstacle" to technological enhancement of human life but instead called "attention to the fact that we can do things, with our without technology, which are destructive of the human."

According to McInerny, once the conception of a child is separated from the marital act one opens the door to all sorts of things including cloning and genetic experimentation on humans.

The workshop was sponsored by the Pope John XXIII Medical Moral Research and Education Center, based in Braintree, Mass., and the Knights of Columbus.

The center also assisted McLaughlin in his effort to develop TOT in a way acceptable to Catholic moral teaching. McLaughlin said that to the best of his knowledge, his medical proceedure was the first one that had been developed in consultation with ethics experts from the start.

Love of shrimp leads to outreach for the needy

by Margaret Nelson

There seems to be no limit to Odes Robinson's willingness to help those in need. Already giving much of his time to the St. Vincent de Paul (SVDP) conference at St. Christopher's Church, Indianapolis, Robinson has now added a ministry for African children.

It all started because of his love of shrimp.

Robinson grew up on the Mississippi gulf coast. So when he saw a poster advertising a shrimp fund-raiser for the Americans for African Adoptions, Inc., Robinson called the managing director, Cheryl Shotts.

Shotts is the Indianapolis woman who saw a starving African child, Mohammed ag Albakaye, on a national television show and could not get his face out of her mind. She and her husband Charles had the boy traced and brought to the United States, adopting him into their own family.

Robinson is an engineer at Channel 6-WRTV, so when he called Cheryl Shotts, he offered to make a videotaped copy of her appearance on a national television show after Mohammed arrived. But Shotts also asked if he would help her with the next shrimp fundraiser.

When Robinson agrees to help, he dedicates himself to the project, according to Shotts. A lot of Speedway people have become involved in the charity because of his efforts. Robinson obtained permission to use St. Christopher's as a pick-up point for a second sale of shrimp for African Adoptions. He notified all the churches in Speedway, took orders himself and, with the help of volunteers of all ages, bagged and weighed about 500 pounds of shrimp to fill the orders.

Helping people is not a new experience for Robinson. He started working with the St. Vincent de Paul Society in Biloxi, Mississippi, when he was 18 years old. He had been educated by the Holy Cross Brothers there.

Odes spent four years in St. Mary Seminary in Kentucky, before the "Latin" slowed him down. After some time in the service, he began his work in electronics. Robinson is still a student, taking classes in computer electronics because he believes "more and more stuff is going to computers." He has been in radio or television broadcasting in central Indiana for 19 years.

Robinson's Indianapolis work with St. Vincent de Paul, which began in 1976, earned him the Indianapolis Volunteer of the Year silver trophy in 1983. When the warehouse was on the near south side of Indianapolis, he was chairman of the operation. And he also served as vice president of the western district of the council.

At St. Christopher's, Robinson finds that the needs are different than some parishes. The SVDP conference has its own food pantry, but the focus of the group's work is not on the few food or clothing needs. As president, he has organized teams of nurses to help caretakers for those who are ill and cannot be left alone. There are 75 nurses in the parish who can help, so the burden does not fall on just a few. People have called the service "a Godsend." Robinson understands the need for caretakers to have some respite, because his father spent the last six months of his life unable to be left alone.



Odes Robinson

All of those who help SVDP at St. Christopher's cannot attend the meetings. So Robinson has a large auxiliary. Many of those who help SVDP also help with the shrimp sales. One teacher in the parish tutors an African adoptee. Other parishioners purchase medicine and groceries for shut-ins. Some transport the elderly to do their own grocery shopping or to doctor's offices.

Lots of the "back-breaking" physical help comes from young men at St. Christopher's, Robinson acknowledges. But nursing home residents have done their part in helping out, too. He credits the St. Christopher SVDP treasurer, Howard Schirtzinger, with having a special talent for finding furniture and other household items at bargain prices.

Robinson, who was one of the first lay persons to serve as Eucharistic minister, has found the parish very supportive of the SVDP work. For one six-month period, he went door-to-door every night after work, asking each resident for $50 to help SVDP. "I learned a lot there," he confessed. But he added, "It's the best thing I ever did." He encountered some very generous people, who really "care about the poor." But he found that some parishioners had never heard of SVDP.

So Robinson began highlighting some of the work being done by the conference in the parish bulletin. He also wrote television and radio public service announcements about the needs and work of the SVDP organization.

Americans for African Adoptions' next Shrimp Sale will be at the WTLC Super Sale at the Convention Center on Feb. 26 at 6 to 10 p.m.; Feb. 27 from 10 a.m. to 6 p.m.; and Feb. 28, noon to 6 p.m. Odes Robinson is already looking for volunteers.

Matters Temporal

by Msgr. Gerald A. Gettelfinger
Secretary for Temporalities

The Practice of Almsgiving

We are approaching the sacred season of Lent. Ash Wednesday on Feb. 17 marks its beginning. As it approaches, we are challenged to do "good works" as a sign of our personal preparation for the celebration of the church's greatest feast of Easter: the Resurrection of Our Lord and Savior Jesus Christ!



The traditional good works are prayer, fasting and almsgiving. Prayer can take the form of personal Lenten devotions whether in the practice of self-control or doing something positive. Prayer might also take the form of Lenten devotions or penance services with other parishioners at church.

Fasting is required by the discipline of the church only two times during the year. The first in Ash Wednesday. The second is Good Friday. Fasting can be easily described as (1) not eating between meals and (2) the two lesser meals should not exceed the main meal. For those who are capable, fasting each day during Lent is an admirable practice of self-denial.

The practice of almsgiving requires of us to give of our temporal goods on behalf of others. Almsgiving is freely undertaken and is the surrender of personal money or goods. It is distinguished from the purchase of services; almsgiving expects no return.

During this sacred season here in the Archdiocese of Indianapolis, we are encouraged to give alms in a structured way four times, two on Lenten Sundays, on Good Friday and Easter Sunday.

Black and Native American Collection

On the first weekend of Lent, February 20-21, the first structured opportunity is given us. Missionary work in the United States among the Black Americans in the south and in urban centers calls us to assist. Although in our giving we do not expect a return, in the case of this collection, we from the archdiocese last year gave about $53,000; we received back for our missionary efforts $42,000. You will be hearing about this opportunity this coming weekend.

American Bishops Overseas Appeal

The bishops of the United States ask us each year to contribute to their efforts to assist others outside our country who have particular needs. Much of the moneys gathered are forwarded to what we know as the Catholic Relief Services. Archbishop O'Meara is chairman of its board of directors. Untold numbers of victims of natural disasters and other tragedies receive assistance through our almsgiving. This collection is taken on the fourth Sunday of Lent; this year it is the weekend of March 12-13.

Holy Places Collection

On Good Friday as we contemplate the scene of Calvary and the tomb of Jesus, we will be conscious of what we know as the Holy Land and the places made holy by Jesus' physical presence. It is a difficult task to maintain these places with appropriate dignity in a sometimes hostile atmosphere and conditions of poverty. We can help by our almsgiving.

Priestly and Vocation Development

The Easter Sunday collection has always reflected a most generous spirit of almsgiving. I, for one, would not be a priest today were it not for the almsgiving of our brothers and sisters of the 1940s, '50s and '60s while I was in the seminary. In more recent years, I have been able to continue my theological and spiritual development through almsgiving on Easter Sunday.

Prayer, fasting and almsgiving: our Lenten challenge!

COMMENTARY

Behind the Headlines

Black Catholics wait for more black ordinaries

by Dick Dowd



There continues to be great concern among black Catholics in the United States that only one of the dozen black bishops ordained for service in the church in the U.S. has been named to head a diocese.

The concern was so great that the black bishops held a special caucus at the annual Washington meeting two years ago and specifically requested that more black bishops be put in charge of U.S. dioceses.

It is not a surprising request. It is more surprising that nothing happened in response.

If you add up the total bishop years of the U.S. black bishops you come close to a robust 100 years of bishoping—93.74 years, to be exact.

There was a great rejoicing among black Catholics when the first black bishop of modern times was named in 1966. Bishop Harold Perry, auxiliary of New Orleans, is now in his early 70s with 22 years of service to the church as a bishop.

It was another seven years before Bishop J. Lawson Howze was named an auxiliary in Natchez-Jackson. When the new diocese of Biloxi, Miss., was created in 1977 he was placed in charge. Bishop Howze, a convert to Catholicism, now in his 64th year, is still the only black bishop to head a diocese since Portland, Maine's 19th-century Bishop James A. Healy, who died in 1900.

Three sees (the name the church gives to dioceses) were vacant as Black History Month (February) opened: Birmingham, Ala., since last July; Atlanta, Ga., since October; and Rapid City, S.D., since December. Hispanic bishops have been named primarily to Hispanic areas. Black bishops, then, are more likely to be considered for the two sees in the south.

On the average it takes about five or six months for a U.S. diocese to be filled, unless one man retires and another bishop takes his place on the same day. So the Catholics of Birmingham should be hearing soon about their new bishop. Atlanta also.

Here is a list of eligible black auxiliary bishops with their ages, diocese and the year they were ordained bishop:

Bishop Eugene A. Marino, 53, Washington, 1974.
Bishop Joseph A. Francis, 64, 1976.
Bishop James P. Lyke, 49, Cleveland, 1979.
Bishop Emerson J. Moore, 49, New York, 1982.
Bishop Moses Anderson, 59, Detroit, 1982.
Bishop Wilton D. Gregory, 40, Chicago, 1983.
Bishop J. Terry Steib, 47, St. Louis, 1984.
Bishop John Ricard, 48, Baltimore, 1984.
Bishop Carl S. Fisher, 42, Los Angeles, 1987.
Bishop Curtis J. Guillory, 44, just appointed.

On the basis of experience, Bishop Marino is an obvious candidate. He is also secretary of the National Conference of Catholic Bishops. Bishop Francis has had open heart surgery and might not want to take on added responsibility due to his health. Bishops Lyke, Moore and Anderson all have more than five years' seasoning and experience.



The ideal, of course, would be to fill both southern sees with black bishops. They are neither too young nor too inexperienced. Hispanic Archbishop Robert Sanchez of Santa Fe was only 40 when named to his see and 13 of our present 33 archbishops were under 50 when picked by the Vatican to wear the archbishop's pallium.

The black Catholic community continues to await, patiently, this sign of recognition from today's church.

The Bottom Line

No justification for operating on babies without anesthesia

by Antoinette Bosco



Most mothers would nearly die if they found out that someone hurt their babies by cutting them with a doctor's scalpel. The mothers also would be aghast if that same person told them their babies couldn't feel the pain.

Yet, many surgeons have commonly operated on babies with little or no anesthetic since the 1940s, according to a recent newspaper article. Martin Pernick, author of "A Calculus of Suffering," claims that the practice of withholding painkillers from infants goes back a century earlier.

I was shocked to read in a recent *New York Times* article by Philip M. Boffey that many physicians believed for decades that babies were primitive organisms oblivious to pain, which justified operating on them without pain relief. Boffey said the doctors were fearful that potent anesthetics would kill seriously ill infants.

Would any mother believe that her baby is immune to pain from a knife cut? Incredibly, this has been believed in the medical community. Based on some studies in the 1940s, many doctors believed that an infant's nervous system was too immature to register pain. During operations it was common to simply administer muscle-paralyzing drugs that immobilized the babies but did not relieve pain, said Boffey.

According to Helen Harrison, author of "The Premature Baby Book," babies as old as 15 months received no anesthesia during surgery at most American hospitals as recently as 1986.

Pediatricians themselves often were unaware of this practice in the operating room.

Even as mounting medical evidence has demonstrated infants' capacity to feel pain, the system has been slow to pay attention. Pressure to change began after outraged parents complained, some filing lawsuits.

A joint policy statement by the American Academy of Pediatrics and the American Society of Anesthesiologists issued in the fall of 1987 cited "an increasing body of evidence" that newborns show "physiologic responses to surgery."

Now the New England Journal of Medicine has called the evidence "so overwhelming that physicians can no longer act as if all infants were indifferent to pain."

Anesthesiologists say painkillers were withheld for safety's sake. But Boffey's report notes that better pain relief for infants "has clearly been possible for a long time."

As a mother, I am horrified to learn about this situation. Mothers don't need a research study to prove that their babies have highly developed nervous systems. The idea that babies don't feel pain is a cruel myth. If you accidentally pinch babies, they scream. It always seemed to me that my babies were more, not less, sensitive to pain than adults.

It is ironic that in an age of so much fetal research, the medical community could be so backward in its understanding of infant pain.

Even the practice of circumcision, often performed without local anesthetic, needs to be looked at more closely. Doctors say it is nothing. Parents who are conscious that circumcision really hurts their little boys are questioning that myth too.

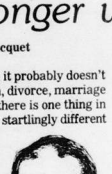
Surgery on infants has been a hushed-up subject for years. Thank God the facts finally are coming out. Many people say that infant pain doesn't matter because it is forgotten. But pain in itself is a trauma which can inflict serious subconscious damage.

Parents need to insist that surgery on infants without anesthesia never happen again.

Everyday Faith

No longer willing to pay good money to be depressed

by Lou Jacquet



As changes in life go, it probably doesn't rank up there with death, divorce, marriage or changing cities. But there is one thing in my life today that seems startlingly different from a decade or more ago: I hardly ever go out to the movies anymore.

That this is so can in part be attributed to the fact that we succumbed to the lure of modern technology and bought a VCR last year. My wife brings home movies on a regular basis and now and again I might see one. Still, for someone who used to live at the movies, it surprises me that I only saw four or five films at the theater during all of last year. Aside from the truly offbeat "Crocodile Dundee," I'd be hard-pressed to recall what they were.

What happened? I got older, of course. I got married. Those long bachelor evenings that stretched into forever unless filled up with films or concerts or dinners are memories now. My energies are devoted to the Homework Wars and other domestic matters, and our money goes for guitar and drum lessons, tuition payments and buying clothes. We're not funding the moviemakers anymore.

But there is another reason for the change. The young man who thought nothing of sitting through 50 to 75 films a year for 15 years got married, yes. But he also grew tired of what the movie-going experience had become. Weary not only of the sticky theater floors, though these were annoying enough. Weary not only of the exorbitant ticket prices and buck-a-cup soft drinks, though surely these played a part in the vexation. Weary not only of the traffic and the crowds of ever-more-impolite audiences.



What happened was more fundamental than all of these. What happened was that, with notable exceptions, the quality of major films in America in the past decade declined dramatically. The excitement began to fade from a night at the theater for this self-styled film critic about the time that America embraced the likes of crass Eddie Murphy as entertainment, about the time that even the films we were supposed to be able to watch with our kids made us squirm in the seats. About the time, to over-simplify a good deal, when Disney started producing films with adultery and blue language, and made millions as a result.

Today, most of the movies are an experience in angst, depression and sexual gymnastics. I can't think of a movie made in the last decade that my kids haven't been able to see at the home of one Catholic family or another; standards have gone by the boards, and Jacquet sounds like an old man when he tries to defend a system of ethics and morality that no one cares about anymore.

There is truth somewhere, and beauty, and power in the Gospels. There is spring and rebirth and resurrection because Christ died for us and rose again. I believe all this. But I seem to have gotten to a stage in life where I will be hanged if I'm going to pay someone $4 or more to depress me.

All I'm looking for is an evening out at the movies that doesn't require a second mortgage or a good confession afterwards. Is that too much to ask?

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TO THE EDITOR

Making liturgy come alive

I am getting tired of people complaining about the Mass because it isn't exactly as it was 50 years ago. Are we any less reverent because we smile at our neighbors? Are we any less reverent because we make a cradle of our hands to receive our Lord (as St. Ignatius of Antioch described the reception of the Eucharist in the second century)?

Last Saturday evening the children at St. Vincent's in Bedford did all the readings and the prayers of the faithful and brought up the offerings. Although it was a Mass for all the parish, the priest said a special liturgy for children, and the different words to express the same Eucharistic sacrifice helped to remind us of the universality beneath the variations.

The previous Sunday the youth ministry planned the liturgy and served as acolytes, lectors, ushers, and greeters. I applaud the flexibility in the church that makes it possible to involve children and young people and make the liturgy come alive with variations for special occasions.

We are celebrating the same Eucharist that the martyr, St. Justin, described in the year 150, at that time celebrated in Greek, but in all its elements the same as has been celebrated by the church in the 1900 years of its existence.

Variations do not change the central truth, the communion of all the faithful with each other and with our Lord Jesus Christ in offering the perfect sacrifice of thankfulness to God, in the way our Lord directed at the Last Supper.

Thank God for the diversity that can be accommodated within the consistent and authoritative tradition in the church.

Ann S. Armstrong

Bedford

Changes of form, not matter

In response to self-proclaimed "true historians" and others who would condemn our priests for making the Catholic Mass a more relevant experience, it's time to get your heads out of the sand and to understand what kinds of changes are taking place in our church.

When I grew up in the '40s and '50s, the Mass was said in Latin (which nobody understood), its homilies were simple and direct ("Do good and avoid evil"), and life was less complex than today. That may have been good enough then, but I believe that the Catholic Church had to change with time because it understood that it was becoming irrelevant in today's society.

But notice what changes have taken place. They are changes of form, not matter. We still believe in God, the Father Almighty, the Creator who sent his Son to die on the cross to redeem our sins. What difference does it make if the celebrant paraphrases the words of the Mass? What is wrong with holding hands as a sign of unity during the Lord's Prayer and exchanging greetings during the sign of peace? Aren't we all a part of the Mystical Body of Christ? What's so sinister about expressing fellowship with neighbors as we celebrate the Mass? Have you ever had a true celebration at home during which everyone ignored each other?

The Catholic Church continues to make a concerted effort to become a more relevant vibrant body. Its ministries reach out in directions which were unheard of 20 years ago. It is alive as witnessed by its many members who take an active role in its liturgies and ministries. No longer does the laity come to church for its weekly 45-minute "fix" and then go on its way. The church can touch our lives on a daily basis and help us live our faith if we let it.

In the final analysis, it makes little difference whether we stand or kneel for the Consecration, whether we hold hands or not, whether we prefer an organ or a guitar, whether the tabernacle is close to the altar or not, etc. What does matter is what we believe and how we use those beliefs to live our lives.

Gerald T. Gilmartin

Indianapolis

Advice about nude magazines

I was surprised and dismayed to see Dr. Kenny's "Family Talk" answer of Jan. 29, to the woman's question about what to do about nude magazines. Dr. Kenny stated, "My own solution is generally to ignore magazines like *Playboy* or *Penthouse*. If my children are not allowed to have them at home, I suspect they will view them elsewhere." He said more explicit or perverted magazines were destroyed.

Playboy and *Penthouse* are degrading and dehumanizing to women and children. Women and children (at times) are portrayed as objects to be used to satisfy a man's sex urges, and not as the dignified humans that God made them. These nudity magazines, by the setting and context of the pictures, exploit our God-given beauty and turn it into crudity.

In our home, our children are taught respect for their own bodies and the bodies of others. If and when my kids see this type of magazine, they will know it for what it is—trash, far below the ideal of sex and love. Just because they may see it elsewhere is no excuse to allow it in a Christian home.

I agree with Dr. Kenny's last paragraph, that one should not overreact, but correct the error, and then point out what God meant us to be. But the parents should be firm on the point that none of these degrading magazines are allowed in the home. I have a feeling God would want it no other way.

By the way, I really enjoyed your series of articles on pornography.

Mary Jean Wessel

Batesville

Nation's first test tube quints

It is indeed regrettable that *The Criterion* (Jan. 22 issue) published the event of "the nation's first test tube quints" with a headlined delectation that "a Catholic couple was their parents," as if it has blessed the event with its moral approbation. This is made worse by its "tangentially miniscuilized" mention of the Vatican document on procreation condemning *in vitro* fertilization as contrary to natural law (as if comparatively less compelling!).

Further, in an attitude of defiance to the moral teaching of the church, the article by Catherine Haven opened with an emphatic first sentence: "A *Catholic* chaplain present at the historic birth of the quintuplets conceived by a *Catholic couple* called it the greatest and most beautiful . . ." as if sin in indeed great and most beautiful! Sacred Heart Seminary Rector Msgr. John Nienstedt's reaction was not critical either, although, perhaps, more charitable; but Detroit's archdiocesan spokesman Jay Berman sounded delighted and scandal-encouraging.

Father Gitzen's role in infant baptism may be laudable, if not charitable, but his methodology was a "praise-be-the-Lord" type of jubilation and publicity-seeking, forming a veritable scandal, and making him not only a material cooperator but, perhaps, more formal cooperator, especially after what he said: "Not to worry about it."

The fact that the Catholic mother did have her tubes removed was not a good example. Another immoral procedure was the unmentioned masturbation of the husband to supply the semen for the purpose. The immorality of the *in vitro* method was, in itself, not acceptable; it made procreation a pure laboratory procedure, deifying immoral scientific methodology. The parents had their previous children, making their present needs less urgent and compelling, and not reasonable. Their long deliberation over the method through ovulation mapping and repeated consultations with the doctor and, therefore, with more knowledge over the act itself, and the voluntariness involved, and the purpose they prided over to attain—all these indicate a blatant defiance of the moral laws from start to finish, even with the blessings of Communion three times a week. What worse chain of unacceptable events could be ever designed than these catenation of immoral acts—sterilization, *in vitro* fertilization, masturbation, selective abortion, and crowned with advertized formal cooperation by a Catholic chaplain, and propagated with material cooperation by a Catholic *Criterion*? Was it done by a Catholic doctor? I have no information about this.

Could these have been "tolerated" with better discretion and less fanfare? Could it have been altered with editorial rewriting and with a different headline? We cannot pretend to teach good and praise evil; we cannot preach right and extoll wrong. It is difficult to sit in judgment; charity may be more needed. But for an official publication of the archdiocese that has a deontological teaching function, it cannot be excused.

J.C. Bacala, M.D.

Scottsburg

Rebuttal to AIDS column

Several statements in your Jan. 15 "From the Editor" column need to be rebutted. You wrote, "The National Conference of Catholic Bishops' AIDS statement (allowing use of condoms to be taught to children) is theologically correct while trying to give advice to people who must live in the real world."

In support of your statement you quote a progressive theologian: "The standard Catholic teaching on the legitimacy of tolerating the choice of a lesser evil clearly applies if the alternatives are life-threatening intercourse or intercourse using a condom." St. Thomas Aquinas in his "lesser evil" principle referred to state (civil) affairs—not moral theology.

The following statement is taken from the "Dictionary of Moral Theology," compiled by Cardinal Francesco Roberti and edited by Msgr. Henry J. Yannone, New Press 1962: "Diseases Venereal—The physician will seize upon the fear engendered by venereal contagion to stress to his patients the need for a proper moral conduct; it is immoral for him to suggest the use of preventives."

It also states, " . . . the 'lesser evil' defense of toleration is contradicted by two facts: a) sins and excesses do not diminish at all if tolerated, but in fact increase, b) Tolerance gives rise to other serious evils, such as easier occasions of sinning, lower public morality, the debasement of the dignity of women and the increased seduction of and traffic in them."

It ought also be pointed out that the conferences of bishops have no theological basis (teaching authority) since they do not belong to the structure of the church as willed by Christ. They are advisory only to the local bishops.

This controversy of "Go sin no more—unless you use one of these" and Charles Curran's new Commandment "Thou shalt not commit adultery—'cept once in awhile" exemplify the "theology" of the new Americanist Church.

The great danger is that far too many see little wrong with the philosophy: "Do as much good as possible and do as little evil as *necessary* (?)"

Jerome W. Schneider

Jasper

Isn't it

HIGH TIME

that you made out your will?



When you do, won't you remember the missions?

Just word it this way:

I hereby devise and bequeath unto the Society for the Propagation of the Faith — 1400 North Meridian St., Indianapolis, IN 46202, the sum of $_____ for the missions.

Such a gift will follow you into eternity!

THE SOCIETY FOR THE PROPAGATION OF THE FAITH

1400 N. MERIDIAN STREET • P.O. BOX 1410 • INDIANAPOLIS, IN 46206

Rev. James D. Barton, Archdiocesan Director

CORNUCOPIA

Love quiz for Valentines

by Cynthia Dewes

A borderline fool once said that love meant never having to say you're sorry. Considering that bizarre notion and all the other conventional wisdom which has been regurgitated on the subject of love, it's a wonder we celebrate St. Valentine's Day at all.



We might think that Christmas and Easter would furnish us with enough love to last an entire year. But the subject is so popular we've pumped up the feast day of a rather obscure saint in order to celebrate it one more time.

Like the Civil War and Gary Hart, love has been analyzed so much it's hard to believe there's anything left to learn about it. Or that we would even want to.

But, just in case a stone has been left unturned, we offer this easy and instructive Love Quiz, with questions suitable for every member of the family. If you answer all the questions correctly you get a kiss from the cupid of your choice; if not, a donation to the Tin Woodman Heart Association will be made in your name. Questions:

1. If I love my dog more than I love my baby brother am I a bad person?

2. Why does Mom grit her teeth and say "I love you; this is going to hurt me more than it hurts you" when she gets ready to spank me? Can this really be love?

3. Should I be worried if my wife says "I love you" in the same tone of voice she uses when she says "I love orange roughy"?

4. How much love can one person experience without busting and flying apart? Sis says she loves cheerleading, White Castle hamburgers, her math teacher, soft pretzels, Yes, the football team, and other items too numerous to mention.

5. Is it possible to love one person for an entire lifetime?

6. Are we required to love Ku Klux Klansmen and terrorists and child molesters?

7. Will they ever stop using the word "love" so much at church? I am sick of hearing it.

8. Do I have to say "I love you" to Grandma? She's old and tacky and her breath smells bad.

Here are the answers (in order):

1. Not necessarily. It depends on the dog.

2. She is probably overcome with emotion. Take her word for it.

3. Ask her; it sounds fishy to me.

4. Probably an infinite amount; but you might advise her to go easy on the White Castles.

5. Sure. Staying married to one may be another matter.

6. Yes, but not with enthusiasm. We are still figuring out what they are good for (even cod liver oil, tetanus shots and calves' liver are good for us).

7. Probably. But when the Word returns in person, you'd better be listening.

8. No. You don't have to be bright enough to understand that inside she's young and smart and vigorous, either.

Check-it-out...

✓ St. Rita Parish, Indianapolis, will celebrate **Black History Sunday** on Feb. 14 with a 10:30 a.m. special community Mass in honor of black pride celebrated by Father Tony Clark of East Troy, Wis. Deacon Chester Smith will preach. No 8:30 a.m. or 11 a.m. Masses that day. Dinners will be served after Mass for a nominal fee and a video on the "Black Congress" will be shown. For more information call 317-638-5677 mornings or 317-632-2641 evenings.

✓ St. Mark School, 541 E. Edgewood Ave. is looking for past graduates and loyal friends to aid in establishing a development fund for the school. Former pupils, parents, teachers, and others interested in the future of St. Mark School are asked to call the school at 317-786-4013 if they would like to help.

✓ The Covenant Players will present a family pitch-in **Dinner Theatre** at 6:30 p.m. on Monday, Feb. 22 in Father Hillman Hall at St. Andrew Parish, Richmond. Bring a main dish, salad or dessert; table service and drinks provided. Reservations are necessary for the dinner. Call the rectory at 812-962-3902.

✓ **"Celebrate Springtime 1988,"** a **non-denominational** Single Parents Retreat reflecting on the practical spirituality of being a single parent, will be presented Saturday and Sunday, March 5-6 at Alverna Retreat Center. Three single parents, including psychotherapist Barbara Knapp, Alverna administrator Sheila Gilbert, and parenting workshop leader Robert Sparks, will present the program. Suggested donation is $45 per person, with $20 deposit required with registration. Contact the Center at: 8140 Spring Mill Rd., Indianapolis, Ind. 46260, 317-257-7338.

✓ **The ARIA (Association of Religious of the Indianapolis Archdiocese)** seeks men and women religious for active membership. The 20-year-old organization works to create greater awareness of archdiocesan needs; to provide a voice for religious in advisory and representative capacities in the archdiocese; and to encourage continuing spiritual, cultural and professional education of religious. Benefits of the $3 active membership fee include a monthly newsletter, service on three standing committees, and reduced rates at various retreat centers in the area. Associate memberships are available for clergy and laity. Contact: Benedictine Sister Sharon Bierman, 1402 Southern Ave., Beech Grove, Ind. 46107.

✓ St. Michael School in Indianapolis is participating in two label-saving programs in order to earn a **fully equipped computer room for students in grades K-8** by the beginning of the 1988-89 school year. The programs involved are Campbell's Soup Company's "Labels for Education" and Scott Paper Company's "Learning Tools for Schools." Included are labels from: Campbell soups, beans and tomato juice; Franco-American, Prego, V-8 and Swanson food products; Scott and Viva paper products, Cottonelle, Soft 'N Pretty, Waldorf, Kachoos, Baby Fresh and Wash-A-Bye Baby Wipes. Anyone wishing to help with the project may send labels to: St. Michael School, 3356 W. 30th St., Indianapolis, Ind. 46222.

✓ Indianapolis UNICEF will sponsor a **Workshop on the Needs of Children** from 9 a.m. to 1 p.m. on Saturday, Feb. 20 at the Catholic Center, 1400 N. Meridian St. The $4 registration fee includes lunch. The workshop is designed to increase awareness of the state of the world's children, show how UNICEF works to meet the needs of children in many countries, and show how individuals and institutions can help. For reservations contact: Indianapolis UNICEF Committee, 1505 N. Delaware St., Indianapolis, Ind. 46202, 317-634-1972.

✓ There is still room on the **Indiana Witness for Peace** delegation going to Nicaragua in June. Final orientation will be held on June 5; delegates will depart for Nicaragua about two days later, returning to the U.S. on June 20. Cost is $1,300-$1,400, which includes airfare, travel, room and board and entry taxes. Contact: Phil Park-Thomas, Indiana Witness for Peace, P.O. Box 1762, Richmond, Ind. 47375, 317-962-2216.

✓ The **Cathedral Shamrauction** will be held on Saturday, Feb. 27 at the school, 5225 E. 56th St. The evening begins with cocktails and hors d'oeuvres at 5 p.m. followed by a gourmet dinner at 6 p.m., silent and oral auctions and breakfast. Items to be auctioned include a car, boats, furs, trips, sports tickets, and more. The cost is $75 per person. Call 317-251-6270 for reservations.

✓ Mary, Queen of Peace Parish, Danville will sponsor its second annual Dinner Dance on the theme **"That's What Friends Are For"** on Saturday, Feb. 20 at the West Side K of C. The evening begins with a cocktail hour at 7 p.m. followed by a buffet dinner at 8 p.m. Tuxedo Junction Band from Carmel will play music for dancing from 9 p.m. to 1 a.m. Proceeds from the evening will benefit the parish building fund. Tickets are $20 per person, $40 per couple, available before and after weekend Masses, or at the Slice of Country store or Falls Realty. For reservations call 317-745-4284, 317-745-2300 or 317-745-2823.

✓ The annual **"Alpha Phi (Alumnae) Helping Hearts" lollipop sale** to benefit cardiac care is being held throughout February. Members of organizations in four archdiocesan high schools are participating in the event this year: Ritter's Students for Action, Chatard's National Honor Society, and the Student Councils of Roncalli and Scecina.

✓ The Sisters of St. Francis of Oldenburg will sponsor **a Vocation Awareness Retreat** for single Catholic women from Saturday, March 5 at 9 a.m. through Sunday, March 6 at 2 p.m. in Olivia Hall on the grounds of their motherhouse. A $12 donation is requested. For information or registration contact Franciscan Sister Maureen Irvin, Sisters of St. Francis, Oldenburg, Ind. 47036, 812-934-2475.

✓ A Lenten Series on **"Lent: A Journey to Resurrection"** will be sponsored by St. John Church from noon until 1 p.m. on the six Wednesdays of Lent: Feb. 24, March 2, 9, 16, 23 and 30, in the eighth floor Club Room adjacent to the Tray Shoppe at L.S. Ayres & Co. downtown store. Father William Stineman and Father Jack Porter will present reflections on basic principles of Christian morality and how they relate to practical daily living. The free presentation/discussions, which are open to the public, will also include consideration of personal problems and spiritual growth. Participants may purchase lunch in the Tray Shoppe and bring it to the Club Room to eat during the program. For more information call 317-635-2021.

✓ St. Meinrad College will celebrate **Pan-Slavic Day** at 7:30 p.m. on Saturday, Feb. 13 with a lecture by Slavic specialist Dr. Joseph T. Hapak and a film entitled "After Solidarity: Three Polish Families in America." The program and discussion following are free and open to the public in room B106 of Benet Hall on the college campus.

021288

The Ad Game

$25 — A PUZZLE FOR PRIZES — $25

The object of this game is to simply unscramble the names of Criterion advertisers. If you need help, you have a definite "Ad"vantage ... the answers can be found in the advertisements in this issue of *The Criterion*.

Below you will find the names of five *Criterion* advertisers, each followed by a series of boxes. Unscramble the letters and place each letter in its appropriate box (***example:*** *MAFITA* would become *FATIMA*). The sixth advertising name will be used as a tie breaker (see rule #4 below).

SLCREERDSENANAS
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LUBERAGNEGNEGR
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(TIE-BREAKER) DAIRYTHOREN
□□□ □□□□□□□□

Mail entries to: The Criterion, P.O. Box 1717, Indianapolis, IN 46206

Name _____ Phone _____

Address _____

City _____ State _____ Zip _____

Parish _____ City/Town _____

1) Anyone can enter "The Ad Game" with the exception of employees of the Criterion and their families.
2) Entries must be received on or before noon on the first Tuesday following publication of the game.
3) All entries must be accompanied by the name and address of the person submitting the answers.
4) In case of a tie, the winner will be picked at random from the winning entries received.

The Solution and Name of the Winning Entry will be Published in the next issue of The Criterion



FOUNDERS' DAY—Working on the 55th Founders' Day Luncheon and Fashion Show sponsored by the St. Vincent Hospital Guild are (from left) Pat Boss, chairperson Marcia Fisch and invitations chairperson Jo Ann Trausch. The event will begin at 11 a.m. on Thursday, March 10 at the Sheraton, 1801 W. 86th St. Fashions will be by The Acorn of Keystone at the Crossing and Mary V from Northbrook Plaza. Tickets are $15. Reservations may be made by calling Josephine G. Bryant at 317-253-2864 or Mary Pratt at 317-253-3694.

MORE check-it-out

✓ St. Catherine of Siena, St. Patrick, St. James the Greater and Holy Rosary Parishes in Indianapolis will co-sponsor a **Lenten Retreat Program** for members of all four parishes. The program includes: an overnight for junior high students presented by Father Don Quinn from 8 p.m. to 8 a.m. Friday and Saturday, Feb. 12-13 at St. Catherine of Siena Church; a Day of Reconciliation for women led by Providence Sister Joan Slobig on Saturday, Feb. 13 at Beech Grove Benedictine Center; a Day of Recollection for high school confirmation candidates on Saturday, Feb. 20 at Beech Grove Benedictine Center; and a Day of Recollection for adults given by Providence Sister Marie Kevin Tighe from 9 a.m. to 3 p.m. on Saturday, March 5 at St. Catherine Church. For more information call 317-783-3158.

✓ Applications are now being accepted for the **Billy Keller Basketball Camp** to be held at Marian College this summer. Boys and girls entering grades 1-8 will be offered three sessions of three days each dealing with basketball fundamentals, and a three day session on shooting. Dates are June 5-7, June 9-11, June 26-28 and June 29-July 1. To obtain a camp brochure call Marian College at 317-929-0370, Billy Keller at 317-848-7311 or write: P.O. Box 436, Carmel, Ind. 46032.

VIPs...

✓ **Christina Bohman**, a sixth grader at St. Joseph School, Shelbyville was named Shelby County winner of the Sertoma Club's national heritage essay on January 14. Her essay will now be included in the state competition.

✓ **Franciscan Sister Angela Williams**, a member of the Sisters of St. Francis community at Oldenburg, was featured recently in *St. Anthony Messenger* magazine. According to the "Followers of Francis and Anthony" column in the January issue, Sister Angela is a "nun (who) creates 'princely' black art" in her Ashante Studio located in the Sisters' convent. Sister Angela and her work have been featured several times in *The Criterion* as well as in *The Indianapolis Star* and other periodicals.

✓ Seven men studying for the priesthood at St. Meinrad Seminary were recently awarded Regan-Evrard-Curley Scholarships for Spring 1988. They include: **John Carr**, Seymour freshman; **James Clancy**, Indianapolis freshman; **Christopher Craig**, Madison senior; **Michael Day**, Indianapolis junior; **Terry Langford**, Jeffersonville senior; **Gregory Welch**, Indianapolis junior; and **Mark Wyss**, Indianapolis junior. **Benedictine Brother Julian Peters**, a fourth year theology student and monk at St. Meinrad Archabbey, also received a scholarship. The Regan-Evrard-Curley scholarship fund was established to assist students from the Archdiocese of Indianapolis and St. Meinrad Archabbey who are studying for the priesthood at St. Meinrad Seminary.



✓ **Providence Sisters Joseph Eleanor Ryan (left) and Nancy Nolan, general superior** inspect the "Positio ex officio on the life and virtues of the servant of God, **Theodore Guerin**, foundress of the Sisters of Providence" in the Mother Theodore Room in Providence Hall at St. Mary of the Woods. The cause for sainthood of Mother Theodore was introduced in Rome in 1908. Sister Joseph Eleanor has worked on the 864-page "Positio" since 1978, and if the document is affirmed a degree of heroicity will be given and Mother Theodore will be called Venerable. In support of this cause, the Sisters of Providence request that anyone who has received favors through the intercession of Mother Theodore Guerin should write to Sister Joseph Eleanor at Providence Hall, St. Mary of the Woods, Ind. 47876.

Plans seminar on maintenance

Center city parish buildings will be the focus of the annual Building Maintenance Seminar sponsored by the Urban Parish Cooperative (UPC).

The meeting will be held at the Catholic Center Assembly Hall on Thursday, Feb. 25 from 9 a.m. to 4:30 p.m. Topics will include asbestos use in school buildings; boiler systems, heat pumps and forced air units; roof systems; internal and external building structure; energy grants for schools and energy management programs for parish buildings.

Fourteen companies are expected to provide materials and representatives who will answer the maintenance questions of those in attendance, according to Peter V. Holmes, UPC maintenance director.

Pastors, principals, maintenance and janitorial staff personnel, and building and grounds committee members from parishes throughout the archdiocese are welcome to attend.

Registration should reach the UPC office by Monday, Feb. 22 at 500 East 42nd St., Indianapolis, Ind. 46205; phone 317-283-6179. Lunch is available at $3 per person.

Parish manages home for 17 senior citizens

by Margaret Nelson

With a board of respected citizens making policy, a northeast Indianapolis parish has succeeded in managing its own Simeon House for seniors for more than a year.

Back in 1980, the old convent at St. Andrew's was converted by the archdiocesan social ministries for the use of healthy people sixty years of age and over. Since then residents have had their own private bedrooms, while sharing the lounge, dining room, kitchen, laundry and bath. The facility can accommodate 17 residents.

St. Andrew Parish, under the leadership of pastor Father James Farrell, began managing the facility on its own in September, 1986. A resident of Simeon House, two representatives of Simeon House families, and a member of the parish council are included on the eight to twenty member policy-making Simeon House Board. Community leaders from medical, legal, and other service-related fields have volunteered to serve on the board.

The Simeon House Board president is Carl Lentz; vice president is Providence Sister Marikay Duffy; and secretary is Ann Hebenstreit. Serving on the finance committee are Thomas Farris and John Lustig; Robert Ohleyer and William Quigley work on public relations; and Dr. Massound Hampton is chairman of the development committee. Lucia Fogel serves on the evaluation committee and joins Klaus Schmiegel on the personnel committee.

Congregate living is believed to provide companionship for the older residents, while reducing living costs, providing a safe environment, and fostering independence. At the Simeon House, three nutritional meals are provided each day. Residents have keys to the outside doors and to their bedrooms.

Don Foral acts as activity director for the non-profit facility. Besides supervising crafts and other enrichment programs, he obtains movies to show at a weekly parish "Afternoon at the Movies," complete with popcorn. Cooks and a housekeeper complete the present staff.

The program was named after Simeon, the elderly man referred to in the Bible as the first to recognize Jesus as the savior. The name was selected "to reflect the knowledge and insight of the elderly."

According to Judy Smith, director of Simeon House, the facilities are available to all, regardless of race, religion or income level. The main purpose of the program is "to assist persons in maintaining their human dignity and their right to remain independent and productive."

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94th YEAR OF SERVICE

Spring Weddings are just around the corner so now is the time to plan. See pages 13-24 in this week's issue for some items of interest.



FAITH IN ACTION—Demonstrating their concern for others, students at St. Mark School, Indianapolis, brought enough cash donations to purchase more than $500 worth of equipment for the Pediatrics Ward at St. Francis Hospital. Accepting the gifts are (from left) RN Theresa Corn and LPN Laura Collins, members of St. Mark's who are on the St. Francis pediatrics staff, as St. Mark's principal, Annette "Mickey" Lentz, looks on. (Photo by Margaret Nelson)

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FUN SKIT—Nurse Goodbody, played by Wanda Colin, gives an "injection of energy" to Bill Koch in their lip sync number, "Let the Good Times Roll," which is the theme for the 1988 show. (Photo by Cynthia Schultz)

Holy Family stages huge lip sync programs

by Cynthia Schultz

They are ordinary people most of the time. But several times a year they grow beards, dye their hair, don wigs and sparkly costumes and transform themselves into stars like swivel-hipped Elvis Presley or piano-banging Jerry Lee Lewis.

This is the Holy Family Theatre, a lip sync group composed of members of Holy Family Parish in New Albany. The group began in 1984 as an effort to bring the parish together through a fun activity. It has succeeded beyond what the directors Janice Scott, Jackie Colin and Kathy Wilt imagined.

Now each year about 70-75 parishioners try their hand as entertainers and stage hands. Others take care of reservations or refreshments for the half dozen shows the group stages annually.

Six shows are run each year, two in November, two in January and two in March and are open to the public. Approximately 600 pack the school gym for each performance. The theatre has also performed for civic groups, fairs, schools and the New Albany Fall Festival. One of the skits even won a trip to California last summer to compete on a TV lip sync show, "Puttin' on the Hits." The show will air in April.

Lip sync is moving your lips to a record without making any sound. The idea is not new. In fact, Holy Family got the idea from St. John's Parish in Starlight which has been organizing shows since the early '80s.

Although the shows are free, donations are accepted. Some of the donations are used to cover the cost of equipment rental and professional operators. But so far, approximately $8,000 has been given back to the parish to purchase a copy machine, new song books, a musical synthesizer and tables for the school cafeteria.

Father Jerry Burkert, pastor of Holy Family, is pleased with the results. While the money from the shows has been a bonus for the parish, he said, the most important thing is the good will that the people are spreading.

Colin said the biggest challenge with the shows is the organization. First an overall theme is chosen, such as this year's "Let the Good Times Roll." Then individuals volunteer to play various parts. If someone is uncertain but wants to be involved, the directors will choose a part for them. The entertainers are responsible for their own costumes. In addition to rehearsals, the performers also do a lot of individual practicing before a mirror.

Colin finds a special reward in watching those who are involved blossom—particularly the elderly and the young. She recalled the parents of one young man who were impressed with how his involvement in the show helped him overcome his shyness. Often those who start out helping as backstage workers get up enough nerve to perform the following year.

Scott sees an evangelistic aspect to the group's work. "The spirit brings the people together to enjoy a night of friendship," she said. "We're reaching out to the parish and the community."

The cast closes this year's shows by singing the song "Friends" by Michael W. Smith. Said Scott: "It's the way we feel about our audience and each other."

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Catholics witness on radio

'Catholic Witness Hour' shares stores of faith

by Margaret Nelson

Catholics are invited to share their "walk with Jesus Christ" during a Sunday evening Catholic Witness Hour on an Indianapolis radio station. The program is presented to inspire the listeners and to "help to touch the lonely."

People of all walks of life have responded, relating personal experiences that they recognize as the presence of the Lord. The conversations sound like they could be happening in the listener's living room. They are informal chats, with Bill Yeadon gently leading the guests as they share their faith lives. It is all spontaneous, done without rehearsal. Witnesses are asked to share their favorite scriptures.

The program was started in November, 1986, by a group of businessmen who were helping Father Mauro G. Rodas at St. Mary Church, Indianapolis, during the noon Sunday Mass. They began making the tapes, which are now played at 6:30 p.m. on WXIR, at FM 98.

At a recent taping in the northside home of Terri Bates, Terri's sister Bernadine handled the mechanics, using a boom box. Byron DeCapua from the original group of St. Mary's men and Bill's wife Delores also joined in the shared prayer. The Yeadons' son Mike and his wife Elaine were the guest witnesses.

"We've had such neat witnesses," Delores said, remembering some of the guests who shared their spiritual lives with the listeners. They have had people who feed the poor and those who work with marriage encounter, people involved with Cursillos and with charismatics. "Everyone is so different. We want to reach out and get all kinds of people to share. All they need to do is be willing to talk about their relationship with Jesus, to let the Spirit flow. We try to have Catholic people share their ministries."

"We really don't know who's listening," Delores Yeadon said. But they have received mail and requests for tapes from all over the country—as far away as New Mexico. One Good Shepherd sister in Cincinnati has asked for tapes of all the programs. The radio group responds to all requests for tapes.

The same radio group ministers by leading prayer and meditation before dinner is served at the Salvation Army one Monday night a month. "It doesn't do much for your ego," Delores laughed, explaining that the men are required to take part in the service before they eat. "But it is a neat experience, even though you don't have a willing audience. And you never know. It may really help someone."

The group has expanded at Thanksgiving time to sponsor a Mass and dinner for hundreds at the Barton Apartments.

Bill and Delores Yeadon also preside over the work of the St. Vincent de Paul Society at their parish, St. Joan of Arc, Indianapolis. The two began 1988 in Ecuador visiting their son Mark, his wife and their two children. Their daughter Kathleen, who works in the Covenant House in Guatemala, met them there. And the Yeadons were able to meet a child they sponsor in the *barrio* in Ecuador. Bill, a salesman, received the trip as a prize. Delores thought this, the couple's first trip abroad, was "fantastic!"

Those wishing to describe their religious experiences or ministries as guests on the radio program, or to request tapes of any of the programs may contact the Catholic Witness Hour, care of St. Mary's Church, 317 N. New Jersey, Indianapolis, Ind. 46204. The phone number is 317-283-3201.

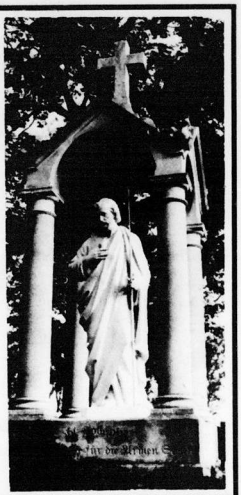


RADIO MINISTRY—Byron DeCapua (left) and Bill Yeadon discuss one of the weekly Catholic Witness Hour programs before the taping begins. (Photo by Margaret Nelson)

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Today's Faith

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RCIA opens the door to the Christian life

by Cindy Liebhart

Our Lady Gate of Heaven Parish on Chicago's South Side is "a neighborhood kind of place," said pastoral associate Linda Jung. People from the neighborhood usually are involved in the parish-run food pantry, the day care center or other parish outreach activities before they ever begin to ask questions about how they might become Catholic.

The reputation of the gospel choir at St. Augustine's Parish in Washington, D.C., often is what first attracts newcomers to its Sunday liturgies. Many come alone, not knowing anyone there. But it is the warmth among parishioners that frequently makes newcomers want to belong, said John Butler, director of the catechumenate.

In Auburn, Maine., economic development is bringing new people into what traditionally is a heavily Catholic area. At St. Philip's Parish, where the average age of members is in the mid-30s, parishioners are beginning to invite their new neighbors and co-workers to worship with them, said Marguerite Stapleton, coordinator of the Rite of Christian Initiation of Adults.

What happens next?

Today when adults express interest in becoming Catholic they are invited to take part in process called the Rite of Christian Initiation of Adults (RCIA).

The RCIA is a "step-by-step process which celebrates their growth in faith, their conversion," culminating at the Easter Vigil with their reception of the sacraments—baptism, confirmation, eucharist, Butler said.

Although the RCIA can be adapted to local needs, the basic shape of the process involves specific stages and formal liturgical rites to mark the growing commitment and deepening conversion of the candidates.

The first stage of the RCIA, called the pre-catechumenate, is the period when individuals explore and inquire about the Catholic faith. "We answer their questions and help them to raise questions in an environment of trust and acceptance," Butler said.

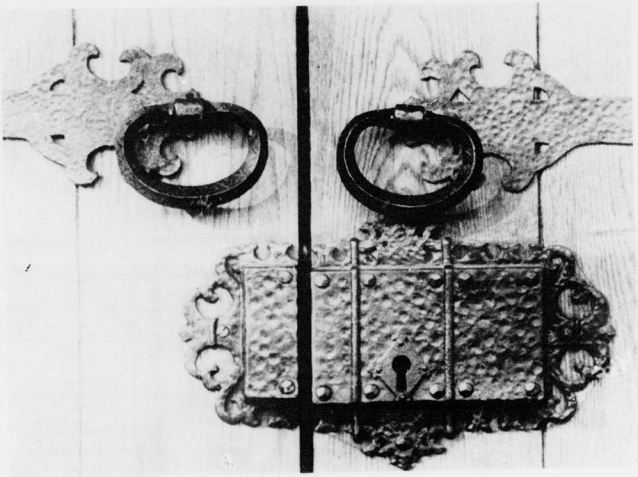
It is also a time for sharing personal stories. "They come with an experience of God already happening in their life," Butler said. "We ask them to tell their stories, and we tell our stories as individuals and as a parish. We also share the big story: Scripture and tradition."

When individuals arrive at a decision to become Catholic, they move into the next stage of the process, called the catechumenate. They are assigned a sponsor from the community and in a liturgical rite they are introduced to the community and asked publicly what they seek. In this stage, the catechumens or candidates usually attend Sunday Mass together. But they are "dismissed" after the Scripture readings and homily to continue to discuss "what they heard in the Scripture readings, what it means to them, and what it will cost to incorporate it into their lives," Stapleton said.

During this stage, which can take up to two years, the catechumens often are asked to participate in some kind of church ministry or service to the wider community.

On the first Sunday of Lent, candidates who are ready to receive the sacraments enter what is called "the elect." It is a time of intense prayer and personal reflection as they prepare for the sacraments. The community, too, enters into deeper prayer for those who will be initiated at Easter.

In a particularly powerful rite called "scrutinies," generally celebrated over the course of three Sundays during Lent, the community prays for the elect—and for themselves—that their weaknesses may be healed and that they will be freed from whatever enslaves them, Butler said. They also affirm and encourage what is good and upright in them.



Significantly, the entire RCIA process occurs in the midst of the community, no longer in private meetings with the pastor or religious educator. In fact, the community is called to play an integral role every step of the way, welcoming, supporting and sharing their faith and their gifts with the new people among them.

But the RCIA also leads church members themselves to examine their faith and baptismal commitment. "Seeing people joining our church, asking something from us, forces us to look at our own life, our own faith, our own spirituality," Jung said. "It helps us to understand that our baptism is a call to discipleship."

"They are a mirror to us," she added. "We need them to tell us who we are, to help us keep moving on our spiritual journey."

Sponsors are companions, not 'super Catholics'

by Fr. Herbert Weber

This year Jeff is sponsoring his third candidate through the Rite of Christian Initiation of Adults. He knows that Lent is a special time of preparation for catechumens—those preparing to enter the church when the vigil Mass is celebrated on the eve of Easter.

But Jeff's responsibility as a sponsor begins long before Ash Wednesday. Early last fall Jeff was invited to be a sponsor for someone inquiring into the Catholic Church.

When Jeff accepted the invitation, he realized that what lay ahead was anything but predictable. The first candidate Jeff had sponsored two years earlier had chosen to discontinue halfway through the process. That was hard for Jeff. But he had to trust the catechumen's decision.

The following year Jeff again was a sponsor. This time he and his candidate continued their journey of faith up to Easter and during the subsequent period of prayer and reflection.

Jeff smiled when I asked about the experience. He said he felt like a traveling companion with the candidate. Often, as he and his candidate met to talk about this journey of faith, Jeff pointed out sights along the way. But more than once he saw faith from a new vantage point himself.

An exciting aspect of the RCIA process is that all candidates are given sponsors by the church. RCIA sponsors are paired with candidates when they enter the catechumenate.

At our parish we ask that the sponsor make a weekly contact with the catechumen. Usually this happens at the Sunday evening meeting.

Sponsors are not "super Catholics." Some people I have invited to participate have expressed fear that they do not have all the answers to questions candidates might ask about faith.

Often I respond that answering questions might be less important than being able to listen to expressions of fear and concern, or helping candidates put into words what they are searching for in their relationship with God.

When Millie became a sponsor she was doubtful that she would do a good job. She felt ill prepared theologically and spiritually. But Millie loved her faith and as a mother of grown children she had many valuable experiences to share.

The candidate Millie sponsored was a college student. The young woman's family did not support the step she was taking and indicated they would not attend the Easter service. Millie soon discovered that in addition to sharing her experiences of faith with the candidate, she also was becoming a stable support in the student's life.

Millie's discomfort with her own lack of expertise was greatly overshadowed by her ability to show understanding and compassion.

Often sponsors indicate that the RCIA process allows them a chance to share faith at a personal level. Angie, a sponsor for her roommate Debbie, said that they often talk well into the night after the weekly sessions. Angie tries to express how she attempts to live faith, but she freely admits that she also is gaining new insights through Debbie's search.

If the opportunity to serve as a sponsor is a rare privilege, it also is a major responsibility. In our parish the sponsors go through a training period that includes as much praying as information on how to be a sponsor.

Mostly we remind our sponsors that their primary task is to serve the candidates, to help open doors for those hoping to enter the church.

As Jeff found out the first time he was a sponsor, this journey can be painful. With or without the pain, however, sponsors in our parish find that it is quite exciting to serve as the companion to those who are coming to know Christ more deeply.

This Week in Focus

The Rite of Christian Initiation of Adults (RCIA) is a way for people to learn about the Catholic Church. But the RCIA process also leads Catholics to learn more about their faith, as this week's Today's Faith articles show. The articles look at RCIA from the point of view of both those who are preparing to enter the church and those who serve as their sponsors during the journey of faith.

One woman's experience

by Neil Parent

Mary and Bill didn't attend church much in the early days of their marriage. She was a Lutheran, he a Catholic. Neither wanted to give up a familiar and comfortable way of worshiping.

When children came, Mary reluctantly agreed to have them baptized Roman Catholic. She felt that peace in the marriage was a goal worth sacrificing for. "The last thing God wanted from us," she said, "was to be fighting over him."

When their first two children were quite young, Bill suggested that they try attending the local parish's folk Mass held in the church basement. Mary liked it right away because of its informality and simplicity. As a Lutheran she said she "felt comfortable there. There were no statues and there was no body on the cross. The homilies were good and the people were very friendly."

When Mary and Bill's third child was born, they both wanted to have the baby baptized during the folk Mass. The experience was a good one for Mary. "It was like getting married all over again," she recalled.

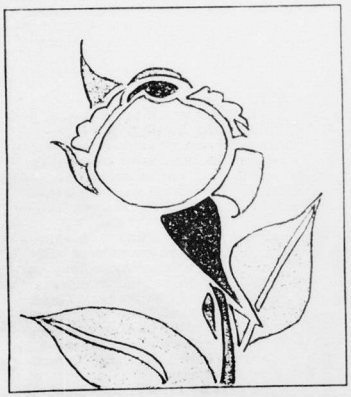
Yet Mary felt excluded to some extent by not being able to receive the Eucharist. "I was really yearning to be a part of the whole thing," she said. The experience helped Mary realize just how much she longed to participate fully in a believing community. Then one Sunday while reading the parish bulletin she noticed that the parish was serving many different needs.

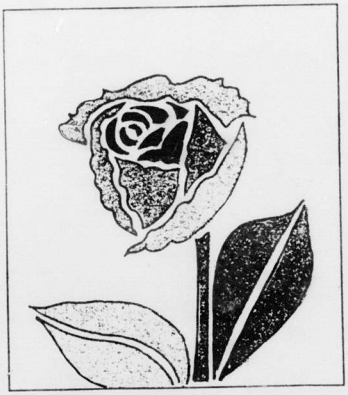
"I saw that there was something for youth, for singles, for adults, for the elderly and so on," she said. "I realized that I wanted to be a full member of that community and I decided there and then to explore becoming a Catholic."

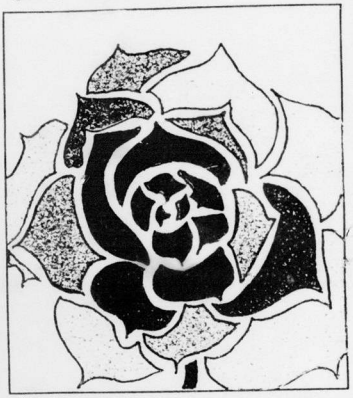
Although that decision led Mary to join in the parish RCIA process, all her reservations about Catholicism had not vanished. "My heart said 'yes,' but I knew that my religious tradition would make it difficult for me to accept everything about Catholicism," she said. "I was going to have to take it one step at a time."

The catechumenate was a spiritually enriching experience for Mary. She loved the praying, the singing, the use of the Bible. "I felt particularly close to God during the process," she recalls. In the end, not all of Mary's questions were resolved. But those guiding her in the process felt that her questions were about matters that did not prevent her from being received into the Catholic Church.

Mary's reception into the church was a milestone. She speaks of it as a great celebration, a moment of wonderful rejoicing. Mary feels that without going through this process, her faith life would have stopped growing. RCIA gave her the means to evaluate her faith.







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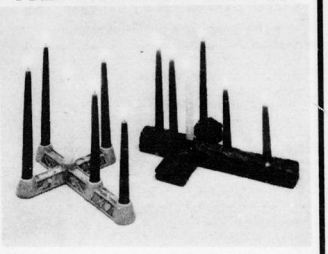
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The Bible and Us

Words alone won't tell story

by Fr. John Castelot

Talk is cheap. As another national election approaches in the United States, people will be swamped by oratory and promises. But promises are not what impresses people. Performance is what counts.

This is not new. In biblical times, St. Paul was well aware that his preaching alone drew few people to Christ. This was especially true in a culture where traveling philosophers jockeyed for positions of advantage from which to spout their profundities.

So Paul wrote to the Thessalonians: "Our Gospel did not come to you in word alone, but also in power and in the Holy Spirit and with much conviction." (I Thess. 1:5)

Even more to the point, Paul wrote to the Corinthians: "I came to you in weakness and fear and much trembling, and my message and my proclamation were not with persuasive words of wisdom, so that your faith might rest not on human wisdom but on the power of God." (I Corin. 2:3-5)

Equally important in the practical order was Paul's example. Knowing that people demanded to be shown, he tried his best to show them by his own attitudes and conduct what a difference Christ could make in human lives. Over and over in his letters, he urges his readers to imitate him.

Paul also shares with them his personal faith experiences, his experience of prayer and of Christ. Quite honestly he shares with them his own efforts to grow in Christlikeness. (Philippians 3:8-16)

He follows his candid self-disclosure with the specific and typical recommendation: "Join with others in being imitators of me, brothers, and observe those who thus conduct themselves according to the model you have in us."

It is by the Christlikeness of the Christian community that people find Christ, not by clever talk or persuasive argumentation, helpful though these may be for some.

When the chips are down, people are won over by the sincere and quietly joyful living of the Good News. Imitation starts a chain reaction and Paul alludes to this process: "You know what sort of people we were among you for your sake. And you became imitators of us and of the Lord . . . so that you became a model for all the believers in Macedonia and Achaia." (I Thess. 1:5-7)

This down-to-earth approach made perfect sense, for Paul was not preaching a system or a legal code. He was preaching a person and a way of life. One of the earliest names for Christianity was "The Way." (Acts 19:23) But basically what people learned, what they were drawn to by word and example, was a person—Jesus.

Ultimately it was through the example of the Christian communities that people were attracted to Christ and also led to the embrace of what always has been a challenging but supremely rewarding countercultural way of life.

Children's Story Hour

Cyril of Jerusalem taught people about Jesus

by Janaan Manternach

Cyril of Jerusalem was born not long after the last Roman persecution of the early Christians. He grew up in Jerusalem in the years just after the Roman Emperor Constantine made Christianity a legal religion in 313 A.D.

It was an exciting time. Now Christians could live without fear of being arrested and killed because of their faith in Jesus. For the first time they could worship in public and have churches. They could even hold public office. Emperor Constantine became a Christian. Large numbers of people became attracted to the Christian communities and wanted to be followers of Jesus.

Cyril was caught up in the excitement of the changing times. He decided to become a priest. Bishop Maximus of Jerusalem was so impressed with Cyril that he put him in charge of instructing those who wanted to join the church. Cyril's catechetical instructions during Lent to the converts, called catechumens, became famous. He taught them how to live and pray as followers of Jesus.

When Bishop Maximus died, Cyril became bishop of Jerusalem. Not everyone was happy about that, especially Acacius, the bishop of Caesarea. Acacius accused Cyril of false teachings and was so influential that he had Bishop Cyril deposed and expelled.

Christians at that time, including the bishops and the emperor and many lay persons and priests, were involved in a great struggle over Catholic beliefs. Acacius was an Arian, part of a large group teaching that Jesus is not really God. Cyril and others insisted that Jesus was divine as well as human. Feelings ran high.

The struggle went on for many years. Three times in all Cyril was forced into exile. Three times he was reinstated. A group of bishops sent a famous bishop, Gregory of Nyssa, to investigate Cyril and his beliefs. Gregory firmly defended Cyril. Finally under Emperor Theodosius, Cyril was able to live in peace. He devoted himself to preaching and teaching.

In 380 A.D. Emperor Theodosius made Christianity the official church of the Roman Empire. The next year a great council of 150 bishops met in Constantinople. Cyril had an important place in the council. The council condemned the Arian heresy and promoted the creed Catholics and many others still use as a summary of Christian beliefs. Catholics pray the Nicene Creed each Sunday.

Cyril died about 386 A.D. after being bishop more than half his almost 70 years. In 1882 he was named a doctor of the church. His feast is celebrated on March 18.

For Group Discussion

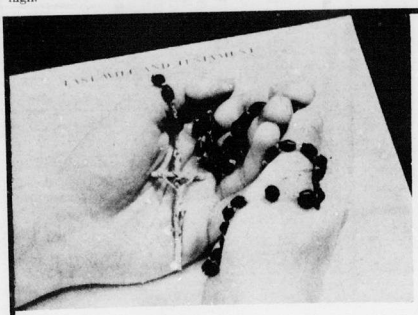
(These questions are based on the articles on pp. 9-11)

- What is the RCIA?
- The RCIA process benefits prospective Catholics and their sponsors, but does it do anything for the parish at large?
- Father Herbert Weber tells the stories of three RCIA sponsors. What did these people learn from their experience?
- Judging by the story told by Neil Parent, is the pathway through the RCIA to becoming a Catholic always smooth and uneventful?

For Further Reading

►The process of initiation into Christianity emphasizes catechesis—handing on the fundamental doctrines of the faith. But catechesis "is only one component among many in the complete initiation process," says "Guide for Sponsors," a manual for sponsors in the Rite of Christian Initiation of Adults. The guide is written by Father Ron Lewinski. Christian initiation also includes "public worship, private prayer, the observance of fasts and feasts and Sundays and seasons, familiarity with the Sacred Scriptures, the social and ethical values, apostolic works and spiritual growth," Father Lewinski says. Another crucial element is inviting prospective Christians "to share their own experience from life." (Liturgy Training Publications, 1800 N. Hermitage Ave., Chicago, Ill. 60622. 1987. Paperback, $3.25.)

►"Paper John," by David Small, is a story of a gentle man who folds paper into objects. Paper John builds himself a paper house by the sea and hangs fishing poles out the window to catch his dinner. One evening, he catches a devil. Paper John feeds the hungry devil and folds him a bed to sleep on. The next day the devil follows Paper John to the market and picks pockets. In attempting to escape, the devil steals Paper John's golden kite. As he tries to fly away, Paper John brings him down with the beak of a paper falcon. This is a wonderful story of how a good man wins out over evil by using his imagination and gifts. (Farrar, Straus and Giroux, 19 Union Square West, New York, N.Y. 10003. 1987. Hardback, $13.95.)



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Question Corner

Is the Bible literally true?

by Fr. John Dietzen

Q I am starting some Bible study with a Scripture scholar who is Catholic. At the first meeting she said, "I don't want to make you upset but some parts of the Bible are not true."

This is a blow after 50 years believing what is in the Bible. Is this true? It is like calling the Bible a lie. (Ohio)



A With all due respect to your leader and assuming you are reflecting accurately what was said, it seems clear that her desire to impress or startle the rest of you got ahead of her scholarship, at least for the moment.

One of the first lessons one learns in a serious study of the Scriptures is that our Bible contains numerous types of literary works, each with its own special method of expressing a truth.

Among these, for example, are poetry, parables, historical narratives, legends, moral fables, love and war stories, myths, allegories, apocalyptics (some sections of Daniel and Revelation, for instance) and even sports passages.

Just as for writers today, so also for the writers represented in Scripture, each of these kinds of literature has its own rules and often specialized terminology, in other words its own way of expressing a truth.

The bottom line, as they say, is that the Bible does not pretend to be a history or science textbook. It is a faith book, a many-faceted description of God's love for our world and our human race, of our more or less lame response to that love and some ways those loves have worked themselves out in human history.

To claim, therefore, that the Bible is not always, perhaps hardly ever, a straight historical or scientific description of what happened is one thing. To say that most of the Bible is therefore not true is quite another.

That would be to claim that only "literal" descriptions of people and events are true; all those other ways that human beings have learned to express what they feel and know and desire are false.

My favorite more modern example is the story with which we are all familiar about George Washington and the cherry tree. Should someone some day prove there never was a cherry tree on the Washington property, that tale would still be true; it is, after all, not about cherry trees but about the honorable character of our first president. Furthermore, if one thinks it is a story about cherry trees he entirely misses the real "truth" in the story.

It's the same with Scripture. One would not read, I hope, the lover's description of his beloved in the Song of Solomon: "Your eyes are doves, your lips drip honey and your neck is a tower of ivory," with the same literalness of Luke's, "When they came to the place called Calvary they crucified him there."

Yet we understand clearly the truth in each because we know one is poetry and the other is not.

It is the official teaching of our church that the first essential step in interpreting a book or passage of Scripture is to ask the question: What did the writer mean to say when he or she wrote it?

Even though they were all guided and inspired by the Holy Spirit, the authors of the Genesis story of creation and the Book of Revelation and everything in between were human beings.

And like us they had all their own human ways of expressing their "truth" about God and his world.

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

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Family Talk

Easy way to help others

by Dr. James and Mary Kenny

Dear Mary: I read your articles in the paper whenever I can get hold of one. My problem is I am in prison and will be here for some time. I am very lonely as I do not have any family to visit me. Is it possible to find some people who wouldn't mind sending me a letter from time to time? If you cannot help me, that is OK. I understand. Thank you.—Ohio

Answer: Sometimes we need a jolt to get us out of a rut. We thank this reader for providing such a jolt for us and for you.

We recently passed the season for New Year's resolutions. What were yours? Lose weight? Save money? The same old tired resolutions you make every year?

Most of us get locked into our jobs, our families, our sitcoms and VCRs. In colder climates in winter we even get locked into our own four walls. We see the news and learn about hunger in Africa or homeless people right in our own communities, but those problems don't affect us, and besides, what can we do?

This reader reminds us that there are acts of kindness just waiting to be done, needs waiting to be met. And people of all ages, all income brackets can become involved. Many do not even take money, but all take time.

Do you have a neighbor who is elderly, who is ill? Visit him or her.

Do you have a spare bedroom now that your children are grown? Become a foster parent. You can't take the responsibility of raising a child? Become an "emergency" foster parent, the person who takes a child for a night or two on short notice until other arrangements can be made.

Are you unable to get out yourself? Become a pen pal to a person like our reader. Your horizons will broaden although you never leave your house.

Do you have clothes, furniture and kitchen utensils around your house in greater quantity than you can ever use? Sort and clean and repair and get them in good condition. Select the things you would be proud to use yourself and discard the junk. Find a shelter or a soup kitchen that would welcome your items and take them there personally. Find out what else they need and get your friends and relatives to contribute their extras.

Is your parish social action committee a tired group? Get on the committee and get the members to start looking around your community for the real needs. Choose one area first. Support an unwed mother through a local Birthright chapter. Provide transportation for the elderly. If you are short on ideas, contact your diocese for suggestions that are working in other parishes.

Christians are people who have received the good news. As we come to grasp the power of that good news, it is meant to spill over into the lives of others. But rarely do we experience this overflow of love for others. More often we get into our rut. Until, sometimes, we get a simple request for an occasional letter from someone who gets none. And we realize that it is a new year, and we are fresh from receiving the good news of the Savior's birth, and it is time to become involved in some way, however small, so that the faith we profess spills over into our lives and the lives of others.

P.S. Don't write us for the address of this prisoner. He is taken. Find another person to write to.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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Marriage



1988 Wedding Supplement to The Criterion

Preparing to receive the Sacrament of Matrimony

by Edgar V. Barmann

When my future bride and I made an appointment and visited a priest to tell him of our marriage plans, we expected to receive instructions on married life.

Instead, the priest took us on an extended tour of his new rectory.

Before we left, almost as an afterthought, he asked us if we understood what married life was all about. When we assured him we did (even though in retrospect we know now that we didn't), the date was set for our wedding.

That was 1953, and by a combination of God's grace, good fortune, perseverance, love and commitment, our marriage has been for keeps.

We were not unlike many couples who married in that era. In those days, two of three marriages in the United States were the lasting kind, and Catholics had a considerably better track record for stable marriages than did the general population. The possiblity of divorce never occurred to most of us; it was never considered as an option.

But times have changed. The probability of divorce for couples marrying in the 1980s is nearly one in two. In the United States there are almost 1.2 million divorces a year. Getting married is almost like investing in the stock market: It's a big risk.

As a result, U.S. bishops have placed renewed emphasis on pre-marital instruction programs. The theory, which statistics bear out, is that the more preparation, the less chance of a marriage break-up.

In consequence, there isn't a diocese which doesn't offer a marriage preparation program. And enrollment in a program is a pre-requisite to every couple's trip down the aisle.

Thus, as soon as a couple becomes engaged, it's important for them to make an appointment with the priest in the parish where they expect to be married. Most dioceses, including the Archdiocese of Indianapolis, require a notice of at least six months before the wedding date and some insist that the preparations be completed three months before the wedding. Church approval for the marriage should be a certainty before the first wedding invitation is mailed.

One of the priest's first tasks is to determine if the couple is free to marry.

An existing marriage bond, blood relationship (including first cousins), impotency, lack of consent and serious mental illness are among possible impediments.

(See PREPARING, page 24)



PREPARING FOR MARRIAGE—A couple discusses the future following a pre-Cana session. Most dioceses require some formal preparation classes such as Pre-Cana or Engaged Encounter before allowing a couple to get married. (NC photo by Roger Neal)

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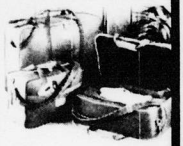
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To work or not to work: That is the question for many wives

by NC News Service

When Pamela Bradley invited a six-year-old neighbor girl to join her children for lunch, she was taken aback by the child's blunt question. "Why are you here?" the youngster asked. "Why aren't you at work?" "Because her own mother worked outside the home," Mrs. Bradley said, "she looked at me in disbelief and couldn't understand why I was home at lunchtime with my children."

Since that incident six years ago, some adults have put the same question to her, although with a bit more delicacy.

"I went through a period of embarrassment," she said, "when people would ask me when was I going to put my law degree to use. They felt that I should be earning dollars, which seems to be society's standard for measuring someone's worth. I used to bristle at such questions, but now I feel more secure in being at home."

Thirty years ago, Mrs. Bradley's decision to be a full-time mother would hardly have caused a ripple. At that time, two of every three mothers stayed home and concentrated solely on the job of raising a family. Today, however, for a variety of reasons, more than 60 percent of married women with children have entered the paid work force, at least on a part-time basis.

Which is the right course? It depends on who you talk to. Some mothers believe that staying home is essential to their children's upbringing. Others feel that their own mental stability depends on involvement outside the home, and that their influence on their children is over-rated. Still others, saddled with mortgage or rent payments four or five times higher than their own parents, believe that inflated living costs have made the two-income family a necessity.

Pam Bradley makes a good case for the non-working mother.

She and her husband Gerard met while they were law students at Cornell University, Ithaca, N.Y. They married in August 1981 while she was still in college. She was eight months pregnant when she took the bar examination and was admitted to law practice in New York state.

The Bradleys moved to Champaign, Ill., where they now live, in 1983, and he joined the faculty of the University of Illinois, where he is an associate professor.

In addition to the daughter born right after Mrs. Bradley passed the bar examination—Jennifer—they have one son, Kevin, born in December 1984, and another son, Daniel, born in May 1986.

"Our family is not finished, I hope," Mrs. Bradley said. Meanwhile, she plans to stay at home and care for the children.

It's not that the Bradleys couldn't use the extra money. Though his salary is substantial, the family has mortgage payments, a $400 monthly repayment bill for college loans, and, this year, an $890 kindergarten tuition for their daughter. They drive a 1971 compact car given to them by his parents, and he often rides to work on a bicycle.

Mrs. Bradley believes that society "is losing perspective" and places a high priority on "all the things that money can buy." She feels strongly that she is needed at home, full-time.

"I see how much children need their parents. We are our children's first teachers. We teach them right and wrong, and we interact with them. I don't want to turn them over to someone else."



QUALITY TIME—A young mother plays with her baby during a period enjoyed by both. Some mothers stay at home full time with young children while others work outside in full-time or part-time jobs. (NC photo by Vern La Mere)

Her dedication to her family doesn't mean, however, that she has no outside interests, and that she has given up a professional career. She and her husband spend one night a month teaching a baptismal preparation class for parents at their parish, and she took a five-week turn as a teacher of religion class in a parish school.

She is a past president of Birthright, a pro-life organization which provides counseling and other services to unmarried girls who are pregnant. She attended parish RCIA meetings once a week for nine months, and served as a young girl's baptism sponsor.

She has taken library science courses at Illinois, with the idea that eventually she might work in law library administration. She has an interest in writing, as reflected by the fact that she keeps a daily journal. She also is attracted to a professional lay leadership position, for which she believes the church has a real need. But all those plans will have to wait.

On the other hand, Barbara Augenstein of Wauwatosa, Wis., has pursued a dual career for more than 25 years, and believes she has been successful both as a business woman and a mother.

While operating her own court reporting business, Mrs. Augenstein has been able to help pay for the college education of her six children. Moreover, her wage earning power also made it possible for her husband, John (Jack) Augenstein, to make a career change.

In the fourth year of her marriage, Mrs. Augenstein went to a business college and learned to operate a stenotype machine.

"I was bored sitting at home, and wanted an intellectual challenge," she said.

As a court reporter recording testimony, proceedings and depositions, she was able to build a court-reporting business which employed five people.

"The kids pitched in and all had their own chores. At times, they grumbled a little, especially if it was their turn to make dinner. But it was a fact of life that I wasn't there all the time. Even so, court reporting assignments are only a few hours at a time, so that made it easier."

Mrs. Augenstein noted that she grew up in the '40s and '50s "when women were regarded as second class citizens," but she believes the women's movement made it easier to obtain loans necessary to start a business.

Her desire to enter the business world received her husband's support. "I thought it was great," he said. "It gives her an opportunity to be a person—an individual, to expand the range of her talents, and contributes to her own mental health."

Mrs. Augenstein's dual career has also been beneficial to her husband. In 1985, he resigned as superintendent of Youngstown (Ohio) diocesan schools, and returned to Kent State University, Kent, Ohio, full time to earn a doctor's degree in education, while the family relied on Mrs. Augenstein's income.

Now Augenstein is embarked on a new career in college teaching as an assistant professor in the graduate school of Marquette University's College of Education. "Without Barbara's help, I couldn't have made this career change," he said.

While the advisability of working outside the home may be a matter of debate, family counselors say that it is often a necessity for young married couples who may be years away from reaching a peak in their earning power. They cite high interest rates and inflated prices for houses and cars, and rising educational costs as major factors in prompting women to seek employment.

Moreover, sociologists point to the gradual elimination of sex discrimination practices in the workplace, the emphasis on equal rights for women, and the growing tendency to view the raising of children as a joint husband-wife responsibility.

Differing views on staying at home with the children or going to work may never be reconciled, and circumstances of each married couple may justify either course. But one fact is indisputable: Women of today favor a marriage situation which allows them the freedom to make a choice.

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Praying together leads couples to new intimacy

OKLAHOMA CITY, Okla. (NC)—Married couples who have had a spat can't stay angry for very long if they follow the advice of Judith Tate O'Brien, marriage and family therapist for Our Lady of Perpetual Help Cathedral Parish in Oklahoma City.

In a phrase, Mrs. O'Brien's formula for marital harmony is: Pray together.

Shared prayer, she said, deepens friendship, strengthens commitment to the marriage vows and brings about a conversion which enables the couples to reflect on and change actions which may have damaged their relationship.

Mrs. O'Brien is an expert on shared prayer. She and her husband, Gene, a retired credit manager for an oil firm, are co-authors of three books on marriage, the latest of which is "Couples Praying—A Special Intimacy," published by Paulist Press.

"The depth of friendship," she said in an interview, "is in direct correlation to the depth of communication."

Shared prayer, she said, sets up a three-way communication, and because it demands utter honesty and is without pretense it gives couples a knowledge of each other that would be impossible to gain in ordinary circumstances.

"Just as sexual intercourse is self-revelation and self-sharing, so too can prayer be another form of intimacy," she said. "It takes some doing to think of intimacy without thinking of sex."

She continued: "How we stand before the Lord is unique for each one of us, and when we share that with our partner, it becomes real self-sharing, a revelation."

In the book, the O'Briens interviewed six couples who gave personal testimony to the value of shared prayer.

Mrs. O'Brien believes the couples' accounts are all the more inspiring because "they are plain, ordinary people in the pews, without fancy degrees, who have secular jobs, and live in and give witness to the world."

She also notes the husbands and wives interviewed for the book attest to the fact that "prayer affects a marital relationship in all areas, including their sexual and emotional lives."

The couples use various prayer formats, including reading Scripture passages from the day's Mass, choosing any Scripture reading that appeals to them, or praying the Liturgy of the Hours, the church's official prayer.

"Some couples are frightened unnecessarily at the idea of sharing prayer because they think they have to be Scripture scholars," Mrs. O'Brien said. "Marital prayer has to find its own form, and it's much more elastic than the prayer of a professional Religious. Some husbands and wives have tried to imitate the public prayer of the church."

The couples also prefer different places for their prayers. Some pray in bed, others sit together on a sofa, and others pray over coffee at the breakfast table. Several said they held hands or touched one another during the prayers.

Almost all preferred to pray in the morning. Unlike those who may join in prayer only during a crisis, their shared prayers were a daily habit.

In addition to using the couples as models, the book teaches couples how to pray together by presenting some ordinary family events (including fretting about kids, worrying, and making up) and "looking at them through a scriptural lens." The O'Briens wrote: "Our emphasis is on listening-to-learn from God, about God."

In addition to the benefits resulting from shared prayer, Mrs. O'Brien said spiritual growth also occurs "in smiling at one another, being courteous, and looking at each other during conversation."

Mrs. O'Brien believes that prayer enhances the communication which is so necessary for marital harmony, and readily admits that poor communication has created tension in her own home.

In her marriage to O'Brien, a widower, she became a step-mother to his five children.

"It was very difficult for the youngest daughter to have a woman in the house—it was painful for both of us. One day I told Gene that I wanted to go away. He understood me to say that I wanted to leave, but I never meant that."

Because the O'Briens know how to pray, and are good communicators, a family crisis was averted.

In her counseling position, Mrs. O'Brien said she admires couples who seek help in "learning to talk better to one another."

A decision to go to a marriage counselor, she said, takes "real humility, and is an indication of growth."

She noted, too, that "marriage is not just a private circumstance of two people," but that the relationship spills over to their children and to society.

Asked to comment on the fact that one in two marriages in the United States ends in divorce, Mrs. O'Brien said she believes that in many cases "friendship isn't deep enough, either before or after marriage."

She explained: "Some people don't have the skills to make clear what they want, or know how to affirm one another, or to reveal themselves in communication. Those things are precisely what happens when we pray together."

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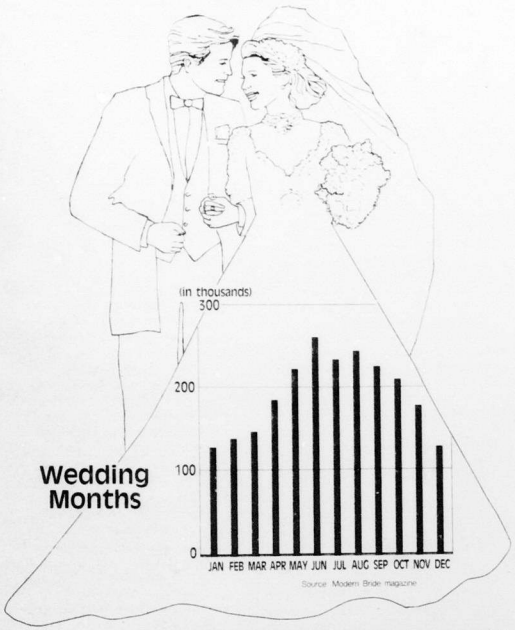
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TOGETHER IN PRAYER—Mr. and Mrs. Kenneth Lawson stop in at their parish church, St. Mary's in Annapolis, Md., to offer some prayers. Judith Tate O'Brien, marriage and family therapist for Our Lady of Perpetual Help Cathedral in Oklahoma City, believes that shared prayer deepens friendship, strengthens commitment to the marriage vows and brings about a conversion which enables couples to reflect on actions and change those which may have damaged their relationship. (NC photo by Denise Walker)



JUNE'S THE FAVORITE—Ten years ago, 1.8 million American couples were married. In 1986, 2.4 million couples exchanged vows. June continues to be the most popular month for weddings as shown in this chart. (NC chart by Michele Grandison Smith)

Grooms get cash for walking up the aisle

PORT ALLEN, La. (NC)—When couples marry in Holy Family church in Port Allen, or in St. John the Evangelist church in nearby Brusly, many of them get an unusual present—a dowry from the local government.

The practice is perpetuated in this heavily French-Catholic area because of an unusual bequest by Julian Poydras, a wealthy landowner.

More than 150 years ago, Poydras was prevented from marrying because the woman he wanted to wed didn't have enough money to present him a dowry. He remained a bachelor, and became rich through his real estate holdings in Baton Rouge and New Orleans, which later named one of its major downtown streets in his honor.

When Poydras died in 1824, he made certain that the dowry custom would never prevent anyone else in the area from walking down the aisle. He left $30,000 each to the parishes (counties) of Point Coupee and West Baton Rouge, and stipulated that interest on the money be set aside for a dowry fund.

Eventually, Point Coupee used its bequest to finance construction of a library.

But since 1829, when it furnished $400 dowries for three poverty-stricken Louisiana brides, West Baton Rouge Parish has honored Poydras' wishes.

Most brides married at Holy Family church take advantage of Poydras' beneficence and make application for the dowry, said Msgr. Robert Berrgreen, pastor of the 1,000-family parish and chancellor of the Baton Rouge diocese.

Mitzi Fourroux, a Holy Family parishioner and a clerk in the government office which administers the fund, said the brides apply for the dowry, but—following custom—the bridegroom gets the money.

The total interest collected on the $30,000 principal is divided among the couples married each year, Mrs. Fourroux said. In 1984, 45 grooms received $113 each. In 1985, 58 received $114 each and in 1986, 73 grooms were given $67.98 each.

In the beginning, Mrs. Fourroux said, the dowry was reserved only for brides of meager means, and a bride's application was rejected if her father owned a home or land. However, the three-member board of trustees dropped that provision in 1951, and the dowry is now given to rich and poor alike.

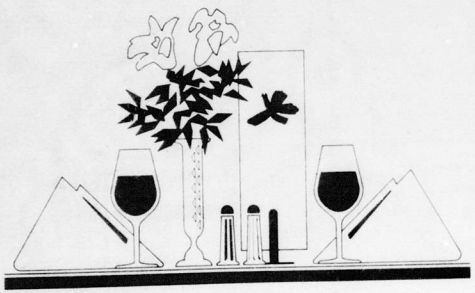
Mrs. Fourroux herself was a beneficiary. She and her husband, Donnie, married in Holy Family Church in 1982, and received $60. "In the early days, land sold for 50 to 75 cents an acre, and some of the couples used their dowries to buy small plantations," she said. "Donnie and I used the money to go out to supper."

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Some tips for giving and receiving wedding gifts

by NC News Service

As mercenary as the idea may seem at first, the practice of registering at stores to express preference for particular wedding gifts helps not only those who get the gifts, but also those who buy them.

For recipients, registration is the best way to reduce the possibility of receiving three toasters, five clocks or a silver "silent butler" which requires polishing even though it may never be used.

For givers, registration provides a way to be sure that the gift being selected is really wanted and not something that will quickly be taken back to the store to be exchanged.

It doesn't cost a cent to register. All a couple must do is visit the store and fill out forms specifying their preference in gifts, including their favorite colors or patterns or styles.

It's possible to register at more than one store, just as long as the couple keeps each store informed of purchases made elsewhere. They also must inform the stores when they receive gifts from other sources.

While registration may be regarded as a means of receiving place settings of china, crystal or silver, such expensive gifts need not be listed at all. In fact, the couple who receives two or three place settings and can't afford to complete the set is far better off with a less expensive and more useful gift.

Those who give showers for the bride can mention the places of registry on the shower invitation and friends and relatives can spread the word. Lest she be considered a crass materialist, however, the bride doesn't mention the registry unless she is asked.

Many of the things to do and not do regarding wedding gifts are not only matters of good taste but also have their roots in Christian charity.

First, some advice for the gift receivers and then for the gift givers.

For the bride and groom: 1. Don't invite people you hardly know to the wedding. Invite those whose presence you enjoy—and never because you expect them to give you a gift.

2. Get a notebook and list every gift, who sent it, the date received and a brief description of the item. As gifts arrive, acknowledge them immediately. A "thank you" note for "the lovely gift" is too vague. Mention the gift specifically.

3. Thanking the giver personally at a shower or reception isn't enough. Write a note of appreciation afterward.

4. If a gift is broken in the mail, look for an insurance stamp on the package. If it's insured, tell the giver, so it can be replaced. Otherwise, don't inform someone their gift was broken, unless they inquire. It will make them feel they must buy you a second present.

5. Attendance at a shower requires a gift. Thus, it's inconsiderate to invite the same person to three or four showers.

6. If you display your gifts, do so at home, and not at a public reception. The display should be arranged in a way not to invite comparisons of the value of gifts. If checks are displayed, make sure that the giver's name is covered up. If you get duplicate presents, display only one of each.

7. If you exchange a gift for any reason, there is no obligation to inform the giver.

8. If you receive an unwanted gift, don't put it aside and later give it to another couple as a wedding present. They may not like it either. Exchange it.

9. If you have a relative or close friend who can ill afford a gift, don't ignore them because of their financial status.

10. If you break your engagement, return the gifts—even those that are monogrammed.

Here are some tips for gift givers:

1. Ask almost any married couple and they will tell you that among the greatest presents are those which can't be purchased in a store—gifts which you have made yourself. You can be certain that a couple will always treasure a painting, an afghan, a quilt, a hand-crafted clock or wall hanging, and will associate the gift with you for years to come.

2. A gift of money is useful and appreciated. The check should be made out to both bride and groom. Many couples combine monetary gifts to help pay reception bills or to buy some expensive item for their home.

3. The amount of a monetary gift depends on your financial means and your closeness to the bride or groom or both. Such gifts might range from $10 by a co-worker at the office to several hundred dollars from parents and other relatives.

4. Find out from the couple's relatives if the couple has registered at a store. As explained earlier, it's insurance against giving the couple something they don't want or need.

5. Overcome the temptation to buy a department store special. It could be embarrassing if several others decide on the same bargain.

6. Sign the card accompanying the gift with your full name. A couple may have real difficulty identifying the source of a shower gift from "Ann" or "Mary."

7. If after two months you haven't received a "thank you" note, inquire if the couple received your gift. It may have been lost in the mail.

8. If you receive a wedding invitation but are not invited to the reception, no gift is expected.

(See SOME TIPS, page 24)

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Wedding celebrations with an Old World flavor

by Edgar V. Barmann

Wedding celebrations hold little surprise for most Americans. We've become thoroughly accustomed to such practices as applauding the couple after they have taken their vows, tossing birdseed or rice as they leave the church, toasting them at a banquet, tapping a glass with a spoon as a signal for a kiss, and tying old shoes and tin cans to their car before they speed off for a honeymoon.

What may be surprising is the fact that there are many American Catholics who, in addition to following such customs, spice their wedding celebrations with a distinctive Old World flavor.

It's true, of course, those three-day wedding receptions which the Slovaks and Czechs once celebrated with gusto have gone the way of blanket invitations to the neighborhood, serving home-made wine, tossing pennies at the newlyweds, and dancing to the music of gypsy orchestras.

Even when they were in vogue in the United States, the prolonged celebration used to be a challenge for the pastor: He had to schedule the wedding on a weekday so the reception wouldn't interfere with Sunday Mass.

Nevertheless, though national parishes are on the decline and ethnic neighborhoods are breaking up, many Catholics retain customs of their ancestors.

One such tradition, which cuts across ethnic lines, is the money dance, still a feature of many wedding celebrations. For a few turns around the dance floor with the bride, the male guests at Bohemian (Czech), Croatian, Hispanic, Polish and Slovenian receptions reach into their wallets for bills with denominations ranging from $1 to $100.

The Hispanics carry the tradition one step further—they pin the bills to the bride and the groom, and in these circumstances it's not uncommon for men, as well as women, to dance with the groom.

In a spirit of fun at Slovenian parties, the young man who has contributed the least money to the bride, or who is the odd man out when couples are paired to dance, is left to dance with a broom or pillow.

The Croatians add a nice touch to the money dance: The donors get a shot of whiskey before they trip the light fantastic.

The "unveiling of the bride" is a reception ceremony common among descendants of Eastern Europeans. The Slovenian bride's veil and white headpiece are removed by the maid of honor and bridesmaids, and replaced with a red carnation, symbolic of her passage from the single to the married state.

At Croatian, Bohemian and Hungarian unveilings, mothers give their daughters aprons and babushkas as signs of their vocation as wife, mother and homemaker.

Hispanics in the United States have no uniform culture because they trace their roots to different countries, each reflecting the cultural differences of missionaries from different parts of Spain.

However, the Spanish custom of the blessing of the coins is followed by Americans of Hispanic ancestry from various countries, and provision is made for it in the church's wedding ritual. After the exchange of vows, the priest blesses 12 dimes, and the groom drops them one by one into the hands of the bride as he pledges: "I am willing to share with you the material goods that the Lord will grant us together."

Another Hispanic custom, seen less often, involves the use of an ornately decorated rope draped or wrapped around the couple as a sign that their marriage has bound them together. A huge rosary is sometimes substituted for the rope.



SYMBOL OF BONDING—At Santa Rosa Church in Pecos, Tex., Father Luis Acevedo presides over the wedding of Romelia and Jamie Saigado. Using a custom widely observed in Central America and Mexico, attendants place a lasso over the heads of the bride and groom to symbolize the bond that ties them together. (NC photo by Nita Holman)

At Hungarian weddings, the hands of the bride and groom are bound together by a stole to symbolize the marriage bond. Afterward, in a ceremony emphasizing the place of Christ as head of the family, the couple places their hands on a cross and pledge their love and fidelity.

Bread and salt—signs of welcome to guests and prosperity to the wedding couple—play a role in Croatian and Polish weddings.

At Polish receptions, the couple is given bread and salt upon their arrival as a sign that they will never go hungry. It is customary for Croatians to give bread and salt to guests as they file out of church.

Nationality customs even govern the wedding procession. In an effort to assert their independence from outside influence, German and Polish couples walk down the aisle together. At Hungarian weddings, the bride and groom are each flanked by their parents, as a sign that marriage is a family event.

Those who attend Italian weddings usually can't find any distinctive custom. Receptions are a different story. It has been said that you always can tell you are at an Italian wedding reception because of the extraordinary amount of hugging and kissing. It's not unusual for men to embrace men, and kiss one another on both cheeks.

The Polish couple customarily goes to the home of one of their parents, and kneels and receives their parents' blessing before going to church together.

For Croatians, the party begins before the wedding, when family members and close friends go to the home of the bride's parents for food, drink and music. The day after the wedding, the group returns there for a dinner, usually consisting of leftovers from the reception.

Outside the church after the ceremony, Polish couples have been saluted

(See OLD WORLD, page 24)



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Mini-vacations, daily letters spark relations

by Edgar V. Barmann

Some couples resort to unusual techniques to keep their marriages finely tuned. Take, for example, Ray and Jean Noll of Petaluma, Calif., and Don and Rita Kainz of Rice, Minn.

The Nolls leave their three children at home and take a mini-vacation every six months to take stock of their marriage.

The Kainzs write letters to each other every evening, and their commentary serves as a springboard to a 10-minute sharing of their thoughts and feelings.

In both cases, the couples believe they have discovered a formula for marital success which they highly recommend to others.

The Nolls' daily schedule is particularly hectic. Noll, a permanent deacon, is director of pastoral studies at the University of San Francisco, and over the past decade he and his wife have authored books on theology and religious education, taught classes together at the graduate level, and conducted retreats and workshops throughout the country.

On their get-away weekends—spent often at a hotel just a few miles from their home—"We take a break from family living, try to evaluate the previous six months and set goals for the next six months," Noll said. "We plan our work so we can work our plan."

Mrs. Noll said a get-away doesn't have to be expensive. She and her husband look for package deals for room, dining and entertainment which many hotels offer at bargain prices on weekends.

The Nolls have been married for 10 years and have three children. They leave the children with relatives or a baby sitter.

In Rice, Minn., Don and Rita Kainz, married in 1962, write letters to each other daily, following a pattern recommended at the Marriage Encounter weekend they made nine years ago. They believe the communication technique has "strengthened our marriage and made us whole persons," Kainz said.

Kainz is a partner in a commercial building contractor business, where Mrs. Kainz works part-time.

"It is so easy to get caught up in jobs to be done," Kainz said."

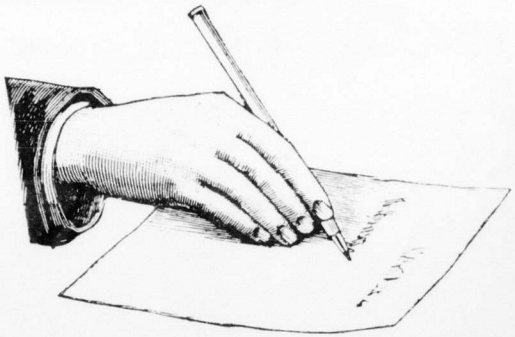
In their letters, the Kainzs each fill about a page in a notebook, telling each other "what's happening," baring their "feelings, emotional needs, and commenting on behavior and events in our lives."

Afterward, they discuss what seem to be the important points, attempting to be sensitive and responsive to each other. The process takes about 20 minutes.

The couple has privacy for their discussion—their four adult children are no longer at home.

"This is a wonderful way to keep in touch with each other's feelings," Mrs. Kainz said. "We have gotten to know one another better. Our level of communication is not something that happened all of a sudden. It's a lifetime process."

The couple has innumerable notebooks filled with personal revelations which have deepened their friendship and brought them closer together. And they hope that other couples will adopt the letter-writing habit.



LOVE LETTER—Don and Rita Kainz of Rice, Minn., take some time out each day to write letters to each other. They follow this with a 10-minute sharing of their thoughts and feelings. The couple believes the communications technique has strengthened their marriage. (NC sketch)

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Music should be in harmony with the occasion

by Edgar V. Barmann

WASHINGTON (NC)—The director of the diocesan liturgy office picked up the phone. On the line was a woman whose voice quivered with a mixture of sadness and anger.

"Father," she began, "the bishop's office referred me to you. My daughter is getting married at St. Philomena's next week and we're having trouble with the pastor and the music director there."

"Is wedding music the problem?" the priest asked, anticipating her complaint.

"Exactly. This is my daughter's day and they won't let her have the wedding music she wants."

"What are her requests?" the priest asked, warily.

"First of all, at the procession, she would like to have the organist play 'Here Comes the Bride.' Can you imagine, the music director said 'No'? Wagner would turn over in his grave. And then at the recessional, she would like Mendelssohn's incidental music from 'A Midsummer Night's Dream.' Again, the music director said 'No.' It was good enough for Queen Victoria's wedding. Why not for our daughter?"

"Is that the extent of your complaints?" the priest responded.

"The music director doesn't appreciate our other selections, either. At the Offertory, my daughter wants 'Peg of my Heart,' because that's her name, and after Communion, 'Danny Boy,' because that's her fiance's name. What could be more moving and more appropriate? And during Communion, we'd all like a recording played of Luciano Pavarotti singing 'Panis Angelicus.' How can we do better than the world's greatest tenor?"

The conversation ended on a sour note when the priest told the complaining caller that the "pastoral musician's objections are in keeping with church directives on wedding music." Before he could explain some of the guidelines, and the reasons for them, the woman hung up.

Such a conversation isn't entirely fictional. It could have taken place in almost any diocese in the United States. And the lack of harmony usually stems from a basic misunderstanding of church teaching on the liturgy—the way the church wants us to worship.

To clear up some common causes of discord, Father Ronald Krisman of Washington, D.C., set forth in an interview some of the reasons the church frowns on the use of secular music at a nuptial Mass. Father Krisman, associate director of the U.S. Bishops' Committee on the Liturgy, edited the bishops' 1983 directive, "Liturgical Music Today," which, along with the bishops' 1972 statement, "Music in Catholic Worship," forms the principal body of teaching on the subject.

Father Krisman said a three-fold test should be applied to determine whether a particular musical selection is appropriate for a wedding Mass.

"We should ask if the selection is suitable musically, liturgically and pastorally," he said.

A decision whether the music is technically and aesthetically good and is appealing and expressive of the event isn't always an easy one.

"The musical judgment may elicit differences of opinion because people are influenced by their own style preferences," he said. Nevertheless, "a feeling for different styles is fine." Thus, good music of any style—including rock music—conceivably could be used in the liturgy if it met the other criteria.

"A pastoral judgment is involved," the priest said, "because it must be determined if the music is suitable for this celebration and for this type of congregation."

A request for music which would offend the sensibilities of parishioners could be turned down. As an example, Father Krisman said "folk music may not be appropriate for a wedding in a congregation raised on a lot of classical Bach organ music and traditional hymnody."

While disagreement may arise from the musical and pastoral judgments, the third measuring stick—the liturgical judgment—should not spawn controversy, the priet continued, "if people are aware of the documents of the church."

Of prime importance is the Constitution on the Sacred Liturgy, approved by the Second Vatican Council in 1963. The document, which provided the theological underpinnings of sweeping liturgical changes, described the liturgy as "the outstanding means by which the faithful can express in their lives, and manifest to others, the mystery of Christ and the real nature of the church."

The council gave great emphasis to the community aspect of prayer and called for congregational participation in the Mass. "Liturgical services," it said, "are not private functions, but are celebrations belonging to the church."

Authorized by Vatican II to revise the wedding ritual, the U.S. bishops, in "Music in Catholic Worship," also emphasized the community's role in the Mass. They called for the congregation at weddings to be involved in the "most important moments of the celebration," and pointed out that "above all, the liturgy is a prayer for all present, not a theatrical production."

The three judgments cited by Father Krisman are to serve as the basis for determining the suitability of wedding music, the bishops said.

In addition, the most recent bishops' document, "Liturgical Music Today," directed that "a diocese or parish" should have a "definite, but flexible, policy" regarding wedding music and the policy "should be communicated early to couples as part of marriage preparation to avoid last-minute crises and misunderstandings."

In light of church teaching that worship should be a community experience, the bride's insistence on particular music doesn't always prevail. It may be "her day," as her mother contended in the phone call, but she isn't absolutely free in her choices of readings or music. Marriage isn't a private affair. It is a public celebration and is in the domain of the entire church.

The complaints against the rejection of "Here Comes the Bride" and the Lohengrin recessional are not justified, according to Father Krisman. "They are borrowed from an entertainment medium and are not appropriate from a liturgical standpoint," he said.

He also said that, generally speaking, the playing of recordings during Mass are excluded. Even if Pavarotti, the world-famed tenor, were engaged to sing "live," the priest continued, "he should serve as a cantor." Though this could involve singing one or two solos, it requires that he also lead responsorial psalms and congregational singing, the priest added.

The directives point out that there is "no place in the liturgy for the display of virtuosity for its own sake."

Since the Mass is a prayer, the text of the music should be scriptural, God-centered or have some religious significance. Such songs as "Danny Boy" and "Peg of My Heart," and selections from Broadway musicals don't qualify.

For a different reason, the singing of "Panis Angelicus" during Communion also is out of place. "That isn't appropriate while receiving Communion," Father Krisman said, "because it is a hymn of adoration of the Blessed Sacrament and rightly is sung at Benediction."

The bishops' committee has no model of diocesan music regulations, and the church doesn't have a blacklist of compositions.

It's immediately evident that songs like "Come on, Baby, Light My Fire," are inappropriate, but Father Krisman notes that making judgments is sometimes difficult because there are gray areas.

In consequence, what is allowed or forbidden may vary from diocese to diocese, and even from one parish to another. Many dioceses take a positive approach and issue extensive lists of suitable selections from which the bride and groom usually are able to choose music they like. Some parishes make the selection process easier by playing tapes of appropriate music for them.

In a four-year period prior to his ordination, Father Krisman was music director in St. Mary Parish, Greenwich, Conn., and 75 couples a year relied on his expertise. Serious disagreements are rare, he said. Disagreements are sometimes resolved when selections requested to be played during the liturgy are relegated to a medley before or after Mass.

The bride and groom, Father Krisman noted, should make their selections with the guidance of the pastoral musician, whose judgment deserves their respect, as well as the pastor's support.

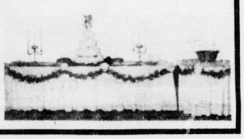
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How to avoid disputes about money

by Edgar V. Barmann

The leading causes of conflicts between husband and wife are widely believed to be sexual problems and disagreements over raising children. Not so, say sociologists. The number one culprit is money.

That conclusion was reached in a survey of 3,096 couples in 10 major cities by John and Letha Scanzoni, co-authors of the book "Men, Women and Change."

They reported that 33 percent of those interviewed listed money-related matters as the leading cause of marriage conflict. Child-related issues placed second with 19 percent, and only 1.4 percent mentioned sex as a major area of disagreement.

In their book, "The Spouse Gap," Robert Lee and Marjorie Casebier noted that "as mundane and unromantic as it sounds, money is indeed the root of much evil and contention in marriage."

Marriage partners, the authors observed, sometimes use money "as an emotional weapon to control or punish the other," and problems arise when one spouse has "an immature or unrealistic attitude toward earning, saving and spending."

In preparing for marriage, couples generally don't study the data and opinions of sociologists or discuss potential money-handling problems in any great detail. Rather, they often wait until after the wedding to deal with the subject, and then they usually seek to emulate the financial practices of their parents.

While that may be a good idea in many cases, the couple also should pay heed to husbands and wives with growing families who are confronted with an economy vastly different than the pitfalls their parents faced a generation ago.

Though they would never claim expertise on home money management, Jim and Rita Super of Bolingbrook, Ill., consented to an interview on the subject, in the hope that such advice might enable newlyweds to nip financial disagreements in the bud.

The Supers, members of St. Francis Parish in Bolingbrook, live in an attractive, relatively new home in an above average Chicago suburb, one of the highest cost-of-living areas in the United States.

Both are employed by the same insurance firm—he as an assistant manager in personnel administration, she as a medical claims processor. Her job is part-time in the evenings, after he has returned from work to care for their five children.

At the time of their marriage in 1971, the economy was much different. He was in the ... Force and they lived in an $85 a month apartment.

"When we moved from El Paso to San Angelo, Tex.," he recalled, "we put all our possessions in our car, and we worried whether we could afford an apartment renting for $125 a month."

Their combined salaries are far more substantial now, but their values have not changed. Though they find themselves earning and spending more money than they did, they haven't developed the "consumer mentality" which Pope John Paul II warned against on his 1987 American visit.

"Material goods are not that important," said Mrs. Super, noting that they have never been hooked on "buying things."

Added her husband: "Many people think it is too costly to have five children, and they cite figures saying it costs thousands of dollars to raise one child. If you look at kids in those terms, you won't have any. We consider them to be a blessing from God."

Mrs. Super reiterated the comments. "To have my infant son smile at me—you can't put a dollar figure on that. Children give so much back. We are blessed with a family, a job, and each other."

Their close relationship is reflected in their views on a number of money topics. Here are a few:

►Handling home finances: Husband and wife should regard handling money as a joint responsibility. In the Super family, Jim deposits most of his paycheck and brings home enough cash for groceries, gasoline and other family expenditures. Rita balances the checkbook. Some cash is kept at home, available for their personal use. Each has the freedom to spend this money, without accounting to the other for every cent.

►Credit purchases: Other than for their home and car, the Supers have no interest payments. They use credit cards sparingly, and only when they can pay off the debt within 30 days to avoid interest charges.

►Joint accounts: They pool their income, and wouldn't think of establishing separate bank accounts or withholding earnings information from one another.

►Major purchases: Made only after prior discussion and mutual agreement. Jim defines a major purchase as something which costs $50 or more.

►Savings: Currently, Jim saves five percent of his gross salary, and the company for which he works matches 50 percent of this amount. Even though his earnings were much less in the early years of marriage, he has always managed to save a little from every paycheck.

►Autos: A new car every year or two is a big drain on family finances, and they avoid that. In 1987, the Supers bought their first new car—a station wagon to accommodate the whole family. If they live up to past practice, they will keep the car for many years. They drove one auto 85,000 miles in seven years before giving it away to a needy Franciscan priest, and they traded another car when the odometer hit 98,000 miles. Because of their savings habit, they were able to pay two-thirds of the purchase price of their new car in cash.

►Home care and maintenance: Jim does all the odd jobs possible, including lawn care, snow removal and wall papering. They share many household chores.

►Budget: For the first year or two of their marriage, Rita listed expenditures in a notebook, but discontinued the practice as too cumbersome. Now they exercise control primarily by keeping an eye on the fluctuations of their savings and checking accounts, taking pains not to exceed their income.

►Eating out: They take the children to fast food restaurants only occasionally. Instead, Rita may treat the family to a special feast at home which she prepares.

►Vacations: Since their marriage, they have taken no vacation trips, except to visit their parents in Ohio. Neither frets over spending time off at home.

►Working mothers: For nearly 15 years of marriage, Rita stayed at home with the children. Because they consider a Catholic education for their children a necessity, rather than an option, Rita took a part-time job in 1986 to pay their tuition (currently $3,800 a year for four). They believe mothers should not work outside the home if the acquisition of luxuries is their motive.

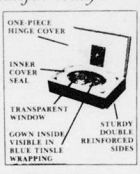
►Shopping: Both are alert to sales, and they shop accordingly. In buying groceries, they patronize two supermarkets to take advantage of weekly specials. Rita has bought furniture and clothing at rummage sales, and said that when family or friends offer them hand-me-down children's clothes, she is delighted.

The Supers trace their disdain of

(See HOW TO, page 23)



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Marriage Encounter improves communications

by NC News Service

Everybody devotes time and effort to keeping their homes and cars looking good, themselves neat and attractive and their friends and bosses happy with them.

Why not, then, give the same kind of attention to your marriage relationship? Thousands of people are doing just that through involvement in Marriage Encounter, which exists in the United States in two similar, though distinct, organizations: Worldwide Marriage Encounter and National Marriage Encounter.

Leaders of the two organizations estimate that more than 200,000 people will attend a Marriage Encounter weekend during the next year.

Marriage Encounter sessions usually begin on a Friday evening and last about 48 hours.

There are slight variations in format between the weekend sessions conducted by the two Marriage Encounter organizations, but both are aimed at enabling couples to improve their communication.

Whether Worldwide or National, the weekend experience centers on presentations to the couples attending. In Worldwide, the presenters are couples and a priest.

In National, which is ecumenical, the couples may be joined by a priest or by non-Catholic clergy.

Leaders of both organizations emphasize that Marriage Encounter is not a panacea for serious marital problems, nor a retreat or sensitivity session, and certainly not an occasion for married couples to throw privacy to the winds and share problems with others.

Couples are, indeed, urged to reveal their feelings, frustrations, hopes, fears and joys--but only with each other. There are no group discussions.

The weekend is seen merely as the beginning of the Encounter. There are follow-up programs and the development of an Encounter community on the local level.

Each of the organizations is led by a couple and a priest.

The leaders of Worldwide are John and Barbara Bertrand of St. Anne's in the Mountains Parish, Running Springs, in the Diocese of San Bernardino, Calif., and Father Patrick Grace of San Diego, Calif.

The leaders of National are Charles and Sandy Ogg, a Lutheran couple of Orlando, Fla., and Capuchin Father Bob Lexa of St. John Parish, Little Chute, Wis.

All are unabashedly enthusiastic about Marriage Encounter.

"I discovered a special person in my life," said Bertrand, referring to his Encounter weekend.

"It is the greatest thing that ever happened to us," said Mrs. Bertrand.

Father Lexa emphasized that Marriage Encounter can be "very important for priests as well as married couples."

The Marriage Encounter movement had its beginnings in 1952 in Spain, when a young priest, Father Gabriel Calvo, founded The Marriage Teams of Pope Pius XII, a group of priests and couples who traveled throughout that country giving conferences for married couples.

The movement, under the name of Encuentro Conjugal, gained popularity, and in 1966 spread to Latin America and Spanish-speaking couples in the United States.

An American missionary priest from Mexico and a Mexican couple conducted the first Encounter in English at the close of a Christian Family Movement convention at the University of Notre Dame in 1967.

With Christian Family Movement support, 50 Spanish couples and 29 priests came to the United States the following year and began presenting weekends in English.

Within a year, American priests and couples took over the presentation task, and despite the split within its ranks Marriage Encounter has grown spectacularly. The division in ranks occurred in the early 1970s and was spawned by a disagreement over Marriage Encounter's presentation and purpose.

Jesuit Father Charles Gallagher of New York adapted Father Calvo's weekend format and started Worldwide Marriage Encounter.

The National Marriage Encounter follows Father Calvo's original manual.

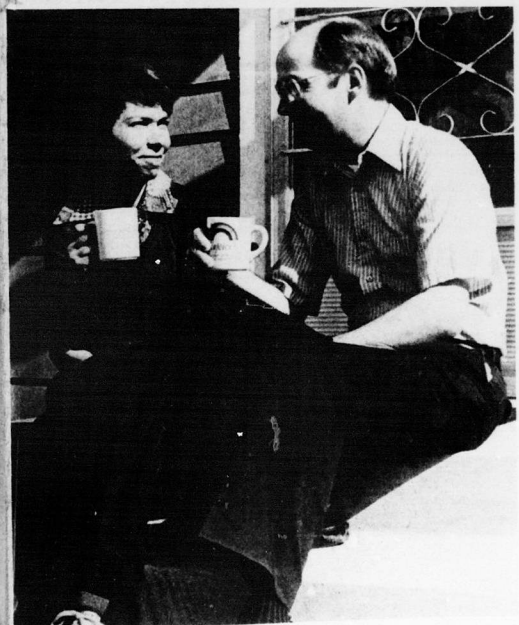
Father Calvo, who now lives in Washington, D.C., calls the split a "radical separation and divorce" which threatens the survival of Marriage Encounter itself.

In a statement on the 25th anniversary of the movement in the United States, he urged all Marriage Encounter expressions to get together and experience "a unity in variety."

Whatever their disagreements, both the Worldwide and National organizations have helped countless married couples.

Some dioceses sponsor or endorse one of the organizations exclusively, while other dioceses endorse both or express no preference.

More information on Marriage Encounter may be obtained from the Family Life Office, P.O. Box 1410, Indianapolis, Ind. 46206.



ENCOUNTERED COUPLE—Norb and Lolly Santoski of Maternity of the Blessed Virgin Mary Parish in St. Paul, Minn., are among the many couples who have enriched their marriage through a weekend retreat known as Marriage Encounter. Leaders of the two Marriage Encounter movements—Worldwide Marriage Encounter and National Marriage Encounter— estimate that 100,000 couples will participate in the weekend experience during the coming year. (NC photo from CLEO)

How to avoid disputes about money

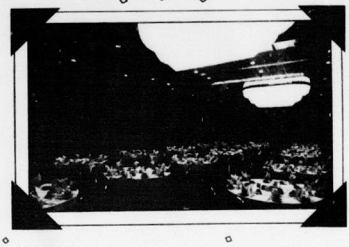
(Continued from page 22)

luxury to their middle-class upbringing, and said they don't feel at all deprived because such expensive items as prepared frozen food are never on their menu, or because they choose to eat on an old kitchen table.

Their satisfaction with simplicity, the ability to communicate their thoughts, and their Christian values all have influenced their lifestyle. For them, the formula works. In bad times and good, they have never had a serious argument over money.



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Preparing to receive Matrimony

(Continued from page 14)

Age is also a factor. While church law sets a minimum of 16 for men and 14 for women, U.S. bishops have exercised the right to raise the age requirements. The minimum age, without special permission from a bishop, is 18 in most U.S. dioceses, and in some the age is 20 or 21.

The reason for the age policy is clear from statistics which show that 81.3 percent of marriages involving those between 16 and 18, and 58 percent of those between 19 and 21, experience marital breakdown.

The priest also must evaluate the couple's understanding of marriage as a sacrament and vocation and examine their attitudes on such concepts as permanence, fidelity and openness to having children. At least one of the parties must seriously intend to practice the Catholic faith. In mixed marriages, the Catholic party pledges to make every effort to raise their children in the church.

Though the priest meets with the couple and addresses many of these major concerns privately, he ordinarily relies on the expertise of married couples, physicians and sometimes psychologists and counselors to assist in the presentation of a comprehensive pre-marital preparation program.

Titles of programs differ from diocese to diocese and the choice depends on where the couple lives.

Offerings include diocesan-wide conferences, usually consisting of a series of three or four instruction sessions, Engaged Encounters which are intensive weekends of dialogue, Pre-Cana programs of one or more sessions conducted by parish teams, and Sponsor Couples or Couples Ministry, in which an engaged couple meets three or four times with a married couple, often in a home setting.

Natural family planning sessions, optional in many dioceses, are also available.

In addition, many dioceses have begun to offer Cana II, a relatively new program designed for previously married engaged couples who are in a position to remarry in the church due to annulment or widowhood.

Without exception, these programs focus on 10 areas: religion and life, marriage readiness, interpersonal communication, personal development and maturity, role adjustment, children and parenthood, sexuality and conjugal morality, extended family and in-laws, interests and activities and financial questions.

To tackle practical issues, many dioceses administer series of written questions to the prospective bride and groom to answer independently. "Yes" or "no" answers are invited to such statements as: "I am getting married because I want to." "We agree to teach Catholic values to our children." "I'm afraid that my spouse and I may not agree on the way we should have a good sex life."

Inventory results form the basis of a dialogue. The couple discusses the statements to which they have given opposite answers, as well as answers they have given which are outside the norms established by thousands of others who have completed the same evaluation.

Discussions give them the opportunity to clarify their responses, work out disagreements, or at least realize that they must live with each other's divergent views. In some cases, the questionnaire forces the couple to bring up important subjects like religion which they have avoided talking about for fear they will have a serious disagreement.

Opposing views on inventory questions have sometimes spawned heated arguments and postponement or cancellation of marriages.

While the prospective bride and groom may be annoyed at what they consider "red tape," they can be assured that the extensive marriage preparation doesn't stem from their pastor's whim or from a diocesan committee in search of a project. Statements in recent years by Pope John Paul II, by a synod of the world's bishops, and by Vatican commissions on education and on marriage and family life have all stressed the necessity for pre-marital instruction.

As a result, the couple that decides to skip class "is in for a shock."

That's a far cry from a tour of a rectory.

Some tips on wedding gifts

(Continued from page 18)

Whether you are on the giving or receiving end, a gift is a material, impermanent possession. No matter how useful, it won't last forever. What's really important is that, however large or small, the present symbolizes your affection and good wishes for the newly-marrieds. Oscar Hammerstein expressed it well in this lyric he wrote for the Broadway musical, "Sound of Music": "A bell is no bell 'till you ring it, and love isn't love till you give it away."

Old World wedding customs

(Continued from page 19)

with the release of some helium-filled balloons.

There's a bit of tomfoolery at Hungarian receptions, when the best man, ushers and other male guests "steal the bride" and hide her until the groom meets their ransom demands.

"I'll buy her a new dress," the groom pledges.

"That's not enough," comes the response.

"I'll do the dishes," the groom adds, and gets the same response.

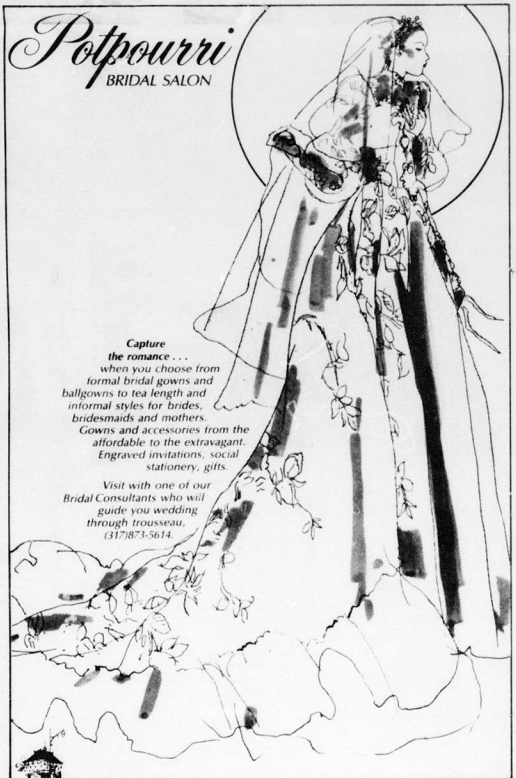
After a dozen or so extraordinary promises are extracted from the groom, the bride is "freed."

One unusual Croatian custom has faded away. Until about 25 years ago, the bride's father would open congratulatory cards and announce at the reception the exact amount of each guest's monetary gift. The practice often swelled the couple's coffers which they sorely needed to start a household.

But the disclosure, more often than not, caused embarrassment and hard feelings among friends and relatives who tried to outdo each other in generosity. Now, guests drop their envelopes into a box at the wedding reception.

"Some envelopes are empty," a Croatian mother observed, "but it's a lot better than the old way."

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the sunday readings

Levit. 13:1-2, 44-46
Psalm 32:1-2, 5, 11
I Corin. 10:31-11:1
Mark 1:40-45

SIXTH SUNDAY OF THE YEAR **FEBRUARY 14, 1988**

by Richard Cain

Looking at my up and down journey toward God, I can see a series of stages. The first stage is independence—the feeling that I don't need God. I can handle life by myself.

The second stage is grudging dependence. I feel my own limitations. But the ideal I still long for is independence. I turn to God only when I really need help. As soon as I am over the crisis, I go back to being independent.

The third stage is joyful dependence. I feel my limitations and am grateful for them because they turn me toward God and others. I live moment by moment resting in God's grace like an infant rests in its mother's or father's arm.

In order to reach this third stage, I find I need to have a totally new attitude toward my needs—and even my misfortunes. This is one thing I get out of this Sunday's readings.

The first reading is taken from the Book of Leviticus, the third of the five books of Moses that contain the Law of Israel. This particular book mainly contains instructions to the Jewish priests.

As guardians of the religious values of Israel, one of the priests' tasks was to determine whether things were "clean" or "unclean." This has nothing to do with what we today call hygiene. Rather, the terms mean "holy" or "unholy."

The reading is taken from a passage dealing with a family of skin disorders lumped together under the word "leprosy." It refers not to Hansen's Disease (what we think of as leprosy today) but other kinds of skin disorders—for example, ringworm.

The instructions are harsh. The person identified as having the disease had to leave the community and live like a wandering beggar. He or she had to wear distinctive dress and shout "unclean, unclean" if anyone approached.

In the **gospel reading** we see how beautiful an attitude God takes toward even our most wretched needs. In this case, the person in need was an outcast suffering from one of these skin disorders.

In approaching this reading, I find it helpful to put myself in the place of the leper. What was he like before the disease struck him? Perhaps he was a carpenter with a wonderful wife and family.

Then one day the sore appeared. What did he feel? The sore got worse until he could hide it no longer. Eventually, he was forced to leave my community and become an outcast. How many months—or years—did he spend living outside the city gates before he heard about Jesus, the wonder worker? And how did he come to believe that Jesus could and would heal him?

Because of his terrible need, he was able to see Jesus' hidden identity and find the confidence to ask for healing.

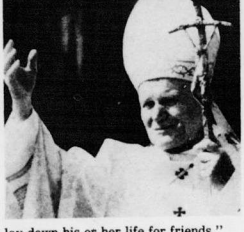
The leper's act of faith in God's love illustrates a profound truth. A strong faith in God grows out of a strong sense of one's need for God. My faith in God will only be as strong as my willingness to entrust my needs to God—to be at peace with the fact that I am totally dependent on God.

For me, this passage is a tremendous consolation. Meditating on it frequently helps me to deepen my ability to accept my own neediness and trust God.

The Pope Teaches

Jesus fully reveals who we are as humans

by Pope John Paul II
remarks at his general audience Feb. 3



Today I wish to develop further the catechesis I began last week about Jesus Christ as true man. In continuity with sacred Scripture and the church's tradition, the Second Vatican Council repeated the doctrine of Jesus' true humanity and emphasized the new relationship that the Incarnation initiates between Jesus, the Word of God, and every human being.

The Scriptures show us that Jesus truly experienced human feelings of joy, sadness, anger, wonder and love. He "rejoiced in the Holy Spirit." He wept over Jerusalem and at the death of his friend Lazarus, and his sorrow was especially intense in the Garden of Gethsemane. The Gospels also speak of Jesus' anger at those who sought to denounce him for healing on the Sabbath, and at those who were buying and selling in the temple. He is amazed at unbelief; he is moved to admiration for the lilies of the field and by the Canaanite woman's great faith.

Above all the Scriptures show that Jesus was a person who loved: he loved children, the rich young man, Lazarus and his sisters, as well as the beloved disciple John. Moreover, he commanded his disciples: "Love one another as I have loved you. Greater love has no one than this, that a person lay down his or her life for friends." Hence Christ's passion and death were the pinnacle of his love. At the same time, his cry "My God, my God, why have you forsaken me?" reveals how great was his sorrow and feeling of abandonment on the cross.

Jesus truly became one like us in all things but sin. As the Letter to the Hebrews tells us, he is a high priest who can sympathize with our weaknesses because he has been tempted as we are, yet without sin. Because of this likeness to us Christ fully reveals us to ourselves and makes clear what our supreme calling is. It is precisely because Jesus is free from sin that he can do this, since it is sin that keeps us from achieving our fullness as human beings.

My Journey to God

A valentine to God

by Cynthia Schultz

For years I have celebrated Valentine's Day. As a little girl, I remember scribbling my name on little "be mine" valentines to friends. As an adult I still enjoy sending valentines dotted with hearts and arrows to my husband, professing my love.

But despite all the people I've sent valentines to over the years, there is someone I've continually neglected. It's someone who lives me dearly — even when I've broken his heart. It's someone who loves me enough to correct me when I'm wrong. Someone who gave his life for me.

That someone is my Lord, the one I could never stop loving. The one I hope to spend eternity with. So Lord, here's a special valentine I've written just for you:

The talk is of love this time of year,
As Valentine's Day draws so near.
I can't see my love, but I know he's there,
Watching me, guiding me, aren't we a pair?
We don't share a home, he lives in my heart.
My prayer is that we'll never part.
How can I go wrong with this love of my life,
Regardless of pain, regardless of strife?
Lord, thank you for loving me when I'm unkind.
I know I don't have to ask: "Will you be mine?

(Schultz is a member of St. Mary's Church in New Albany.)

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ENTERTAINMENT

Viewing with Arnold

Mixing zany comedy with the Vietnam War

by James W. Arnold

The problem with Robin Williams, as far as movies go, is finding a suitable story that will let him be as funny as Robin Williams can be. Since Williams is arguably a comic genius, whose forte is improvised verbal madness, fitting him into a credibly normal role is roughly equivalent to teaching a songbird to whistle "Dixie."



This mostly explains the ups and downs of "Good Morning, Vietnam," the new movie in which Williams is cast as a real person (a military AFRS radio disc jockey) with a wildly crazy act (unpredictably creative, irreverent humor) in an extremely unlikely, even tragic place (Vietnam in 1965).

When Williams is on-mike doing his act, the movie is uproarious if occasionally scatological. Williams has about five speeds for talking, from low-juice to chipmunk falsetto and including backwards. His imitations range from Gomer Pyle, Cronkite and Nixon to the whole cast of "The Wizard of Oz." His made-up characters are even more cartoon-truthful, including a fashion consultant who opposes green uniforms for combat ("When you go into the jungle, make a statement—clash!") and a redneck intelligence officer ("We ask them if they're VC and if they say yes, we shoot them").

Nearly all the DJ material, of which there are two or three good stretches in the film, is improvised and culled from about 20 hours of film by director Barry Levinson. Only one line of pre-written dialogue survives. In short, this is Williams performing in fast-forward.

Many will find something in this waterfall of material to offend them, mostly in terms of anatomical references and free-form raunchiness. But nothing is very serious and Robin here is generally on polite behavior. As always, he moves so rapidly, by nimble word association, through his universe of topics that any one gag seems like a single flake in a storm of confetti.

He also plays rock 'n' roll music, which delights the young GIs in the field but violates the established taste standard (non-offense) and volume level (quiet, dignified). The soundtrack, however, covers a stunning diversity of period pop, from the Beach Boys, James Brown, Lawrence Welk, the Castaways and Martha and the Vandellas to Louis Armstrong's "What a Wonderful World," played with icy irony over Viet images of combat, poverty and street violence.

Director Levinson's films ("The Natural," "Tin Man") are always visual, and this is no exception, though the emphasis on action closeups and long-lens photography occasionally gets distracting. "Good Morning" is somewhat less effective when Williams' Adrian Cronauer character gets out of the studio and faces the hostility of his strait-laced military superiors, who dislike his style and his mildly peacenik politics. Chiefly, they are the close-cropped, humorless Lt. Hauk (Bruno Kirby), who considers himself an expert on comedy ("I have two jokes being considered by *Reader's Digest*"), and Sgt. Major Dickerson (J.T. Walsh), a combat burnout who is simply mean.

Although writer Mitch Markowitz once worked on "M.A.S.H." as well as other TV sitcoms, this movie lacks the "M.A.S.H." knack for making its villains funny or lovable. On the other hand, the comradeship is warmly light among Cronauer's fellow DJs and rebels (especially Forest Whitaker as his sidekick and eventual successor) and the good-natured commanding general (Noble Willingham).

The hero's relations with the locals come off as mixed. (Shot entirely in Thailand, the film benefits hugely from an authentic Asian felling.) He predictably pursues a pretty woman and befriends her younger brother. But despite some innocent affection between them, it becomes clear they are politically opposed and cultural barriers cannot be crossed. The whole sequence seems conventional, at this point in history, and in the film, hard to take seriously.

But Williams does have wonderful moments with the natives: taking them to a subtitled version of "Beach Blanket Bingo," clowning with the kids, teaching English street-talk to a class of adults (an idea lifted from "M.A.S.H."). He also does an impromptu comedy dialogue with truckloads of traffic-jammed GIs that nicely illustrates what the central conflict of the movie is all about, i.e., bringing some joy to young men who face death in a strange land.

There was a real Adrian Cronauer (now a law student at the University of Pennsylvania), but he was obviously not much like Robin Williams, nor did he turn the war zone upside-down. "Good Morning" is not a documentary. Cronauer, however, lost his battle in reality, just as he does in the movie.

It's odd, isn't it, that at the right time and moment, even a disc jockey, with a bit of wit and courage, can become a classic American hero.

(Zany comedy and Vietnam are a precarious mix; some language and irreverent jokes; generally satisfactory for mature youth and adults.)

USCC classification: A-IV—adults, with reservations.

Recent USCC Film Classifications

For Keeps	A-III
Braddock: Missing in Action III	O
Melo	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.

Television's role in reporting the news

by Henry Herx

The fourth program in the eight-part series "Television" considers the medium's role in reporting the news of the day. "The Power of Pictures" airs Monday, Feb. 15, 8-9 p.m. on PBS.

Though television news is often criticized for lack of depth, the program shows that it serves a different function than print journalism. Images provide a direct feeling for events that the more cerebral process of print can only suggest.

Though investigative reporters tried to uncover the Watergate scandal, it was the televised congressional hearings that focused public opinion and led the president to resign.

Another example shows how the coverage of the Vietnam War evolved from wartime action footage to more searching reports on the military strategy and its failures. The program cites Walter Cronkite's on-air opinion after the Tet offensive that it was time to negotiate a peaceful solution as the reason for President Lyndon B. Johnson's decision not to seek a second term.

One of the most powerful sequences on the show is television's coverage of the emotional days following the Kennedy assassination. Four out of every five television households watched the unfolding events and, according to former CBS News head Fred Friendly, it was this that "held the nation together."

The powerful influence of television is also demonstrated by the repugnant images of violence used against peaceful civil rights demonstrators. Television reporting became itself a force for social change, something documented much more fully in the current PBS series, "Eyes on the Prize."

One of the results is that public officials have learned to be wary of television's potential to undermine their policies. Lest Vietnam repeat itself, the British military limited news coverage of the war in the Falklands, just as the American military did in Grenada.

The program ends by briefly citing some examples of how TV journalists have been manipulated by terrorists in Iran and elsewhere. Cited also is the little-known story of how a Belgian public relations firm used starving children to play on international sympathies for tiny Biafra in its battle against Nigeria.

Narrated by Edwin Newman, produced by Jack Sameth and written by Michael Winship, "The Power of Pictures" is an interesting program on a very important subject. Parents, however, are advised that there are some grisly pictures of executions in Vietnam and Nigeria as well as other images of the violence of the past few decades.



IDEALISTIC—A teacher at an inner city school surprises a skeptical principal by leading four students away from trouble and into winning through the game of chess in "The Mighty Pawns," which will appear on "Wonderworks" on Feb. 13 on PBS. The drama, which is based on a true story, features (top row, from left) Paul Winfield, Terence Knox, Jermaine Rodney, Teddy Wilson, (bottom row) Desreta Jackson, Alfonso Ribeiro, and Shawn Harrison.

TV Programs of Note

Sunday, Feb. 14, 10-11 p.m. (PBS) "Under the Gun: Democracy in Guatemala." In examining this Latin American nation's change from a military to a civilian government, the documentary looks at land reform, human rights issues and the role of the military in the new government.

Monday, Feb. 15, 9-10 p.m. (PBS) "No Easy Walk—1961-1963." The fourth program in the rebroadcast of the excellent "Eyes on the Prize" series focuses on how the unsuccessful tactic of marches in Southern cities led to the triumphant march on Washington in 1963 which demonstrated broad national support for the civil rights movement.

Tuesday, Feb. 16, 9-10 p.m. (PBS) "Your Flight Is Cancelled." Investigating the nightmare of cancellations, delays and near misses that have plagued the American airline industry since deregulation, this "Frontline" documentary centers on the air traffic dilemma in the control tower and behind the ticket counter.

Thursday, Feb. 18, 10 p.m.-midnight (PBS) "The Texas Debates: The Democratic Candidates." Journalist Roger Mudd moderates a debate among Democratic presidential hopefuls, originating live from McFarlin Auditorium on the campus of Southern Methodist University in Dallas.

Pope has shifted position on nuclear deterrence

by Agostino Bono

VATICAN CITY (NC)—In a January speech to diplomats, Pope John Paul II stepped into line with his Atomic-Age predecessors by moving away from his position that nuclear deterrence can be morally acceptable.

Previous popes stressed the dangers of deterrence to world peace, urged its quick replacement as a political strategy, and said nothing about the morality of deterrence.

Pope John Paul is the only pope in the post-World War II Atomic Age to have stated publicly that a nuclear deterrence policy can be moral. He did so in a 1982 message to the United Nations.

"In current conditions 'deterrence' based on balance, certainly not as an end in itself but as a step toward a progressive disarmament, may still be judged morally acceptable," the pope said in that speech.

But in his 1988 comments to the diplomats, the pope asked that nuclear deterrence be replaced by a mutual security based on an "intertwining of vital interests and relations" because deterrence "cannot constitute, in a lasting way, a viable base for security and peace."

Vatican officials say Pope John Paul's new view is tied to last December's U.S.-Soviet agreement to eliminate intermediate-range nuclear missiles in Europe.

It was the first time the superpowers agreed to remove nuclear weapons already in place and the pope, in his speech to the diplomats, encouraged this as an important first step toward meaningful disarmament. His implication was that as disarmament moves forward, the need for deterrence diminishes.

No pope has morally condemned nuclear deterrence. But the emphasis has been on its negative aspects as a basis for stable peace. At best, Pope Paul VI acknowledged its existence as a political strategy which others credit with preventing the outbreak of nuclear war.

This also was the position of the Second Vatican Council in its Pastoral Constitution On the Church in the Modern World, *"Gaudium et Spes."*

"Since the defensive strength of any nation is thought to depend on its capacity for immediate retaliation, the stockpiling of arms which grows from year to year serves, in a way hitherto unthought of, as a deterrent to potential attackers. Many people look upon this as the most efficient way known at the present time for maintaining some sort of peace among nations," said the council.

It then added: "Whatever one may think of this form of deterrent, people are convinced that the arms race, which quite a few countries have entered, is no infallible way of maintaining real peace and that the resulting so-called balance of power is no sure and genuine path to achieving it."

With this formula, the council also crystalized the church's main stand that the more important political task is to work for meaningful disarmanent agreements.

As nuclear weapons increased in quantity and quality, however, deterrence began to take on a more important place in church deliberations regarding the arms race.

The initial view, as expressed by Pope Pius XII, was a highly skeptical one.

"Is it not perhaps a kind of practical materialism and superficial sentimentality to make the existence and threat of these weapons the sole and principal consideration in the question of peace?" he asked in his 1951 Christmas message.

This skepticism concerning deterrence continued through the pontificates of John XXIII and Paul VI.

Pope Paul listed ' terrence among the "perilous criteria" and "negative factors" for maintaining a stable world peace.

"The Holy See has never shown itself enthusiastic for the formula of the 'balance of terror' as a means of safeguarding peace," he said in 1975.

"It has always seemed to this Apostolic See to be too detached from the moral basis upon which alone peace can prosper," he added.

However, Pope Paul also began elaborating on deterrence as part of the "political realism" of the contemporary world.

Following the lead of Vatican II, he acknowledged that deterrence with its "balance of fear" had helped prevent nuclear war. But he opposed it as a strategy capable of producing disarmament.

Instead, Pope Paul saw it as a policy responsible for a spiraling arms race.

"If one wishes—as one must—to make substantial progress along the road to disarmament, it is therefore essential to find the means of replacing 'the balance of terror' with the 'balance of trust,' " he said in 1978.

Then in 1982, Pope John Paul justified deterrence as part of a temporary strategy leading to disarmament.

Vatican officials said the reasons he did so included:

► The political climate among the nuclear powers was bad, offering little hope for disarmament. Given this situation it was judged feasible to allow possession of nuclear weapons to deter attack as an extension of the church's moral principle that nations have a right to self-defense.

► Nuclear deterrence was an ingrained political fact of life as no one country had uncontested military superiority.

► Bishops in the United States and several Western European countries were planning statements on nuclear deterrence and the Vatican saw the need to provide a basic common denominator for fear that different hierarchies would take opposing positions.

► The Vatican was not sure the Soviet Union could be trusted and feared that strong church condemnation of nuclear deterrence would be used by the Soviets as a propaganda ploy.

Basic to the 1982 position was the fact previous popes had not condemned deterrence outright. The reasoning was spelled out by Cardinal Agostino Casaroli, papal secretary of state, in a 1983 speech on the church's stand on nuclear war.

Previous popes "recognize that one cannot condemn recourse to a not indiscriminate deterrence, as a means for trying to defend one's own security and to resist unjust aggression," said the cardinal before quoting the 1982 formula.

A discriminating deterrence policy includes realization that the strategy is temporary and that people must work "to change the situation which for the moment justifies the use of deterrence," the cardinal said.

In doing so, he followed the lead of the pope who in 1982 left the door open to further shifts in policy by citing that deterrence is not an end in itself but "a step on the way toward progressive disarmament."

The current hope of Pope John Paul is that December's superpower agreement marks the beginning of a progressive disarmament that makes deterrence obsolete.

Committee of bishops to meet with editors about News Service

WASHINGTON (NC)—Bishop Thomas J. Grady of Orlando, Fla., has been appointed chairman of a liaison committee of bishops with the National Catholic News Service, it was announced Feb. 5.

Others appointed to the committee by Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops and U.S. Catholic Conference, were Bishop Eldon Curtiss of Helena, Mont., Bishop Eugene Gerber of Wichita, Kan., Bishop Norbert Gaughan of Gary, Ind., and Auxiliary Bishop Edward O'Donnell of St. Louis.

The committee of bishops will meet with NC management and the Catholic Press Association's Liaison Committee with NC in Washington Feb. 25 during the annual two-day meeting of the CPA's liaison committee. *Criterion* editor John F. Fink is chairman of the committee.

The announcement by the bishops' twin conferences said the committee of bishops "has no censorship function and will not interfere with the management of the news service," which is "an editorially independent and financially self-sustaining agency."

It said the "sole purpose" of the committee of bishops "is to give the bishops the opportunity to share with NC News the thoughts of the membership of the conference relative to the direction, editorial content, daily decision-making and ecclesial responsiveness of the news service throughout the year. All bishops will be invited to contact committee members to express any concerns or reservations they may have concerning the content or quality of the news service during the previous year."


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Crisis of homelessness is hitting hard in Third World countries

by Greg Erlandson

ROME (NC)—From the sprawling megalopolis of Mexico City to the hundreds of slums ringing Bangkok, Thailand, a crisis of homelessness is hitting hard in the Third World.

Swollen by up to 1,500 new residents a day fleeing an impoverished countryside, the population of Mexico City in 1985 numbered 18.4 million people—many of them living in hastily built, ramshackle shantytowns lacking basic public services such as water and sanitation.

A U.N. study predicts that in 2025 the city will be the largest in the world, with 38 million inhabitants—half the present population of France.

Mexico City is only the most extreme example of the breakneck urbanization that is changing the face of the Third World and overwhelming social systems.

While a new document by the Vatican's Pontifical Justice and Peace Commission defined many types of homelessness, from the situation of mentally disturbed individuals to political refugees, the largest numbers of those lacking adequate shelter are the rural and urban poor of the Third World.

One-fifth of the world's population, or 1 billion people, currently fall under the United Nations' definition of homeless, according to the Vatican document titled "What Have You Done to Your Homeless Brother? The Church and the Housing Problem."

This includes 100 million people who literally lack a roof over their heads and hundreds of millions more who lack housing which provides adequate security, privacy and protection from the elements.

One million people in Western Europe lack adequate lodging, the document said. Twenty million children sleep on the streets of Latin America.

An estimated 600 million people—more than 45 percent of the world's urban population—live in slums or shantytowns.

With a world population expected to increase by 1.35 billion in the next 12 years, the vast majority of these new lives will be born in these slums.

Whether known as "miserias," "barrache," "bidonvilles," or "colonias proletarias," such areas are growing twice as fast as the cities they surround. Bangkok, for example, is ringed by 300 satellite shantytowns.

Feeding this galaxy of Thai slums is the flight of 300,000 people a year from the countryside, according to a dossier published last year by the Vatican-based Caritas Internationalis.

The exodus to the cities has been described by some demographics experts as the "greatest mass migration movement of all times," the dossier reported.

But according to a U.N. report, "Building for the Homeless," what new migrants often find in the cities are hostile city officials who deny the slums basic services or order their periodic razing, a shortage of building materials and the skills needed to utilize them, lack of transportation, lack of jobs and lack of health care.

Shantytown homes are built with the city's discards, such as metal drums or pieces of wood and plastic sheeting. There may be two or three water taps serving 2,000 families and almost no electricity, according to the Caritas dossier.

In spite of these hardships, life in the slums is better than life in the countryside, the U.N. report said. In the country clean water is harder to find, health care is worse and adequate sanitation almost non-existent, it said.

These are some of the reasons the Vatican document repeatedly stressed that homelessness is a "structural problem" and not simply an "isolated phenomenon."

But if local churches are unable to change such structures by themselves, local initiatives reveal the church's "humanitarian and evangelical commitment" to the homeless, the document said.

An addendum published by the justice and peace commission cites examples from around the world of such initiatives.

In Angola, hundreds of thousands of villagers have fled to the cities because of the country's civil war. Local dioceses report efforts to give the migrants, particularly the newly married, building materials for new houses.

In South Korea—where the country is undergoing a face lift in preparation for the summer Olympic games—the church has tried to protect those urban poor whose homes are scheduled for demolition.

In the Philippines, Bangladesh, Ecuador and elsewhere, local churches have mounted building campaigns for new housing.

But the size of the problems at times dwarf the efforts of the local churches, themselves impoverished.

In Cairo, Egypt, where 1 million families live in "hovels" or single-room apartments, one local Catholic agency dedicated to housing reported it has built 260 new homes in the past 20 years.



CHILD OF THE STREET—The 8,600 foot elevation of Bogota, Colombia, makes for cold nights for an estimated 10,000 homeless children, mostly boys between 9 and 13, who roam the streets by day. The "gamines," as they are called, sleep in cardboard boxes, beneath overpasses, in garbage dumps or anywhere they can. A United Nations study on the world's homeless estimates that 20 million children sleep on the streets of Latin America. (NC photo from UPI)



THIRD WORLD VAGABONDS—A Cambodian who fled his wartorn country with his daughter looks out over a refugee camp in Thailand. The tent camp is temporary home to 40,000 refugees. (NC photo from UPI)

Document on the homeless

(Continued from page 1)

ences and dioceses responded, the document ends with a description of local church efforts to address "a problem of vast proportions."

Local churches seek to provide material help and emergency shelter; they educate in ways which seek to promote community development in impoverished areas; and they "dialogue with authorities" to encourage appropriate action, the document says.

While the church's commitment to the homeless is a sign of a "preferential love for the poor," the churches alone cannot solve the problem, it concludes.

"The commitment of all the active forces of society is absolutely necessary if a radical and definitive solution to the housing crisis is to be found," it says.





HOMELESS MOTHER—An Ethiopian mother, who has left her husband in the famine-stricken African country, feeds her child in a refugee camp in Somalia. At a Red Cross distribution center in Abeche, Chad (right), drought victims line their bowls on the ground as they await distribution of the daily soup. A United Nations study says that a fifth of the world's population, or about 1 billion people, currently fall under the U.N. definition of homeless. (NC photos from KNA and UPI)

Vatican adds concern for families to homeless issue

by Greg Erlandson

VATICAN CITY (NC)—Pope John Paul II repeatedly expresses special concern for families, and that concern has been reflected in Vatican efforts to raise awareness of the needs of the world's homeless.

When the United Nations declared 1987 the International Year of Shelter for the Homeless—a term which includes those lacking "adequate shelter"—the pope asked the Pontifical Justice and Peace Commission to prepare a document on the subject.

The result—"What Have You Done to Your Homeless Brother? The Church and the Housing Problem"—released Feb. 2.

References to the family are peppered throughout the document—starting with its title, a reference to God's question to Cain in Genesis: "What have you done" to your brother Abel?—and its official completion date, Dec. 27, the feast of the Holy Family.

The word "family" accompanies nearly every mention of the homeless in the document, in contrast to some U.N. publications on the same topic where the word does not appear at all.

In an accompanying letter, the pope invokes the image of Jesus born in a manger and the Holy Family as refugees in Egypt. The document declared that the home "is rooted in the sacrament of marriage" for Christians.

As the text suggests, the trauma homelessness wreaks on families is universal.

In Eastern European countries, such as Poland, housing shortages mean marriage is postponed or families are forced to share cramped quarters indefinitely—despite a state monopoly on building construction.

In the West, building speculation, high rents and lagging construction hinder young couples seeking a home of their own. Apartments in the city center of Rome, for example, are left empty in a silent landlord protest against strict rent control laws, while the city's homeless population is rising.

And in metropolises as diverse as Lagos, Nigeria, Sao Paulo, Brazil, and Jakarta, Indonesia, entire families may be forced to live in a single room or shanty.

These situations are "serious obstacles" to the right to found a family, the homeless document said.

When a young couple is forced to live with their parents or shoulder the burden of high rents, it can have "negative consequences" for the new family, the document said.

"It is not rare that the first years of married life are conditioned by such exterior factors that result in an almost forced delay in having children," the document concluded. "This, in turn, troubles the harmony of conjugal life and is detrimental to both society and the family."

In its 1983 Charter of the Rights of the Family, the church declared "the family has the right to decent housing, fitting for family life and commensurate to the number of its members, in a physical environment that provides the basic services for the life of the family and the community."

That this "universal" and "juridical" right is not met for one-fifth of the world's population is a "scandal" and a sign of a "structural crisis" plaguing modern societies, the housing document now adds.

But if the justice and peace commission leaves no doubt that Catholics cannot ignore this scandal, it is noticeably more vague on what actions should be taken.

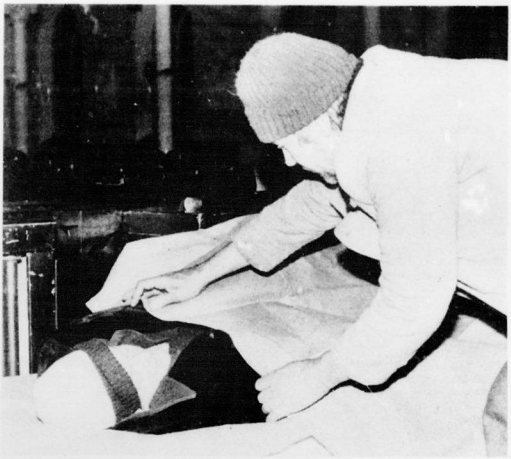
On one hand this is a problem of space. Commission president Cardinal Roger Etchegaray called the brevity and scope of the document a "tour de force," an accomplishment made possible in part by the lack of specificity.

On the other, it is a realistic acknowledgment that a "structural crisis" ultimately means enormous structural solutions are needed. Hence commission vice president Bishop Jorge Mejia's suggestion that the homeless document be read in the context of the Vatican's international debt document, published last year.

But it also is an example of the Vatican approach to social problems: Spotlight the ethical considerations, but let the laity and local churches deal with the nitty gritty.

So the document ends, praising local church efforts and declaring, "The commitment of all the active forces of society is absolutely necessary" to assist the 1 billion people who lack adequate shelter.

The document's particular contribution to the international discussion now taking place is to remind authorities that this mass of suffering humanity consists above all of families, and to remind Catholics, particularly those in positions of responsibility, that "each one of us should feel obliged to do what he or she can do . . . so that others can enjoy a right of which they have been deprived."



'UNIVERSAL RIGHT'—On a bitterly cold January night, Gary Cook gives a blanket to Miss Gertie as they take refuge inside St. Ann's Church in Baltimore. The inner city church opened its doors to the homeless during a sub-freezing cold spell. A new Vatican document calls adequate shelter a "universal right" and says that "bold social policy" is needed to help the world's homeless. (NC photo by Denise Walker)

Hunger and homelessness urged as key election issues

by Liz Schevtchuk

WASHINGTON (NC)—Auxiliary Bishop Joseph M. Sullivan of Brooklyn Feb. 3 urged Democratic and Republican presidential candidates to make the "national shame" of hunger and homelessness "a central concern" of the 1988 campaign.

Bishop Sullivan, chairman of the U.S. Catholic Conference Committee on Domestic Policy, addressed a news conference sponsored by the Campaign to End Hunger and Homelessness, a coalition whose members include the USCC, National Organization for Women, U.S. Conference of Mayors, National Council of Churches and the Rural Coalition.

"This is not a partisan issue, an ideological concern, or a regional phenomenon," Bishop Sullivan said. "We do not write off any candidate. We will not endorse any individual. We want every candidate to make this issue a central concern of the campaign and to respond in specific terms how he would attack hunger and homelessness."

The bishop also challenged each candidate to visit a soup kitchen, food pantry or shelter by March 3 and by the same date to "spell out what priority he gives to these issues and what actions he would take as president to reduce and eventually eliminate homelessness and hunger."

So far, he said, "we fear that hunger and homelessness are part of the poetry of the campaign . . . but the candidates have yet to make this national shame a centerpiece of their campaign and have yet to spell out what they would do to reduce and eventually eliminate the haunting reality of hunger and homelessness in our midst."

The coalition released results of a voter survey showing that after reducing the deficit, the electorate regards fighting hunger and homelessness as the issue most deserving of the next president's attention.

Deficit reduction was cited by 38 percent of respondents, and overcoming homelessness and hunger was cited by 27 percent. Another 24 percent of those surveyed cited efforts to improve education, 23 percent listed protection of Social Security, and 22 percent picked actions to create jobs. Respondents were asked to choose two "most important problems," meaning that totals exceeded 100 percent.

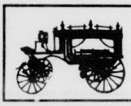
The survey also found that 75 percent of respondents want federal spending for helping the homeless increased. By a 51-to-29 percent margin, respondents also said they would be willing to pay $100 more yearly in taxes if the money were used to assist the homeless and hungry.

"Voters of every region and both parties are calling for an end to the shame of hunger and homelessness in our nation," Bishop Sullivan said.

He noted that 72 percent of respondents said that if a candidate particularly emphasized hunger and homeless, they would regard that candidate as displaying the vision they seek in a president.

"Such a candidate would be viewed as compassionate and courageous, but would not be viewed as a 'big spender,'" the bishop added.

"Specifically, the American people want the federal government to take leadership in ending hunger and homelessness and are willing to pay the bill through increased taxes, if necessary," he said.



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the active list



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

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

February 12

Jeffersonville K of C will present a 1988 Lip Sync Show at 8 p.m. Tickets: $3. Call 812-282-2710 or 812-282-5062.

February 12-13

A Vocation Discernment Retreat for Adults will be sponsored by the Archdiocesan Vocation Office and ARIA Vocation Committee from 7 p.m. Fri.-dinner Sat. at SS. Peter and Paul Cathedral rectory. Call 317-236-1490 for information.

February 12-14

A Retreat for men and women will be conducted by Father John Maung using Mother Teresa as on example on the theme "The Goal or Life is to Love/Not to be Loved" at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for information.

* * *

Benedictine Father Cyril Vrablic will direct a retreat for men and women on "The Seven Sacraments" in St. Jude Guest House on the grounds of St. Meinrad Seminary. For information call 812-357-6585.

* * *

A Singles Retreat will be led by Ursuline Sister Pat Brockman on the theme "Exploring Personal Archetypes: Opening to Wholeness" at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

February 13

St. Ann Parish will hold a Sweetheart Dance from 9 p.m.-1 a.m. in the school hall, 2850 S. Holt Rd. Doors open 8 p.m. Music by DJs Dilk and Jenkinson. Call 317-241-4378 or 317-248-9791 for information.

* * *

Nurse Barbara Knapp will present a workshop on "Women and Burnout" from 9 a.m.-3:30 p.m. at Beech Grove Benedictine Center. Call 317-777-7581 for information.

* * *

Jeffersonville K of C will present a 1988 Lip Sync Show at 8 p.m. Tickets: $3. Call 812-282-2710 or 812-282-5062.

* * *

St. Matthew Parish will sponsor a Valentine Dinner Dance beginning with 5:30 p.m. Mass and renewal of marriage vows. Wine and hors d'oeuvres at 6:30 p.m.; dinner at 7:15 p.m.; dancing to music of Yesterday Band at 8 p.m. Call Ginny O'Dell 317-576-9590 or Marty Davis 317-844-7833 for information.

* * *

Single Christian Adults will sponsor a Valentine's Day Party from 8 p.m.-12 midnight at Cheswick Village Apt. Clubhouse, 9201 E. 30th St. $2 admission includes snacks, music, dancing. For information call Chris 317-898-5677 or Cindy 317-241-0351.

* * *

The Men's Club of St. Joseph Hill Parish, Sellersburg will sponsor a Valentine Dance featuring Triple R.K. Band from 9 p.m.-1 a.m. Tickets $10. Call 812-246-4888 or 812-246-9335 for information.

* * *

St. Bridget Parish will host the "Experiencing the Congress" program sponsored by Archdiocesan Black Catholics Concerned from 1-3 p.m.

February 14

St. Thomas Aquinas School, 46th at Illinois Sts. will sponsor a Mardi Gras Festival from 1-5 p.m. in the gym. Games, prizes.

* * *

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

* * *

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8300 Rahke Rd.

* * *

A Sign Mass for the Deaf is celebrated at noon every Sunday in Holy Spirit Church, 7243 E. 10th St.

* * *

An Indianapolis area Pre-Cana Day 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 317-236-1400.

* * *

A Spaghetti Dinner and Family Fun Day will be sponsored by Beech Grove Benedictine Center. Dinner 1-6 p.m. Use of pool and gym, sports on big screen TV. For reservations call 317-788-7581.

* * *

A special community Mass in honor of Black History Sunday will be celebrated at 10:30 a.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. No 8:30 a.m. or 11 a.m. Masses today. Dinner served for a nominal fee; video on "Black Congress."

* * *

St. Andrew Parish, Richmond will hold a Mardi Gras Celebration at 6 p.m. in Father Hillman Hall and the school gym, featuring a pitch-in Chili Supper (bring salad or dessert) after 5 p.m. Mass. Line and folk dancing, euchre and "pictionary" games.

* * *

St. Vincent Hospital Guild will sponsor a "St. V.--alentine Card Party" and luncheon beginning with a social hour at 11:30 a.m. at Ft. Benjamin Harrison Officer's Club. Tickets $8. For information call 317-872-5330 or 317-253-3864.

* * *

Our Lady of Mt. Carmel Choir will sing the Latin Mass at 11 a.m. in St. John Church, 126 W. Georgia St.

February 15

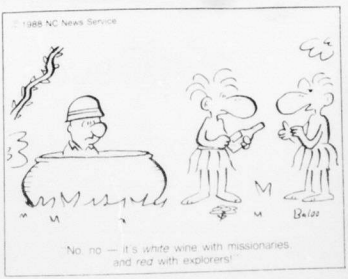
Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for a program on Erikson's Eight Stages of Humans and the Divorce Process. For information call 317-236-1596 days or 317-844-5034 or 317-291-3629 evenings.

* * *

South Central Separated, Divorced and Remarried Catholics (SDRC) will hear Michael Hall sharing his experiences at Medjugorje, Yugoslavia at 7 p.m. in the K of C hall, 4th and Walnut Sts., Bloomington. For more information call Patrick Fitzgerald 812-336-1500.

February 16

A Scripture Day on "The Book of Revelation: Victory Through Defeat" will be presented by Father Michael Burchick from 9



a.m.-2 p.m. at Fatima Retreat House, 5353 E. 56th St. $8/adult; $3/child; $5 deposit. Call 317-545-7681 for information.

* * *

A program on "Making Group Decisions" will be presented by Mary Jane Maxwell from 7-10 p.m. at the Benedictine Center, 1402 Southern Ave., Beech Grove. Call 317-788-7581 for information.

* * *

The Archdiocesan Board of Education will meet at 7 p.m. at St. Bartholomew Parish, Columbus.

February 17

The Catholic Widowed Organization (CWO) will hold a 7 p.m. support meeting followed by 7:30 p.m. program featuring Father Steve Jarrell speaking on the Lenten season. For information call 317-236-1596 days.

* * *

St. Matthew Parish, 56th St. at State Rd. 37 will present the first of three Lenten Fish Fries from 5-8 p.m. in Moriarty Hall. Public invited. $5 buys complete catfish dinner; extra plates for children. Call 317-257-4297 for reservations.

* * *

The Altar Society of St. James the Greater Parish, 1155 E. Cameron St. will sponsor a Fish Fry from 5:30-7:30 p.m. Adults $3.50; children grades 3-8 $2.

* * *

An Ash Wednesday Fish Fry will be held at Roncalli High School from 5-8 p.m. Proceeds benefit Christian Awakening Retreat program.

February 18

The Spiritual Enrichment Series continues from 7-10 p.m. with "Reconciliation" at Beech Grove Benedictine Center. $7.50 fee. Call 3127-788-7581 for information.

February 19

A Lenten Fish Fry will be held at St. Bernadette Parish, 4826 Fletcher Ave. from 5:30-7:30 p.m. Adults $4; children $2; fish and shrimp dinner $4.50.

February 19-21

A Tobit Weekend for engaged couples will be held at Alverna Retreat Center. 8140 Spring Mill *(See THE ACTIVE LIST, page 31)*

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Charles Geyer is a teacher of music and living

by Cynthia Dewes

Charles Geyer is at an age when most people are reading the AARP News in Florida, or sitting around a television set in a retirement home. But unlike his peers, he spends most of his days listening to grade schoolers saw away on violins or tootle uncertainly on clarinets at St. Monica Grade School. For 16 years he has served as a volunteer music director there, teaching the children instrumental and band music and preparing them annually for participation in the CYO music contest.

When Geyer retired in 1972 after 33 years of teaching music in the Indianapolis public schools, he didn't have far to look for something to occupy his time. One block up the street from his home stands St. Monica Church and School. Franciscan Sister Julie Hampel, then St. Monica's principal, was in need of a new music teacher to replace the one who had just left. She was delighted when Geyer appeared and asked to volunteer his time.

About a month into each school year, Geyer tests fourth grade students for their musical ability and interest and assigns them to various instruments. He spends three mornings a week giving instrumental lessons at school and directing two bands, a junior band composed of fourth graders, and an advanced band of fifth through eighth graders. About 30 to 40 students are involved.

When the CYO music contest arrives each Spring, Geyer has his students well prepared: 14 of his 17 contestants won gold medals in last year's contest. This year he will enter 20 students. During a typical band practice, a minimal age gap is evident between Geyer and his supercharged pupils. "Where's Johnny?" Geyer will ask. "He can't play today, Mr. Geyer, he has new braces on his teeth." Geyer rolls his eyes. "What about Mary?" "She can't come either, Mr. Geyer. She forgot her clarinet."



RESPECTED TEACHER—Charles Geyer works with the band students at St. Monica School, Indianapolis. (Photo by Cynthia Dewes)

According to St. Monica principal Jeannine Duncan, "You can bet that Mr. Geyer will be on the phone with Mary's mother before the day is out." Famous for his conscientiousness and punctuality, Geyer once instructed his wife to call the school as he was being taken to the hospital during his first heart attack: "Tell them I'll be back before the spring program." And he was.

In addition to his volunteer teaching, Geyer presents private music lessons to 30 pupils in their homes. He enjoys a great rapport with the students, according to their mothers, despite the fact that he is never addressed as anything other than "Mr." Geyer. He also earns the respect and cooperation of the most mischievous children. As principal Duncan says, he often "has the 'acting out' kinds of kids" as pupils, who "learn self discipline *and* music from him."

"I always liked music," Geyer says simply of his extended teaching career. Although his college minors were in history and English, he purposely ignored those credentials in favor of music during his professional career, which began in tiny Elnora, Ind. during the Great Depression.

In his position at Elnora, Geyer instructed all the children, grades one through eight, in vocal and instrumental music. One of the hazards of being a man trying to teach vocal music to grade schoolers was that the little pupils "sang way down in their shoes," he says. He finally hit on the idea of teaching the songs to a clever girl student, who then taught them to the class in a more appropriate range.

Geyer was also required, as respectable teachers were in those days, to live in the local community. For $30 per month he rented a room, garage and three full meals a day in the comfortable home of a local car agency owner. Geyer chuckles when he describes how times have changed.

Geyer is a graduate of the Arthur Jordan School of Music (now a part of Butler University), and in 1930 he became a charter member of Sinfonia, a national honorary music fraternity. He was without work for three or four years during the worst of the Depression, and also taught in Fayette County, Lawrence and New Palestine before coming to the Indianapolis Schools.

Encouraged by his wife Leone, former director of elementary education for the Indianapolis public schools, Geyer maintains his busy schedule despite age and bouts of serious illness. To the great pleasure of St. Monica pupils, parents and staff, he plans to continue teaching music "as long as I can."

Bishop appeals for aid

MALAKAL, Sudan (NC)—Bishop Vincent Mojwok of Malaka has appealed to international relief agencies for immediate food supplies to be sent to the southern Sudanese city to avert starvation.

In a letter sent to the international agencies' coordinating committee in Khartoum, Sudan's capital, Bishop Mojwok said the last shipment of food aid reached Malakal more than a year ago, in January 1987. He said many people are close to starving and appealed for pressure on the government to allow food relief to prevent "imminent catastrophe."

the active list

(Continued from page 30)

Rd. Call 317-257-7338 for information.

February 20

New Albany Deanery Youth Ministry will present a Catechist Spirituality Day from 8:30 a.m.-3 p.m. at the Aquinas Center, Clarksville. $3/person to a maximum of $15/parish. Pre-registration required; deadline Feb. 17. Brown bag lunch. Call 812-945-0354 for information.

* * *

A Lenten Day of Prayer—Searching for Ways to Allow Jesus to Share His Presence, Power and Prayer With Us During Lent—will be held from 9 a.m.-7 p.m. in Olivia Hall on the Sisters of St. Francis motherhouse grounds, Oldenburg. $8 donation. Contact: Sr. Maureen Irvin, Sisters of St. Francis, Oldenburg, Ind. 47036,812-934-2475.

* * *

Dr. Ernie Collamati will present a program on "Sexuality and Relationships" for single and married adults at 3 p.m. at St. Gabriel Parish, 6000 W. 34th St. $1 charge at the door. For information call 317-293-9510.

* * *

Mary, Queen of Peace Parish in Danville will sponsor its 2nd Annual Dinner Dance for the benefit of the building fund at the West Side K of C. Cocktail hour begins at 7 p.m.; buffet dinner at 8 p.m.; dancing to Tuxedo Junction band from 9 p.m.-1 a.m. Tickets are $20/person or $40/couple. For reservations call 317-745-4284, 317-745-2300 or 317-745-2823.

* * *

Providence Retirement Home in New Albany will hold its annual Chili Supper in the dining room from 2:30-7 p.m. Adults $3; children $2. Entertainment in Jansen Hall at 2:30 p.m.

February 21

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

* * *

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8300 Rahke Rd.

* * *

A Sign Mass for the Deaf is celebrated at noon every Sunday in Holy Spirit Church, 7243 E. 10th St.

* * *

St. Francis Calix Uni; will meet at 8 a.m. in chapel for Mass followed by a meeting in the cafeteria at 8:45 a.m.

* * *

The Women's Club of St. Patrick Parish will sponsor a Card Party at 2 p.m. in the parish hall, 936 Prospect St. Admission $1.25.

* * *

A Life in the Spirit Seminar begins from 3-5 p.m. at St. Mary Parish, New Albany. Call 812-944-0417 for information.

Socials:

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Why do I keep going to confirmation class?

by Mary Downing

Since last June, I and 17 other teens have been giving up a whole Sunday evening each month to learn more about our Catholic faith. Even though we have to go to school the next day, we all attend regularly. Why?

I can only speak for myself. By being involved in the confirmation program at my parish, St. Thomas in Fortville, I am learning how to deepen my personal relationship with God and my sense of belonging to the Christian community. I am accepting my faith on my own instead of feeling like I have to because my parents do. I am taking on my own responsibility as an adult—and it feels good!

A typical Sunday evening goes like this. We meet at the parish hall at 6:30 p.m. We begin by listening to Don Hanson, one of the adult leaders, as he opens up our classes by talking about the Bible and meaning it has for the people of God. He helps us to understand our morality (right and wrong), commitment to the Eucharist, personal faith and prayer.

Each class has a specific topic. Sometimes, it's the Ten Commandments. Other times it has been the Creed, church history, the sacraments, or liturgical rites. Hanson is full of answers for any questions we may have. He also helps us see that we need to continue studying our faith all through our lives.

We then move out into our groups of four to begin discussing what we have heard. Ron Greulich, the leader of the program and the small groups, gives us a sheet of paper to help guide the discussion. We use the questions to learn about ourselves and our values.

For example, one question asked if we were a car, what kind of car would we be, a VW or a Cadillac?" Another time we tried to list all the parables we could think of in the Bible. Through these questions, we also learn more about each other and draw closer as a group.

It's a great experience to trust and share with someone that is your age. At first, I was too shy to talk openly about how close I am to God. But now I am proud to tell people that I feel close to God and that I am proud of my faith as a Catholic.

After this, we have a break when we exercise and have a snack. Then we hear a speaker talk about his or her experiences growing up in their faith. Each class there is a different speaker. It's interesting because their experiences are so different. Some have had to struggle with their lives and some have had an easy time.

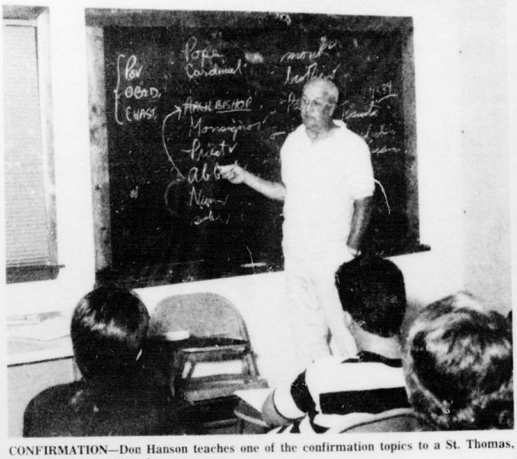
Then the pastor, Father Joseph Kos, shows us some of Father John Powell's famous television shows about faith and how it relates to life. He has a real insight into people and helps us open up to each other.

Father Kos is also a good person to talk to if I have a problem. One time when I was down and didn't know what to do, he helped me pick up the pieces and go on.

The meeting finally comes to a halt around 9:30 p.m. when we gather around in a circle and close with prayers.

So many people in the parish are involved in our classes. When confirmation is over, I hope I can share my experience with someone as these people at St. Thomas have done for me.

(Downing is a junior at Mount Vernon High School in Fortville.)



CONFIRMATION—Don Hanson teaches one of the confirmation topics to a St. Thomas, Fortville, confirmation class.

Catholic students dominate Prelude Awards

Three of the six 1988 Prelude Awards went to students from Catholic high schools. The overall winner was pianist Veena Kulkarni, a sophomore at Brebeuf Preparatory School in Indianapolis. At 14 years old, she is the youngest overall winner in the history of the contest.

Marie Ann Mascari, 18, a senior at Chatard High School, was the winner in the vocal music category. Anna Marie Fish, 17, a senior at Cathedral High School, won the dance category.

Kulkarni won with her performance of Franz Liszt's arrangement of the Paganini *Etude in E-flat* and Sergei Rachmaninoff's *Prelude for Piano in C-Minor, No. 7* (Opus 23). She will receive a $5,000 scholarship.

Mascari's prize was for her performance of the "Alleluia" from Mozart's Motet *Exultate Jubilate*, "Le Tombeau des Naiades" from Claude Debussy's *Chanson de Bilitis* and Laurie's Song from Aaron Copland's opera *The Tender Land*. Fish won by dancing a pointe variation from the ballet *Carmen*. Both Mascari and Fish won $1,000 scholarships. In addition, Brebeuf, Chatard and Cathedral will each receive a $600 cultural enrichment grant.



Veena Kulkarni



Marie Ann Mascari



Anna Marie Fish

World Youth Day soon

VATICAN CITY (NC)—Pope John Paul II, in a message to the youths of the world, urged obedience to the commandments, even when it means going against the currents of popular culture.

The pope criticized modern pleasure-seeking through drugs, consumerism and sex, saying such practices yield disappointment rather than real answers about the meaning of life. Instead, the pope said, young people must "learn to say 'yes' to the Lord in every circumstance" of their lives. He said they should look to the Virgin Mary as a model of obedience in faith.

The message, made public at the Vatican Jan. 19, was a commentary for World Youth Day, to be celebrated on Palm Sunday, March 27.

Young people were advised by the pope to "listen to Jesus, obey Jesus, obey his commandments and have faith in him."

Always doing what Christ asks "is not easy and often requires much courage in going against the currents of fashion and the opinions of this world," he said. But a life lived in faith was the only way to have a happy and successful life.

The pope said the current year of Marian devotions was an occasion for young people to learn from Mary's life. World Youth Day, he said, should be a "day of listening" to Mary.

"She has much to tell you!" the pope said.

The pope also suggested that youths "discover the beauty of the rosary" and pray it throughout their lives.

My View

Parents, teachers and double standards

by Krissy Abel

Double standards affect everyone in today's society. But they seem to be put on teen-agers the most. By double standards I mean letting one person do something that another is not allowed to do.

One kind of double standard comes from parents. These double standards usually fall under the "don't smoke," "don't drink" and "don't cuss" categories. How does it make teens feel when their parents tell them not to do what the parents are doing? Many feel mad, resentful or rebellious. Teachers are another source of double standards. Students may not eat, smoke or drink in the classroom. But some teachers do.

It is frustrating when parents and teachers take refuge in "the voice of experience." They say: "I don't want my kids to make the same mistakes I made." But when adults say one thing and do another it makes teens feel that adults exercise their authority just because they are older and have more power.

Teens look up to adults as role models. By following the same rules they give, adults can earn the teens' respect.

(Abel is a junior at Cardinal Ritter High School in Indianapolis.)

Feedback: What do you think about saying one thing and doing another? Send your thoughts to: Feedback, Youth Editor, P.O. Box 1717, Indianapolis, Ind., 46206.

Music and Life

Sting sings about separations

by Charlie Martin

WE'LL BE TOGETHER

I see me with you and all the things you do/Keep turning around and round in my mind/Forget the weather we should always be together/And any other thought is unkind

To have you with me I would swim the seven seas/To have you as my guide and my light/My love is a flame that burns in your name/We'll be together, we'll be together tonight

Refrain: We'll be together/We'll be together/We'll be together

I see you with me and all I want to be/Is dancing here with you in my arms/Forget the weather we should always be together/I'll always be a slave to your charms

(Repeat second verse and refrain)

Call me baby/You can call me anything you want/Call me baby/Call me, just call me/We'll be together/We'll be together

I see you, with me and baby makes three/I see me with you and all the things we do/Forget the weather we should always be together/I need you as my guide and my light/My love is the flame that burns in your name/We'll be together, we'll be together tonight.

Written and recorded by Sting. 1987, A and M Records.

Sting's new album is titled "Nothing Like the Sun." On the back cover he describes how he came to write each song. He talks a lot about being part of the Amnesty Tour 1986, when he and fellow pop musicians toured the world to support victims of political torture and imprisonment.

On this album is his current hit single, "We'll Be Together." The song may be influenced by his experience with the 1986 tour, for the album cover shows Sting looking over a barbed wire fence.

Whatever the ideas behind the song, it speaks of a deep desire to be with someone you love.

Separation from loved ones happens not only in countries with a lot of violence. It happens right here. For example, divorce often breaks apart families and keeps children from living with both parents. Romantic relationships face the stress of distance when the boy and girl go to different colleges or move apart because of new jobs.

All separations test love. Long separations hurt relationships, for love needs regular contact to grow.

If you find distance threatening your relationship, there are steps you can take. First, be aware that distance can be a problem. Too often, people think that their love can withstand anything. Thoughts like this make good stories for romantic novels. In reality, being apart puts a big stress on love.

You have to find ways to bridge the distance. Frequent letters that focus on your feelings can help keep you close and in touch with each other. Also, you would be surprised how much praying for each other will strengthen the bond between you. But there's no substitute for visiting each other. Don't take a relationship that means a lot to you for granted.

(Your comments are welcome always. Please address them to Charlie Martin, 1218 S. Rotherwood Ave, Evansville, Ind. 47714.)

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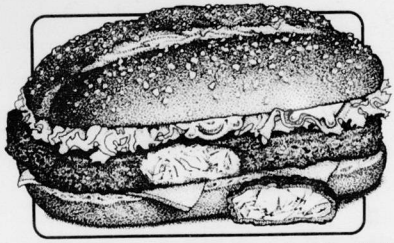
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Book Review

View of a hero and his time

Lech Walesa and His Poland, by Mary Craig. Continuum (New York, 1987). 326 pp., $18.95.

Reviewed by John H. Carroll

In late November 1987, many Poles opted to abstain from participation in the Soviet bloc's first-ever free referendum on a measure of economic reform in their homeland.

The appeal by Solidarity, the suppressed and underground labor organization, for a boycott undoubtedly increased the abstentions and noes, which amounted to over 30 percent of those eligible to vote, a high rejection rate according to the standards of the Soviet world's well-run elections.

An excellent insight into the recent, historical background to Gen. Wojciech Jaruzelski's failure to win popular support for attempted changes in Poland is provided in Mary Craig's "Lech Walesa and His Poland."

Initially the author traces developments in the country through the "wilderness years" from the Nazi invasion and occupation from 1939 to 1945 and the liberation and attempted communization from the end of World War II to 1980. Skillfully interwoven within this history are the life and times of Walesa and his family.

The harsh realities and brutalities of those grim, dark days, when the heavy hand of Stalinism lay heavily on this land and its brave people and their beloved church are recounted in stark detail.

However, the spirit of resistance to oppression and devotion to the church and its clergy remained alive during this dreadful period, which contained, among other outrages, the arrest and imprisonment of Cardinal Stefan Wyszynski, the primate, in 1953.

By August 1980, the indomitable Poles—workers, intellectuals, farmers and churchmen—began to agitate for reforms in the Soviet-imposed political and economic system. One of the foremost activists in this campaign was Walesa, peasant born and sometime electrician at the Lenin Shipyard in Gdansk on the Baltic.

The author traces the origins and rise of Solidarity and its eventual suppression by the martial law government of Jaruzelski. There are insights, as well, into the ongoing underground struggle between Interior Ministry units, such as the UB (Security Police) and the ZOMO (Riot Police), and the Polish people.

There is also an explanation of the police state techniques used by the government and its hardliners to maintain control. According to Mrs. Craig, when the decision was made to suppress Solidarity, the rulers moved conscript soldiers, who might be Solidarity supporters, to rural areas. At the same time the "government was already training other, more politically reliable forces for use in any emergency. The Army Security Service and the ZOMO riot police, carefully selected, well-fed, sumptuously housed, thoroughly brainwashed, would not scruple about the shedding of Polish blood."

The author also provides informative background for the ongoing relationship between the pope, the Poles, underground Solidarity and Walesa. All in all this book is worthwhile.



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My new apartment at Oakleaf Village is perfect for me. I brought my favorite pieces of furniture and knick-knacks and gave the rest of it to Jeri for her to enjoy. One really nice thing about Oakleaf Village is that I just pay *rent.* I didn't want to pay a big up front fee like they charge you at some places.

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† **BARTH, Leona,** 85, Holy Spirit, Indianapolis, Jan. 28. Aunt of Thelma Long.

† **BERGER, Anna M.,** 78, St. Boniface, Fulda, Jan. 8. Mother of Leroy, Albert, Paul, Loretta Seckinger and Maryetta Boehm; sister of John, Leo and Martin Schwartz; grandmother of 22; great-grandmother of two.

† **BOSLER, William L.,** 30, St. Paul, Tell City, Feb. 1. Son of Roy and Edna; brother of Linda Weiss.

† **BRUNSMAN, David W.,** 50, St. Gabriel, Connersville, Jan. 30. Husband of Judy P.; father of Sharon and Jody; son of Ben M.; brother of Ben J., John, and Rosalie Powers.

† **BRUNSMAN, Henry D.,** 86, St. Gabriel, Connersville, Jan. 28. Father of Patricia Ann and Henrietta Ripberger; grandfather of four; great-grandfather of one; step-great-grandfather of two; brother of Andrew, Benedict, and Odelia Goebal.

† **CALLAHAN, Mildred,** 81, Holy Spirit, Indianapolis, Jan. 30. Mother of Joan Biagioni, Pat Hitchcock and Carolyn; sister of Laurence and Lester Burgmeier, Freda Strange, Veronica Kelly, Fabian McCammon, Wilma Sianger and Alma Hill.

† **CONSTABLE, Evelyn F.,** 67, St. Andrew, Richmond, Jan. 30. Wife of William; mother of Patricia Koons and Carl H. King; sister of Roy T., Tommy and Carl King, Virginia Lewis and Betty Murray; grandmother of Christopher Koons.

† **CULL, Betty M.,** 67, St. Mary, North Vernon, Feb. 3. Sister of Mary L.

† **DAUBY, Mary "Roberta,"** 75, St. Paul, Tell city, Jan. 30. Mother of Rosie Smith; sister of Jim Moseby, Mary Emma Owen and Hazel Powell; grandmother of Terry Smith.

† **DUSCH, Gabriel S.,** 91, St. Paul, Tell City, Jan. 20.

† **FOLTZ, August,** 80, St. Andrew, Richmond, Jan. 26. Husband of Mary; father of William, Harry, Donna Stier and Marilyn Grotendick; stepbrother of Rose Tighe; grandfather of 14 great-grandfather of three.

† **FUCHS, Evelyn Catherine,** 50, St. Pius, Troy, Jan. 14. Sister of Betty Jennings, Helen Doogs, Dorothy and Ruth Tanner, Edgar "Eddie," Richard, Kenneth and James.

† **GILBERT, Lillian,** 87, St. Andrew, Indianapolis, Jan. 21. Mother of Dorothy Demuth, Halsey, Marilyn Barber and Ethel Bonovich.

† **GOODMAN, Elva Mary,** 93, St. Margaret Mary, Terre Haute, Jan. 28. Mother of Dr. George H.; sister of Marguerite Nash; grandmother of six; great-grandmother of 10.

† **HADLEY, Myrtle E.,** 95, St. Margaret Mary, Terre Haute, Feb. 3. Mother of Robert H., and Ann Berto; grandmother of six; great-grandmother of two.

† **HAVERKOS, Loretta C.,** 86, St. Mary, Rushville, Jan. 30. Mother of James R., and Wilma Haining; sister of Bernadette Lamping and Cora LeMasters; grandmother of five.

† **HENDRICKSON, Mead D.,** 86, Holy Spirit, Indianapolis, Jan. 26. Cousin of Clell Schwarts.

† **HUESMAN, Joseph Henry,** 68, St. Joseph, Shelbyville, Jan. 31. Husband of Betty; father of William E., Mark J., Robert A., Paul W. and Matthew J.; brother of Henry A. Walter A., Robert and Ralph.

† **JONES, Glen D.,** 66, St. Vincent de Paul, Bedford, Jan. 31. Husband of Imogene (Bledsoe); son of Arthur and Cydia (Hardwick); father of Mary Ann Parrott, Denise, Paul and Glen D.; grandfather of one; brother of Chloe Hatfield.

† **JOSEPH, Raymond,** 67, Holy Spirit, Indianapolis, Jan. 28. Father of Mark, Gary, Cathy, Tony and David; brother of Anne Russell, Viola Southard, Mildred Callahan and Ruby Milligan.

† **KNOX, Agnes,95,** St. Andrew, Indianapolis, Jan. 10. Mother of John A., Thom, Frances Smith and Barbara Beckerich; sister of Val, Jerome and Myrtle Williams, Martha Schneider and Sister Margaret Seton.

† **LAKAMP, Cresentia,** 86, St. Andrew, Richmond, Feb. 2. Mother of Robert F.; grandmother of two; great-grandmother of five; great-great-grandmother of one; sister of Alma and Kathleen Asfalg.

† **LALLY, Mary,** 80, St. James the Greater, Indianapolis, Jan. 30. Sister of Sister Helen Ann Consay and Eileen Lund.

† **MILLER, Marie,** 88, St. Anthony of Padua, Clarksville, Jan. 20. Mother of Martha McDonough; grandmother of three.

† **MORGAN, Adeline F. McLaughlin,** 89, St. Anthony, Indianapolis, Feb. 4. Mother of Bernice Brockhouse, Joan Collins, Lois Zwahlen, Donna Crosslin, John, James, Richard, Fred, Paul and Jack; sister of Amelia Butler; grandmother of 36; great-grandmother of 35.

† **PERKINS, Ruth A.,** 67, Holy Family, New Albany, Jan. 27. Sister of Aileen Blasius and Muriel Lancaster; grandmother of two.

† **RUHL, Rosaline,** 71, St. James the Greater, Indianapolis, Jan. 28. Aunt of Don and Ann Mueller.

† **SEIBEL, Harry,** 77, St. Lawrence, Lawrenceburg, Feb. 1. Husband of Afra; father of Bill, Mike and Mary Jo; grandfather of three.

† **STOTT, Philomena C.,** 72, St. Mary, North Vernon, Jan. 30. Wife of Jack; mother of James Adam; sister of Marie Block, Evelyn Radey and Jeanette Mattice.

Rights violated by FBI probe, say church groups

by Laurie Hansen

WASHINGTON (NC)—Representatives of church groups named in a five-year FBI probe of organizations opposed to Reagan administration policy in Central America expressed dismay at what they called a violation of their constitutional rights.

One of the groups, the Maryknoll Sisters, issued a statement Feb. 2 saying the probe endangers "the democratic principles on which this country is founded."

What began as a probe of the Committee in Solidarity with the People of El Salvador, commonly known as CISPES, apparently grew into an investigation of hundreds of individuals and groups, including members of at least two orders of Catholic nuns, three Catholic parishes and a Milwaukee-based food program run by the Society of St. Vincent de Paul.

FBI Director Williams Sessions said Feb. 2 the probe was begun after the FBI was told by informants that CISPES leaders were supplying funds and materials to the Farabundo Marti National Liberation Front, a Salvadoran rebel group.

He denied that the investigation went "out of control," but said the probe "was not properly directed" in all instances.

White House spokesman Marlin Fitzwater told reporters Jan. 29 that President Reagan was upset by revelations that the FBI spied on opponents of his Central America policy.

He said no one in the White House knew anything about the probes and that Reagan had asked Sessions for a report on them.

As part of the 1981-85 probe, FBI agents looked into church forums and photographed protesters at peace rallies, according to copies of FBI files obtained by the New York-based Center for Constitutional Rights through the Freedom of Information Act.

Only 1,200 pages out of the 3,600 pages of documents from the FBI probe were released to the center, many of them heavily blacked out, said Bernice Crane, a center volunteer.

The Maryknoll Sisters and the Sisters of Mercy of the Union, based in Silver Spring, Md., are among those listed by the Center for Constitutional Rights as organizations named in the FBI's probe of CISPES.

In its statement, the Central Governing Board of the Maryknoll Sisters, based in Maryknoll, N.Y., said the actions taken by the FBI "threaten the rights of all U.S. citizens and place in jeopardy the democratic principles upon which this country is founded."

That Maryknollers were investigated during the probe is "quite puzzling," said Maryknoll Sister Mary Ellen Mertens, a spokeswoman.

She said copies of FBI documents obtained by the women's religious order have only one reference to Maryknoll.

"The problem is that almost three-fourths of the communique is blacked out," she said. "It is a memo sent to the director of the FBI Nov. 14, 1983, regarding a person being investigated in Dallas, Texas. Even the person's name is blacked out.

Mercy Sister Helen Amos, president of the Sisters of Mercy of the Union, based in Silver Spring, Md., had no comment on the inclusion of the "Sisters of the Mercy Generalate" in the FBI probe. However, a spokeswoman for the Mercy Sisters said Feb. 2 that copies of FBI documents that referred to the order were being studied.

A portion of a document from the Milwaukee office of the FBI focuses on participants in the sanctuary movement who have violated U.S. law by offering refuge to Salvadorans and Guatemalans fleeing their homelands.

"CASC (Central America Solidarity Coalition) is closely aligned with the Catholic Church's sanctuary program. The sanctuary program is clearly in open violation of federal law," the document says.

The church has never officially endorsed the sanctuary movement, although parishes have been participants.

St. William's Parish in Louisville, Ky., also mentioned in the FBI documents, has offered sanctuary to 10 Salvadorans and one Guatemalan, said its pastor, Father James E. Flynn, in a Feb. 2 telephone interview.

He said he was dismayed but not surprised to discover the parish listed in the FBI documents, adding St. William's has been open about its involvement in the sanctuary movement.

The U.S. Catholic Conference, public policy arm of the U.S. bishops, is named in the FBI documents in a "list of groups connected with CISPES or mentioned in relation to CISPES activities." No further details are given.

Elsewhere in the documents it is stated that an "investigation has determined that CISPES is very closely connected with the United States Catholic Church."

"The church, who (sic) agrees with most CISPES philosophy, have (sic) set aside various sanctuaries to be used to house illegal Salvadorans in the United States. There are some who will take only Salvadorans, no other type refugee is allowed . . . The Catholic Church has openly boasted that it is free to protect these refugees without being concerned of local or federal law enforcement agencies," one of the documents reads.

A sentence in the statement is blacked out, and next to it is a designation which indicates the deletion was made for reasons of national security, said Center for Constitutional Rights personnel.

Don Borkowski, director of the Milwaukee-based SHARE of Southeastern Wisconsin, a food program operated in cooperation with the Society of St. Vincent de Paul, was puzzled about his organization's listing in the probe.

"Quite frankly, I don't even know what's going on in Central America. The only thing we're interested in is feeding people. If they're watching me they are not going to find out much," said Borkowski, a Catholic deacon, in a Feb. 2 telephone interview.

"I wish they would send someone down to help us bag potatoes," he said.

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Survey says voters would accept Catholic, reject atheist, homosexual

by Liz Schevtchuk

WASHINGTON (NC)—Nearly 90 percent of Americans would vote for a Catholic presidential candidate, and 70 percent place some importance on a president having strong religious beliefs, according to a new survey.

A majority also backs laws against satanism, rejects government financial assistance to church schools, and refuses to vote for a homosexual or atheist as president, survey results showed.

The survey was commissioned by the Williamsburg Charter Foundation, a non-profit, non-denominational, non-partisan group probing the role of religion in America, and was released Feb. 3 in Washington. The foundation's board of trustees includes Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops.

The foundation, which is holding various educational and public forums in 1988, was organized to help highlight First Amendment values and issues as the nation celebrates the bicentennial of the U.S. Constitution.

Survey results showed that 87 percent of voters would cast their ballots for a Catholic candidate with whom they agreed politically, while 8 percent would not vote for a Catholic.

When the same question was asked about a candidate who was Jewish, a "born-again" Baptist, or a Greek Orthodox, the levels of support were 82 percent, 81 percent, and 74 percent, respectively.

The survey found that 65 percent of voters would refuse to back a homosexual candidate and 62 percent would not back an atheist.

Thirty-three percent of respondents said they think it is "very important" that the president "be someone who has strong religious beliefs" while 37 percent found it "somewhat important."

The poll also found that 56 percent of respondents believe "it's OK for the right-to-life movement to use religion in the debate on abortion" and that 62 percent "think it is proper for religious leaders to try to close pornographic book stores."

Half those surveyed, 50 percent, oppose government assistance to church and religious schools; 41 percent favor it. Catholic respondents, however, backed such aid by 52 to 40 percent.

A majority—54 percent—believe "there should be laws against the practice of Satan worship;" 35 percent disagreed.

Respondents also said that while they agree, by 68 percent to 25 percent, that "religious groups should have a legal right to get involved in politics," by 57 percent to 32 percent they prefer that religious groups not be involved.

A report accompanying the survey results noted the "ambivalence" of Americans toward the "wall of separation" between church and state.

"Rhetorical assent to the separation of church and state is contradicted by nearly constant approval of less rigid separation in practice," the report said.

On other issues the poll determined:

►62 percent disagreed with the view that it is acceptable for religious leaders to hide illegal immigrants; 24 percent approved.

►57 percent reject the notion that churches which refuse to ordain women as priests or ministers should be denied tax exemptions; 29 percent favor such a denial.

►80 percent believe it is acceptable for a city government to display a Christmas creche on government property. Similarly, 79 percent accept city government display of Jewish religious candles.

►88 percent support having the government pay for religious chaplains in the military.

►70 percent think public schools should allow student religious groups to hold voluntary meetings in classrooms when classes are not in session.

►77 percent would allow a moment of silence daily in public schools for students to pray if they so desire.

►69 percent think public schools should teach both evolution and the Bible's account of creation.

The survey, which involved questioning some 3,000 people, has an accuracy of plus or minus 2.4 percent.

Council of Churches backs USCC in Supreme Court case

by Liz Schevtchuk

WASHINGTON (NC)—The legal attack on the Catholic Church by Abortion Rights Mobilization holds "profound implications for religious freedom" for all churches and "threatens core values" of the First Amendment, the National Council of Churches told the Supreme Court.

"From beginning to end, this case is a First Amendment nightmare," the church council said in a friend-of-the-court brief.

In the brief, the council and nine other Christian or Jewish groups, including the Catholic League for Religious and Civil Rights, urged the high court to overturn lower court rulings that allowed Abortion Rights Mobilization to continue its litigation.

The U.S. government, through a separate brief filed with the Supreme Court, expressed a similar view.

Arguments on the case are expected at the Supreme Court this spring. Usually, the court delivers a decision on a case the same term in which arguments are held.

Through its seven-year-old court case, Abortion Rights Mobilization has attempted to force the Internal Revenue Service to revoke the tax exemption of the National Conference of Catholic Bishops and U.S. Catholic Conference, and through them, of Catholic parishes and institutions nationwide.

The abortion rights group alleges that the church engaged in anti-abortion politicking that violated IRS regulations forbidding involvement in election campaigns by tax-exempt, non-profit organizations.

As part of the suit, Abortion Rights Mobilization has initiated legal "discovery" processes, or subpoenas, directed at the NCCB and USCC.

A federal judge in New York fined the twin conferences for not complying with the subpoenas, but levying of the fines has been postponed pending resolution of appeals.

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