

THE CRITERION

U.S. rules on holy days not likely to change, say American canonists

by JERRY FILTEAU

The new Code of Canon Law will most likely require no changes in U.S. Catholic rules regarding holy days of obligation or fast and abstinence, according to the judgment of several leading U.S. canonists.

The U.S. bishops, of course, could initiate changes under the new code, just as they could have done before the new code was promulgated.

Pope John Paul II promulgated the new Code of Canon Law, the general church law governing Latin-Rite Catholics around the world, on Jan. 25. He decreed that it will take effect on the first Sunday of Advent, Nov. 27. The actual text of the new code was released in Rome Feb. 1.

The code's general laws for holy days, fast and abstinence are different from the special laws in force in the United States. But top church law experts, who did not want to be

quoted by name because they had not actually seen the newly published code, said this does not mean that U.S. rules will have to change or that the country's bishops will have to do anything special to keep the current practices in place.

The reason, they said, is that the laws on holy days and on fast and abstinence in the new code are essentially the same as the laws that existed before, when the U.S. exceptions to the general laws were made. In other words, particular laws making exceptions to the general law do not have to be changed unless the relevant general law changes.

Here is a brief overview of the background to the present situation:

Holy Days of Obligation:

In 1884 the U.S. bishops at the Third Plenary Council of Baltimore asked the Holy See for an indulgence (permission) for U.S. observance of only six of the holy days of obligation generally observed in the church. In 1885 the indulgence was granted by the Vatican's Congregation for the Propagation of the Faith.

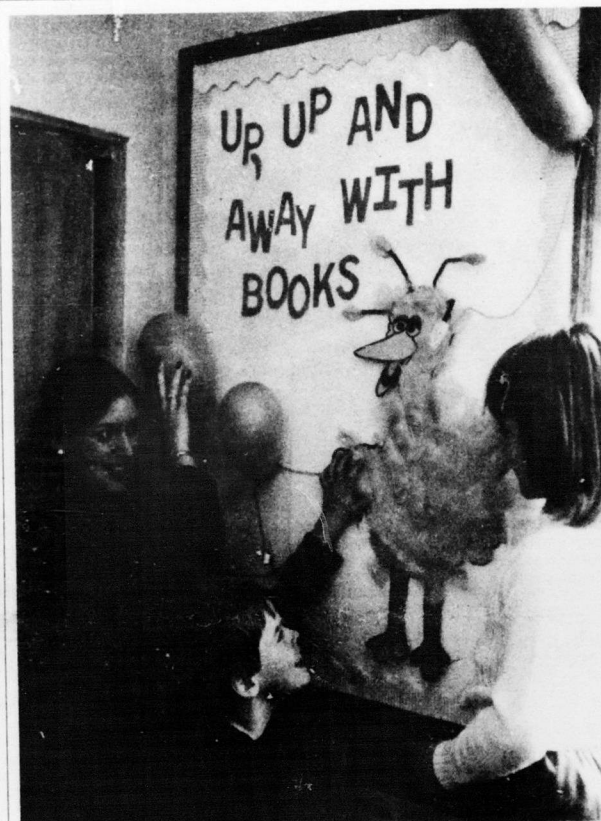
In 1917 the Code of Canon Law, the first complete codification of general church law in history, was promulgated. One of its reforms was the establishment of 10 feast days of universal obligation in addition to Sundays, including four not observed in the United States: St. Joseph (March 19), Sts. Peter and Paul (June 29), Epiphany (Jan. 6) and Corpus Christi (the Thursday after Trinity Sunday).

In 1919 the U.S. bishops requested and received a new indulgence reaffirming U.S. observance of only the six feasts already being observed: Jan. 1 (Circumcision, now called by its more ancient name of Mary, Mother of God), the Ascension (40 days after Easter), Aug. 15 (Assumption), Nov. 1 (All Saints), Dec. 8 (Immaculate Conception) and Dec. 25 (Christmas). Under the indulgent U.S. observance of Corpus Christi and Epiphany was transferred to Sunday, and St. Joseph and Sts. Peter and Paul were observed on their own days, but not as days of obligation.

The 1983 code, the first revision of the Code of Canon Law since 1917, restates as days of obligation the 10 listed in the 1917 code. (It was widely reported before the new code was released that it would reduce the days of universal obligation to two, but Pope John Paul changed the final draft of the law presented to him to reinstate the 1917 rules.) The new code also contains essentially the same provision as the 1917 code for exceptions to the general law. It allows bishops' conferences, with prior approval of the Holy See, to abolish the obligation connected with some feasts or to transfer their observance to a neighboring Sunday.

Days of Fast and Abstinence:

The 1917 code contained detailed rules for fasting and abstaining from meat as regular forms of penitence. In 1966 Pope Paul VI sharply reduced the laws of universal obligation, making only Ash Wednesday and Good Friday days of obligatory fast and ab-



COME SEE US IN ACTION—St. Susanna School has expanded this week's theme of Catholic Education Week to St. Susanna School Appreciation Month. As part of the month-long activities, first grade students including Brad Gootee (left) and Staci Wubbolding (right) have written personal invitations inviting kindergarten-age children in Hendricks and Morgan counties to visit their class and participate in some "fun activities." With their teacher, Mrs. Kathy Hindman, the children admire a poster created for the event. The special first grade Open House will be held Feb. 17 from 9 a.m. to 10 a.m., and from 1 p.m. to 2 p.m. An all-school Open House at St. Susanna will be held Feb. 23 from 9 a.m. to 2:30 p.m. and on Feb. 24 from 9 a.m. to 2:30 p.m. and from 7 p.m. to 8:30 p.m. (Photo by Linda Turk Mann)

Lent begins on Wednesday

Wednesday, Feb. 16, is Ash Wednesday which marks the beginning of Lent. This solemn season leads us to Easter.

To start this season off, churches throughout the archdiocese will give a blessing and distribute ashes. These ashes symbolize how we all are dust and to dust we will return.

At St. Peter and Paul Cathedral, Archbishop Edward T. O'Meara will celebrate Mass and distribute ashes at a 12:10 p.m. liturgy.

Lenten Regulations for Fast and Abstinence

Ash Wednesday—February 16, 1983 is a day of Fast and Abstinence.

Fridays of Lent are days of Abstinence.

Good Friday—April 1, 1983, is a day of Fast and Abstinence.

Fast—Binds all over 21 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 between the First Sunday of Lent (February 20) and Trinity Sunday (May 29).

stinence and the rest of the Fridays days of abstinence. He also allowed bishops' conferences to issue alternative norms for fulfilling the Christian obligation of penitence.

Following Pope Paul's new norms, in 1966 the U.S. bishops issued new rules for U.S. Catholics. They retained the universal obligation of fast and abstinence on Ash Wednesday and Good Friday. They kept the Friday obligation of abstinence only for the Fridays of Lent, while urging Catholics to continue abstaining from meat voluntarily or to take up other special forms of penitence on the other Fridays of the year and on other days in Lent.

The new Code of Canon Law incorporates Pope Paul's 1966 laws for fast and abstinence. As Pope Paul did, the new code allows bishops' conferences to set alternative norms for Friday abstinence.

The canon lawyers contacted by NC News after the text of the new code was made public, while agreeing that the U.S. bishops need take no action to retain current U.S. practices on holy days and rules of fast and abstinence, stressed that this was their personal judgment.

the criterion

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Indianapolis, Indiana

Couple brings dance to worship

Must be done with reverence and prayer, say artists

by JIM JACHIMIAK



SACRED DANCE—Susan and Ken Tolle of Hosanna Sacred Dance perform a liturgical dance as part of a program they offer to area churches and organizations. (Photo courtesy Hosanna Sacred Dance)

At least one group in Indianapolis would like to see a little more song and dance in church.

"We use the experience that the Lord has given us and bring the art form to the church," says Susan Tolle of Hosanna Sacred Dance. She and her husband, Ken Tolle, and Marjorie Harter perform various forms of sacred dance in Indianapolis and other areas.

As part of the Festival of the Arts, they will perform on March 6 at 4:30 p.m. in St. John's Church, Indianapolis.

Sacred dance is being rediscovered in the church, Susan Tolle says. "But it is something that has been in the church for 2,000 years." Temple worship and worship in the early Christian church was "very expressive—it used to be more like a football game."

According to Ken Tolle, "Most churches aren't really built for sacred dance, which makes it difficult."

Susan Tolle continues, "The church used to be such a great patron of the arts. It was where the arts were most nurtured. And for us to continue, we need the support of the church."

That support is growing, she says. None of the three are Catholic, but "the acceptance we have had in the Catholic Church, where you have the structure, makes it so much easier."

"In America, dance just isn't part of our daily living. It's hard to recognize it as worship when you're not exposed to it every day," says Ken Tolle.

SACRED DANCE "must be done with reverence and prayer," Susan Tolle explains. "Dancing has been distorted and it was taken out of the church for a reason. But we are discovering a need for it today."

Furthermore, "We're finding that people of all ages love it. They love to join in with their hearts and to join in physically, too. It touches something very deep. They have never had an opportunity to express themselves in the Lord that way."

She recalls a woman with arthritis during a program at a

nursing home. "Movement for her was always a burden, but now it is a release."

According to Ken Tolle, "We are both spiritual and physical beings and our Lord made us that way for a reason. Our whole lives can be a sacrament, including our body. Jesus was a man and he had flesh."

Praise, he believes, encompasses dancing, being still, "and everything in between."

Susan Tolle points out that "our ministry actually started two years ago." The Tolles were living in Philadelphia and working with a Boston ballet company. They had developed a sacred dance to John Michael Talbot's "The Painter," and were planning to move to Indianapolis.

"We were really on fire because we found that the Lord was telling us to dance," Susan Tolle remembers, but they did not expect to start for another seven or eight years. "When we were reading the album, we noticed that it was recorded in Indianapolis."

AFTER THEIR MOVE, they were invited to dance at a Catholic charismatic prayer meeting at Marian College. "John Michael was at Marian that night," Susan Tolle says, "and he was very encouraging." She notes that what they thought would take seven or eight years actually happened in a seven or eight month period.

They began by doing sacred dance part-time and "still continued our regular dance jobs," Susan Tolle says. He worked with Indianapolis and Cincinnati ballet companies, and his wife worked with Dance Kaleidoscope.

Miss Harter joined the Tolles after she graduated from Butler University last May. "The Lord was really telling me, 'Keep with your dancing, and here's a group to get involved in,'" she says. She "always danced in high school," and after beginning at Butler, decided to change her major to dance.

Ken Tolle continues, "In May, we felt led to go full time. There was demand, but yet we weren't under such a great stress that we had to go full time."

Since May, they have completed three tours which have taken them east to New Jersey, New York, Ohio and Pennsylvania, and west to Colorado and Nebraska.

For the next six months, they will remain in this area. "We really felt that the Lord was saying to serve Indianapolis and the surrounding area. This is our home and it's time to serve our home—to establish a firm base," Susan Tolle points out.

Hosanna Sacred Dance offers a variety of dance forms and workshops. Susan Tolle explains, "For us—and I stress 'us' because we are not the only way to do sacred dance—worship is the desire of our ministry. We want to be an extension of your ministry, not to bring our ministry to your church."

She continues, "I guess the most special is to dance in church during the worship—not to be a special project but just to be an active part of the body, to communicate and be a part of the liturgy."

The group is "a ministry of dancers, but our ministry is not dance. We're not going to go into church and say, 'Okay, everybody has to move now.'"

Some of their programs include liturgical dance, "simple movements that can be done by all the church." Even when the congregation is not actively involved, "We know that their hearts are with us. We can feel their support and we can feel their energy."

As for financial support, Ken Tolle says, "We make our living by what the Lord provides." They ask for free will offerings for their programs, which are available to churches and other organizations.

"It's been hard. The Lord takes care of our needs, but at this point salaries are unheard of for us. We'd like to grow. We would like to include other things. If others have incredible lighting and stages, why should the Lord have anything less?"

"And yet," Susan Tolle adds, "we're not poor. Every need is supplied."

A council offers support, prayer and financial advice to the group. "You have to do that as professionals or the outside world laughs at you, and they have done that to Christian artists for years," Ken Tolle points out.

"We have to be stewardly and not use our Christianity as an excuse for being something less than Christian and businesslike."

Susan Tolle also has experience in business, while Ken Tolle makes costumes for the group. Miss Harter "gives of herself in anything and everything," Susan Tolle says.

She adds that Patricia Douglas, ballet (See COUPLE BRINGS DANCE on page 2)

Nathanson charges audience not to lose resolve

by CYNTHIA DEWES

Indiana Right to Life supporters heard one of their authentic heroes speak during a Legislative Day held Friday, Feb. 4 at the Convention Center. Dr. Bernard Nathanson, noted obstetrician and medical professor who authored the recent book, "Aborting America," delivered the keynote speech to an appreciative luncheon audience.

Describing one of his typical activities for the pro-life cause, Dr. Nathanson told of a recent visit to Canada where he engaged in a debate with a prominent abortionist named Dr. Morgenthaler. After "going round and round," Dr. Nathanson silenced Morgenthaler with the statement that "Comparing an abortionist to a

doctor is like comparing a bounty hunter to a policeman."

As an obstetrician, Dr. Nathanson says he now feels that he is in charge of two lives rather than only one. This opinion may come as a surprise from a man who admits to direct or indirect responsibility for 75,000 abortions, and the co-founding of the NARAL (National Abortion Rights Action League).

As a religious atheist and a cultural Jew, Dr. Nathanson felt no moral or religious need to change his view of abortion until his continuing study of fetology, the science of the fetus, caused him to re-think his position in 1974. At that time he published a medical article entitled "Deeper Into Abortion," and was promptly drummed out of pro-abortion circles.

Why didn't he recognize the fetus as a living human before that time? Because doctors couldn't really see or hear the fetus, and now they can even do delicate surgery on it while it is still in the womb. As Dr. Nathanson says, "It's like the difference between hearing about the Vietnam War and being in Saigon watching the slaughter, or hearing about the Holocaust as opposed to being personally in the death camps."

Although conclusive medical and scientific evidence points to the humanity of the fetus, Dr. Nathanson feels there is a definite trend in the medical community and in the media to suppress the idea. The two reasons for this are convenience—it's easier for the doctor to say "abort" than to say "let's deal with this"—and economics—abortion is a half billion dollar industry.

Dr. Nathanson divides public opinion about abortion into three groups: those committed to abortion, those committed to life, and the "uncommitted middle." Pro-lifers, he says, must try to convince this third group of the rightness of this cause.

"We must use powerful arguments," he says, "including scientific, to combat this

national schizophrenia which allows babies in the womb to be systematically murdered on one floor of a hospital, while sick babies outside the womb are being frantically saved on another. At the very least, we should demand a moratorium on abortion until we have the technology to resolve the problems which falsely seem to make it necessary."

As Dr. Nathanson charged his receptive audience, "We must not fail, weaken or lose our resolve for one minute. For if we lose our strength, we can be sure that history will not forgive us."

Catholics in military are now 'suspect'

WASHINGTON (NC)—Catholics in the military "are becoming a suspect class who cannot be trusted to push the button, fire the weapon, pull the lanyard," because of discussions about the U.S. bishops' proposed pastoral on war and peace, said Col. Leroy Foreman, an appellate judge on the Court of Military Review. During a Feb. 1 discussion at Washington's Holy Trinity Church of the pastoral letter, Col. Foreman said "Catholics in uniform, particularly in the lower ranks, do not see the letter as offering guidance, but as a directive. Non-Catholics in the military from lieutenants to general officers, feel that Catholics have no choice."

In response, Father Bryan Hehir, director for international justice and peace of the U.S. Catholic Conference, said the pastoral is "a teaching document, but it does not mean that every line is definitive dogma." There are some teachings, he noted, "on which none of us has any choice." The teaching, for example, that the direct killing of civilians is not permitted, he said, is not new, is not optional and does bind everyone. Father Hehir has worked with the bishops drafting the letter.



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Pope loosens rules on women, confession

by JERRY FILTEAU

WASHINGTON (NC)—Pope John Paul II's final editing of the new Code of Canon Law got rid of one special rule for women that his drafting committee had tried to keep.

In the new code's rules governing the place of confession he changed the draft version so that the new law makes no distinction between the way men and women should go to confession.

In the preceding paragraph of the code the

pope also added a clause which subtly shifts the emphasis of the law's insistence that confessionals with grilles be made available for all Catholics. A liturgy specialist said the final version passed by the pope seems more open than previous drafts of the new code to the idea of "reconciliation rooms" established in many U.S. churches in the 1970s.

The papal changes regarding confession make an interesting counterpoint to a few other areas of the new code, such as holy days of obligation, where the pope opted for more

traditional church discipline in place of changes that the commission had recommended.

One of the principles that governed the revision of the 1917 Code of Canon Law over the past two decades was that it should, where possible, remove forms of discrimination against women in the church.

One of the areas in which the drafting commission decided—despite American objections—not to remove all discrimination was in special legislation governing confession by women.

HISTORICALLY THE church has tended to maintain strong special regulations to assure both the propriety and the appearance of propriety when a female penitent confesses her sins to a priest.

There were particularly detailed rules regarding the confessor and the place of confession for nuns. In 1927 the Vatican ruled that under the 1917 Code of Canon Law, a confession by a nun in a place not lawfully designated for confessions of women was not only illicit but invalid, except in cases of necessity such as serious illness.

For the average Catholic the chief traditional rule was that, except in cases of necessity, women were to confess only in a duly established confessional with a fixed grille or screen between confessor and penitent. This was considered the ordinary place of confession for men as well, but it was not the required place.

The 1980 draft of the new Code of Canon Law said, "The confessions of women are not to be heard outside the confessional site built with a grille, unless because of sickness or other necessity."

At the drafting commission's last plenary meeting, in October 1981, Cardinal Joseph Bernardin of Chicago, one of the American members of the commission, sought to have that sentence dropped because of its special treatment of women. Failing that, he succeeded in getting the commission to soften the final phrase to "except for good reason."

WHEN POPE JOHN Paul put his blue pencil to the draft, he changed the sentence to read: "Confessions are not to be heard outside the confessional site except for good reason." (Quotes are unofficial NC News translations of the Latin.)

Gone from the pope's final version of that paragraph was the reference making it a special rule for women. Gone also was the specific reference to the fixed grille.

The previous two paragraphs of the new code address the norms for the place of confession. The first says simply that the proper place for hearing confessions is a church or oratory, and the second gives norms for the confessional site itself.

The 1980 draft said, "As regards the confessional site, norms are to be established by the conference of bishops, taking care, however, that the confessional site in an open place and built with a fixed grille between penitent and confessor is had."

The final law, as changed by Pope John Paul, says, "As regards the confessional site, norms are to be established by the conference of bishops, taking care, however, that confessional sites in an open place and built with a fixed grille are always had, which the faithful who so desire can use freely."

The papal changes in that law change its focus from a law suggesting that the traditional confessional site with fixed grille is the norm, to a law suggesting that these confessionals are to be retained to protect the rights of the faithful who wish to go to confession in that manner.

Father Ronald Krisman, associate director of the U.S. bishops' liturgy secretariat, said the law as established by the pope seemed more open to the options of confessional or reconciliation rooms, where normally the penitent could choose between kneeling behind a screen or walking around the screen to a chair where he or she would confess face-to-face with the confessor.

Many U.S. parishes began establishing such rooms in the 1970s, he said, but in recent years pastors became more hesitant about doing so for fear that the new Code of Canon Law would rule them out.

By his changes in the draft language submitted to him, however, the pope seems to have clearly established that under the new Code of Canon Law the preservation of the confessional site with the fixed grille is meant simply to protect the rights of the people to choose that option, without denying them other options as well.

As noted in the new code, other norms governing confessional sites are to be determined by the bishops' conference.

Cardinal Bernardin says pastoral won't change

VATICAN CITY (NC)—Don't expect sharp changes in the U.S. Catholic bishops' pastoral on war and peace as a result of the Jan. 18-19 meeting at the Vatican between representatives of the American and European hierarchies, said U.S. representatives at the meeting.

Cardinal Joseph Bernardin indicated that the chief themes of the draft would remain. They are that the just war theory and non-violence are both valid modes of Christian witness; that the precepts of the just war theory challenge the use of nuclear weapons; that any nuclear strike in population areas is condemned, that any "first nuclear strike" or even responsive tactical use against military targets is seriously questioned and virtually ruled out because of the danger of escalation; and that the possession of nuclear weapons is "morally acceptable," but only as a "step on the way" to disarmament—that is, only when coupled with serious efforts at mutual arms reduction.

If any of these key principles were to be altered, the Chicago archbishop observed, he would consider that a "substantive change"

between the current second draft and the third draft, which the committee has just begun to prepare for the national bishops' meeting in May.

On Jan. 18, in a talk to seminarians and priests at Rome's North American College, the Chicago archbishop had noted several areas which were being revised, following upon suggestions received from American bishops as a result of a lengthy discussion of the second draft at a national bishops' meeting in Washington last November.

Cardinal Bernardin said, for example, that while the draft committee felt comfortable with the document's conclusion on deterrence, there was not complete satisfaction with the way the argumentation developed, so that that section was being reworked for the third draft.

Also expected in the third draft, said Cardinal Bernardin, is a "clearer affirmation of the right to self-defense, for individuals and for nations."

Sources close to the meeting told NC News that concern was expressed by some of the Europeans and some of the Vatican personnel at the meeting about the specificity which the American draft reaches, but the sources would not elaborate on how that concern was expressed.

It is true that the draft does not satisfy itself with general principles. It criticizes, for example, the "first strike" philosophy of the North Atlantic Treaty Organization should NATO forces be losing a conventional war; it quotes from and questions a passage on nuclear deterrence from a U.S. military posture statement; it casts doubt on the acceptability of the MX missile; and it makes a number of specific recommendations to the U.S. government concerning the initiatives it should take to foster disarmament.

The same sources told NC News that certain European and Vatican participants would be more comfortable if the U.S. bishops were to content themselves with setting down certain fundamental observations, such as, what possession of nuclear weapons means for mankind; what fearful effects their use would insure; what terrible consequences for mankind even a conventional war might have, both because of the increasing deadliness of conventional arms and the threat of escalation to the nuclear level.

In view of the constantly changing political and military situation in the world, runs this line of thinking, judgments rendered today can easily become obsolete tomorrow, and the church's role should be to speak to the world in timeless and universal principles.

The meeting among American, European and Vatican representatives originated with an American initiative, the solicitation of opinions from the Vatican and European bishops on their draft, and Archbishop Bernardin told NC News that discussions held during the two days would be taken "into serious consideration" in preparing the third and final draft.

Bishop Fulcher named to Lafayette See

WASHINGTON (NC)—Pope John Paul named Auxiliary Bishop George A. Fulcher, 61, of Columbus, Ohio, to succeed Bishop Raymond J. Gallagher, 70, of Lafayette in Indiana, who resigned in October.

The pope also accepted the resignation of Bishop Joseph McShea, 75, who has headed the Diocese of Allentown, Pa., since its establishment in 1961, and appointed Bishop Thomas J. Welsh, 61, of Arlington, Va., to succeed him.

The pope also appointed Auxiliary Bishop James A. Griffin, 58, to head the Columbus Diocese. He will succeed Bishop Edward A. Herrmann, 69, who resigned last September.

Archbishop Pio Laghi, apostolic delegate in the United States, announced the appointments.

George A. Fulcher, the new bishop of Lafayette in Indiana, was born on Jan. 30, 1922, in Columbus, Ohio. He has been an associate pastor, associate rector of St. Joseph Cathedral in Columbus, and editor of The Catholic Times, the Columbus diocesan newspaper. He taught moral and pastoral theology at the Pontifical College Josephinum there and was named auxiliary to Bishop Herrmann in 1976.

He is a member of the Ad Hoc Committee on War and Peace of the National Conference of Catholic Bishops, which is preparing a pastoral letter for consideration by the U.S. bishops.



TINY COFFIN—A Mass of Christian burial is celebrated by, from left, Fathers Michael Stevens, Bernard Reiser and Leonard Leander at Epiphany Church in Coon Rapids, Minn., for a one-day-old girl who was abandoned and run over on a highway. Parish members named the girl Rachel Marie Doe and arranged for the funeral six days after the girl apparently was tossed from a vehicle. (NC photo by Michael Fitzgerald)

POINT OF VIEW

Of funeral customs and practices

by Dr. ERNEST J. COLLAMATI

In an earlier column I addressed the need for honesty within the Church, especially with regard to the nature of its moral teaching. Probably as crucial to the Church's survival and its credibility in the contemporary world is the value of consistency.

What we say should essentially be what we do. And both word and deed ought to spring from a loving heart.

Now how do we as Church insure that deed matches word or behavior matches faith? How do we know that we are being consistent? Among the simplest steps one could take is to step back from the situation and judge whether our behavior reflects our vision of life. But perhaps you will ask: "How do we know that even our vision of life is authentic?" Here the answer



lies in putting our vision alongside the source of that vision.

In very practical terms, it seems that the Christian needs frequent "realignments" between his/her faith claims and public conduct. Unfortunately, social custom, societal pressure and tradition can be so strong as to keep us from developing the necessary skill of faith assessment. A prime example of our community blindness is the practice, or I should say "practices," of Christian funerals. Imagine that a non-believer from a distant country were asked to give his/her impressions of the Christian faith based upon observing the conduct of American Christian funerals? What would the person see? I would suggest that the vision would be one of conflicting and contradictory activities.

ON THE ONE hand, we proclaim the Resurrected One as the source of hope and of life. We assert without reservation that God is greater than death, not only in Jesus but in all of us. When one of our fellow pilgrims in the Faith dies, we offer that person a rich

celebration of eternal life in the Church's Eucharist.

Yet on the other hand, we may spend thousands of dollars in "funeral arrangements." Of what do these arrangements consist? We present to the believing and non-believing world all too frequently expensive metal caskets, specially crafted vaults sunken into the earth, plush limousines to herald the funeral cortege, to transport the deceased, even to convey the numerous floral arrangements to the grave, and a waking ritual located generally in a plush commercial parlor. These items hardly constitute an exhaustive list of our American way of death, but I think the picture they paint is quite clear. They do not demonstrate the Gospel—they in fact act counter to it.

Why we conduct ourselves in this fashion when facing death lies in many and varied motives, only some of which are recognized by this writer? Perhaps we know of no other way of handling death in American society; perhaps we seek desperately to do something "decent" in honor of the dead; perhaps we have social status and privilege to maintain; perhaps segments of the funeral industry give us few choices other than the "package deal"; perhaps Christian preachers and teachers have neglected to challenge the status quo publicly.

Whatever the "perhaphs," we need to ask ourselves whether the previously mentioned

practices which surround death in America signify authentic Christian belief.

In our more honest and reflective moments, we admit that expensive exhibitions do nothing for the deceased. Indeed, "he or she is marked with the sign of faith and is now at peace." The Gospel calls us to a simplicity in our style of living, a challenge which should be nowhere more evident than in our style of dying. Consider the message we would send to the world if most of our expenditures went to the needy who live among us, rather than towards the deceased who hardly need a stylish dispatch from this world.

As a college teacher, I think of some of my students who would profit immensely from a memorial scholarship fund, a beautiful gift to the living. I think of numerous other charities which are unable to do all that the world demands simply because they lack the funds. A simple funeral centered on the community of faith could free us to respond to such crying needs. In addition our talking as Christians would be consistent with our actual doing at the time of death. We would begin to show a secular society how seriously we take the Resurrection and live it as the people of Easter.

The challenge lies before us: reform the American way of death if we call ourselves Christians. To give up old ways of acting no matter how inconsistent with our vision of life is never easy, yet we know it is possible through the power of the One who killed death. We have absolutely nothing to lose.

WASHINGTON NEWSLETTER

Is the social contract obsolete?

by JIM LACKEY

WASHINGTON (NC)—Ever since he realized that the federal budget could not be balanced by 1984, President Reagan has been arguing that much of the huge budget deficit was built in by previous administrations and previous congresses.

Reagan now has sent to Congress his 1984 budget, a budget which, if the president had been able to follow through on his campaign promises, would have shown a balance between income and expenditures instead of a \$189 billion deficit. With that budget Reagan has also sent to Congress his lengthiest discourse to date on what his administration now calls a "structural deficit" over which it has no control.

The structural deficit, the administration says in its budget documents, is caused by several factors, including a vast expansion of the nation's "social contract" since the early 1960s as well as an expansion of other federal entitlement programs such as welfare and food stamps.

Based on an economic theory that federal taxes and federal spending should not exceed about 20 percent of the Gross National Product (the total value of the goods and services

produced in a nation in a year), the administration contends that this expansion of social programs has led to increasing tax burdens and an increasing claim on GNP by the federal government.

The social contract alone—Social Security, Medicare and Medicaid—has increased from 2.7 percent of GNP in 1963 to 4.0 percent of GNP in 1970 to 6.8 percent of GNP in 1981, according to administration figures.

OTHER ENTITLEMENT programs, meanwhile, have increased their share of GNP, too, according to the administration. By 1981 those entitlements took an additional 3.3 percent of GNP, meaning that the social programs' total share of GNP was 10.1 percent, or more than half the theoretical 20 percent limit.

Defense spending, interest payments, other non-entitlement programs and other odds and ends in the 1981 federal budget, meanwhile, added up to 13.5 percent of GNP, bringing the total claim on GNP of the 1981 budget to 23.6 percent.

At the same time, the administration also contends, the slippage in the nation's defense posture has brought the need for an additional two to three percent defense claim on GNP, meaning that if defense needs were adequately met and all else stayed the same the total federal budget would exceed fully one-quarter of GNP.

But according to the administration the economy cannot withstand the heavy taxation that would be needed to maintain such a massive claim on GNP. Thus, major reductions in non-defense spending along with tax cuts aimed at bringing the government's claim of GNP back down to 20 percent are, according to Reagan officials, the only solution.

Bringing such spending down, though, is difficult, given what the administration says is the "dependency" created by the existence of such social programs. Thus, according to the administration, much of the deficit is structurally in place and subject to correction only over long periods of time.

BUT ADVOCATES for the poor, including church agencies, find the administration's logic faulty on several points. Besides the

obvious argument that defense needs are not as great as the administration projects them, these groups argue that on the whole America is not overtaxed.

Granted, the middle class may be paying as much tax as it should, especially with the increasing bite that the Social Security tax has been taking out of weekly paychecks. But some policy analysts argue that corporate tax reforms are long overdue, that lower taxes for business have not boosted U.S. economic growth, and that the third year of the personal income tax cut due to take effect this summer should be reduced or repealed for those earning more than \$50,000.

Such changes, these analysts argue, could narrow future deficits without harming economic recovery.

Besides questions of pure economics, a committee of U.S. bishops last fall argued that the guiding force for the current budget debate should be human dignity and fairness.



"The renewed prosperity and security that we seek as a nation must not be purchased at the expense of the poor," said the bishops' Committee on Social Justice and World Peace in a statement issued last November.

Efforts aimed at protecting and benefiting the poor and weak, the committee added, "will contribute to a sound and lasting renewal of our nation."

Collection for black and native American missions at hand

"Brotherhood Has Many Faces" is the theme of this year's collection for the home missions among black and native Americans to be taken in the archdiocese the weekend of February 19-20.

According to Father Gerald Gettelfinger, archdiocesan chancellor, \$40,000 of the national collection in 1982 was dispersed to ten parishes of our archdiocese. Those parishes have this year requested more than \$90,000 but the national grant to the archdiocese for 1982 has been reduced to \$30,000.

Msgr. Paul A. Lenz, the national collection's director, said this year's theme is "salvation reminder that our Lord's work of salvation is the Church's central activity—and every Catholic should be a part of it."

"Brotherhood is an essential aspect of mission work," continues Msgr. Lenz, "and as the world gets smaller with satellite communications and swift travel of every means,

the Church is more aware of the needs of brothers and sisters everywhere and of the need for missionaries and the support of all missionaries with prayers, gifts and concern.

"The contributions for 1982 will help meet the needs of more than 100 dioceses receiving grants this year, making possible the hundreds of individual efforts that go together to make up the home mission effort.

"But the needs of many remain unmet: mission schools faced with closing for lack of funds; priests and sisters struggling to keep an old car or truck going, sometimes for several hundreds of miles a week; deacons and catechists who must work with outdated religious instruction materials—or no materials at all.

"We hope," says Msgr. Lenz, "that the collection will now continue to grow because the needs are many. These needs can be met—we can get the entire Church behind us."

the criterion

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LIVING THE QUESTIONS

Extra special interest group looks for support

by Fr. THOMAS C. WIDNER

The problem with getting up and tooting your own horn about the thing you do which is closest to your heart is that most people don't really care. To talk about Catholic Press Month to pastors and to readers is my way of saying how much we depend on you but once February is gone you'll all forget about it and keep reading the same things until next year when we remind you once again what the Catholic press is about.



The same holds true for any special interest group. Last week I mentioned this is a month for mission appeal, it was Catholic Schools Week last week, it's also Black History month and if you'll just look at this week's paper you'll see we're trying to get you charged up for Valentine's Day with a special supplement on weddings but one which emphasizes the new Office of Family Life and also remind you that Lent begins next week.

There are so many special interests that nothing is really very special anymore.

Which may be why nobody really cares about any of these things including the Catholic press. Each of our special interest groups has a job to do and we fail if we only serve

ourselves and don't remember to support other special interest groups as well.

As far as The Criterion is concerned, like everyone else we are limited by our vision and our money. Limitation by vision depends on whether you like what you read or don't. In other words, depending on your philosophy of Catholic press, you like The Criterion's vision or you don't like it, or you feel somewhat neutral. No, this isn't a Gallup poll.

OUR LIMITATION BY money is another thing. It means we don't have the staff to be available for every newsworthy event which takes place throughout the archdiocese. And that's not good.

In the fall of 1982 we set up a system of "stringers" in each of the deaneries of the archdiocese. These stringers have the responsibility for funneling to us features from within their own deaneries. They also serve as contacts we can hopefully turn to when we need a story covered or want a particular story from a region outside Indianapolis. This system will help especially the farther away from Indianapolis the stringer is located.

Well, that's one problem we have at The Criterion. Having the See City located at the northern end of the archdiocese is definitely a disadvantage in covering distances.

The urgent plea, as ever, though, is for the subscriber to subscribe. So this means urging everyone who receives the paper to renew your subscription when your pastor sends you an envelope or when it appears in your church packet or whatever. Your parishes receive discounts if they provide us

with large numbers of subscriptions. You are actually providing your parish with additional income if you subscribe to The Criterion.

ONE OF THE MOST encouraging pastoral words to us recently was that of Father Harry Knueven, pastor of St. Simon Parish here in Indianapolis.

Despite that parish's pressing need to wipe out probably the hugest parish debt in the archdiocese, Father Knueven could still tell his parishioners in his parish bulletin, "The Archbishop has a policy that every family in the Archdiocese should receive of a copy of the Criterion in their home each week. We follow that policy without exception."

Father Knueven went on to say, "We find The Criterion to be of such importance that every registered family of our parish is given a subscription. This costs St. Simon's about \$6,000 each year. This is a justified expense for adult education. If we can spend \$12,000 for one teacher for 18 children in a classroom, we certainly can withstand \$6,000 for all the adults in the parish."

Contributing \$11 extra to your parish for The Criterion this year is thus a support to your parish which supports us. The point is that we know we need St. Simon's parishioners. Father Knueven believes they need us. We are all the Church working together and, in this instance, sharing information for a more complete and thorough knowledge of our Church as it is in Indianapolis, throughout the archdiocese, the nation and the world.

New code more flexible in nature than old one it replaced

by JERRY FILTEAU
(Third of ten articles)

There is an old church saying, "Suprema lex salus animarum" — "The highest law is the salvation of souls."

In the completed reform of the Code of Canon Law, the general law governing the Western church, that principle has been brought to the fore.

One would be hard pressed to find a single canon lawyer who agrees with every aspect of the new code. But it would be far more difficult to find one who does not agree that the new code is less legalistic, more flexible, more pastoral and far more solidly based on good theology than the 1917 code that it will replace.

When Pope Paul VI asked the 1967 world Synod of Bishops to recommend norms for the revision of the code, the gathered representatives of the world's bishops set out 10 principles that should be followed. The new law, the synod said, should:

- Be not just a set of broad moral principles, but juridical in character;

- Aim chiefly at the external forum, the realm of determinable fact as opposed to the internal forum, or area of private conscience or intention;

- Have a clearly pastoral spirit;
- Reflect subsidiarity or decentralization;
- Incorporate most of the faculties that bishops need in their work;

- Be sensitive to human rights;
- Have clear procedures for church courts and administrative processes;

- Be based on the principle of territoriality, in line with the Second Vatican Council's renewed theology of the local church;

- Have fewer penalties;
- Be restructured so that the very organization of the new code reflects renewed theological understandings of the church.

DURING HIS 15-year reign, 1963-78, Pope Paul VI was the chief architect of the new law.

He not only oversaw most of the code revision process and instituted most of the church reforms that the new law was intended to codify, but he also played a major role in

guiding the underlying theology of the new code.

In May 1978, just three months before Pope Paul died, his vision of the role of law in the church, as reflected in more than 40 addresses he gave on the topic during his pontificate, was synthesized by a noted Canadian canon lawyer, Oblate Father Francis Morrissey.

That already succinct synthesis took about 4,000 words, but here are some highlights of Pope Paul's views that Father Morrissey summarized:

The very reason for being of church authority is (in Pope Paul's words) "service . . . for the guidance and salvation of the people of God." The juridically founded church "is the very church of Christ, the church of charity."

Legalism is to be avoided. Law and its administration and adjudication must scrupulously observe "the standards of truth and justice," but with a sense of charity that avoids rigidity, that protects and promotes the rights of all and the communion of the people of God.

UNDER THE renewed code "the juridical will no longer appear to dominate every area of the church's life. It will appear rather as but one facet of that life."

Canon law is a hierarchical law, a missionary law, a bond of communion, an instrument of grace and a law of the church.

It has four basic roles in its service to the community: It defines institutions, it provides for the necessities of life by means of laws and decrees, it completes the essential features of juridical relations between church members, pastors and laity, and it defends the human person and forms the Christian so that he may participate in a community way in Catholic life.

Thus the new code "must have a more evident spiritual character . . . The purpose of the entire array of laws is to help the faithful in their spiritual life, which must be inspired by personal conscience and a sense of responsibility rather than by precepts."

Such a brief summary of Pope Paul's views can only hint at the theological groundwork

that he wanted to see embodied in the new code.

How well his vision and the norms spelled out by the Synod of Bishops are actually carried out in the new code has been and will continue to be a matter of extensive debate among scholars. Of necessity the product of 20 years of study, consultation and revision is a compromise that will not totally satisfy anyone.

Yet it is considered important for the life of the church that Catholics at large not only understand the thrust of the new law, but that they welcome it, individually and as a community.

This is important not only practically but

theologically, as a well-known American canonist, Jesuit Father Ladislav Orsy, himself a critic of many aspects of the new code, wrote in *America* magazine last year:

"It is not enough to make good laws; they must also be well received. If people do not understand them, the exhilaration of free observance will not be there; the laws will not become a vital part of their life. We have that ancient and venerable tradition, still alive in the celebration of the Eucharist, that when a great event takes place there should be a response by the people: 'Amen, amen.' Those little words are not juridical approval; they are more. They mean that the mind and heart of the people is with the event."

(Next: Sacraments are the center.)



IMPRESSIONS OF THE RIGHT-TO-LIFE MARCH—Franciscan Father Louis Manna noticed two things while attending the Right-to-Life March in Washington, D.C. One, there was a greater number of young people than he would have expected. And two, there were a good number of Protestant groups attending, showing by their presence that Right-to-Life is not just a Catholic Church issue. Father Manna saw the group from St. Meinrad College and also one small sign that said "Southeastern Indiana is Pro-Life." (Photo by Fr. Louis Manna OFM Conv)

NOTES ON BLACK HISTORY

Black journalist aided fight for rights

by VIRGIL T. MADDEN

Seen as a possible successor to Frederick Douglass, T. Thomas Fortune, editor of New York Age, viewed black advancement such as William Monroe Trotter and the "Talented Tenth," who stood for full political and civil rights. Fortune not only wanted these rights for all black Americans, he also wanted them for his own personal goals.

Within a few years of Fortune's arrival in New York, and doing a great deal of free lance writing, he was recognized as a most brilliant and influential black journalist in the U.S.A. until he sold interest in the New York Age in 1907. His dualism in roles as journalist and race leader is seen in "The Editor's Mission," in which he states blacks must have a voice in working out their own destiny. The mark of color made its possessor "a social pariah, to be

robbed, beaten and lynched," he said.

Fortune did not feel he was an accommodationist although he was a Washingtonian at first, but an American citizen, black and entitled to all rights guaranteed by the U.S. Constitution. His stock main philosophy through his writing and his personal thought was protest, even if physical force had to be used to gain political rights to protect blacks and determine their own destiny.

"Black men could not afford to sit back and fail to protest over erosion of their constitutional right," he said. In the article "Civil Rights and Social Privileges" he pointed out that protection of civil rights was the duty of government and social privileges were a private matter depending on the taste of individuals.

Born in Florida in 1856, Fortune was an

American believing in Afro-Americanism. Fortune had no sympathy with back to Africa movements as a solution to social problems. A firm believer in equal rights, Fortune, through his writing and political actions, embarked upon and founded in 1887 the National Afro-American League with its goal of suppressing grievance of voting rights, lynch and mob law, the convict-lease and chain gang system, etc.

In 1889 delegates from 23 states met in Chicago and adopted a constitution and purpose—to attain full citizenship and equality. In 1893 the League was defunct due to a lack of funds. However, the idea didn't die. In 1898 the National Afro-American Council was reconstituted with none other than Booker T. Washington's approval and T. Thomas Fortune presiding as president, with similar goals as Fortune's original council. Fortune became dependent on Washington throughout the rest of his career although not always agreeing with his conciliatory attitudes toward southern whites.

Fortune himself, after aiding Washington as ghost writer, etc. was soon to be criticized by some of his closest friends—W.E.B. DuBois, William Monroe Trotter and even Ida B. Wells-

Barnett, as no longer being the "Afro-American agitator." He simply became a Washingtonian tool.

T. Thomas Fortune suffered a nervous breakdown due to psychological and financial pressures. He convinced himself that he was a failure and was disillusioned over the fight for his race; he reasoned with himself after leaving the New York Age and then returning after extreme financial problems and more distrust on Washington's part that "the Fates have the cards stacked against me . . . all the way I have shaken the trees and others have gathered the fruit."

Fortune, a civil rights journalist who helped those who had mass appeal such as Washington and later Marcus Garvey, editor of the Negro World, attributed his failure as a civil rights leader and the success of the league (which was the forerunner of NAACP) to his lack of support from the black community. But without this brilliant journalist's ability and political independence, it would have been a longer struggle for the constitutional rights of Afro-Americans which are truly theirs by nature of Americans being born on American soil under the American constitution.

Pro-lifers continue fighting legalized abortion

Pro-life groups divided on Hatch amendment

by PEG HALL

Although the 10th anniversary of the Supreme Court decision to legalize abortion came and went on Saturday, Jan. 22, pro-life groups have not quit the fight.

One battle front is legislative and a major force is the Right to Life movement. Ann Minnis, legislative vice president of Indiana Right to Life, said IRTL is working for passage of state and federal laws and "its ultimate goal is the unity human life amendment to the U.S. Constitution."

"Our board did vote sometime back not to give its support to the Hatch Amendment after taking a close look at it in Indiana. We did not vote to actively oppose it," she said.

Because states would have the option of legalizing abortion within their borders, Minnis said, those that did so would become abortion havens.

Pro-life groups are divided on the Hatch amendment. In its place, "We do have an amendment that we are united on, and that is the unity human life amendment. It was agreed upon by I don't know how many pro-life groups, and unanimously so," Minnis said. "We've got to be united on any amendment that's going to pass. We've got enough opposition—we don't need our own forces divided."

The unity human life amendment defines personhood as beginning at the moment of fertilization, she said.

A more immediate goal of IRTL than a constitutional amendment is passage of a human life bill during this session of Congress. "I understand that Rep. Henry Hyde (R-Ill.) introduced a new bill this session, which basically declares the personhood of the unborn and the rights of the state to protect the child and states that the Supreme Court erred in deciding to legalize abortion," she said.

In the state legislature, Minnis, a resident of Haubstadt, lobbies for pro-life laws. The Infant Doe bill and the Wrongful Life Bill are supported by IRTL.

"The Infant Doe bill requires that handicapped children be treated as normal children would be in giving them basic care and lifesaving surgery," Minnis said.

The proposed legislation stems from the case of a baby born April 9, 1982, in a Bloomington, Ind., hospital. A malformed

esophagus prevented food from reaching his stomach. The problem is "usually readily correctable by surgery," Minnis said.

However, since the infant was also afflicted with Down's syndrome, his parents refused the operation and directed doctors not to feed or give him fluid intravenously.

On April 14, the child known only as Baby Doe died. The parents and attending physician escaped child abuse and neglect charges by defining the non-treatment as treatment, Minnis said. She said that the Infant Doe legislation is needed to prevent recurrences of similar events.

The Wrongful Life bill would forbid parents or a child, through a lawyer, to sue a doctor for allowing the child to be born alive. Minnis said that suits which infringe on a doctor's conscientious objection to abortion are being brought in many states.

Minnis said that wrongful life legislation would guarantee the right of doctors to choose not to perform tests for uncorrectable defects, which she labeled "search and destroy missions." Also, she said, the conscientious objections of doctors to recommending abortion would be safeguarded legally.

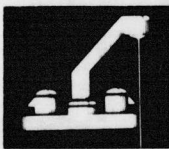
Citizens who support pro-life causes should make their views known to their legislators in Washington and Indianapolis, Minnis said, noting that U.S. Senators Richard Lugar and Dan Quayle advocate a human life amendment to the Constitution.

Minnis took part in the March for Life in the nation's capital on Jan. 22 to mark the 10th anniversary of the Supreme Court decision on abortion, along with IRTL president Nadia Shloss and family. They were part of a pro-life crowd estimated at 26,000 by police. "There's no way that was all there were," Minnis, who had taken part in the march on three previous occasions, said. She put the number of participants at closer to 100,000.

She said that she did not know of any Hoosiers who visited the offices of congressmen or senators on the March for Life day this year.

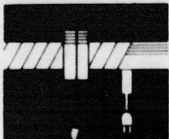
"Of course, Congress was on recess and most legislators were in their districts," she said, and, "many were contacted in their districts by local people and others will be."

FROZEN WATER PIPES ARE SUCH A MESS.



Prevent them this winter by taking these precautions when it gets near 0°:

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This is extremely important. When temperatures remain below zero, leave a very thin stream of water running continuously from at least one faucet.



SPECIAL PRECAUTION FOR MOBILE HOME OWNERS
If you live in a mobile home, never leave a faucet running continuously. Instead, buy an electric heat tape and wrap it around your water service line where it enters your mobile home.



OPEN DOORS BELOW SINKS
If a sink is located against an outside wall, open vanity or cabinet doors to allow warm air to reach water pipes.



CORNUCOPIA

Weddings often odd events

by CYNTHIA DEWES

Mention "Wedding" and people go sappy. Normally sane people reveal bizarre subconscious dreams and longings on the subject which come to the fore when their own children are involved and they see a chance to re-live their pasts.

I've seen poor people go into debt to finance bacchanalian nuptial feasts that boggle the senses, and rich people actually dip into their principal to create the illusion of tasteful simplicity at theirs.

Matters of taste are definitely involved. Some families like to emphasize the church part, staging Ziegfeldian parades of bridesmaids and other attendants.

Mothers and fathers together, and sometimes others, accompany brides (and even grooms) down the aisle. Bemused clergymen await their onslaught stoically, flanked by flowers, candles, symbolic decorations and thoroughly costumed members of the wedding.

Readings, poems, essays, remarks and editorials composed by the happy couple are read, sung or recited. Friends or relatives known for their ability, or just their penchant, to sing, do so. The "Wedding Song" is etched forever in my memory.

Guests cry at the spectacle. I once saw a



bride bawl so loudly herself as she stumbled down the aisle that the entire congregation was electric with embarrassment.

Other families think the reception is the main event at the wedding. My favorites among these are the ones who hire oompah bands and display open bars, beer kegs or champagne fountains. There are also the ethnic ones where everyone is tucking five-dollar bills into various portions of the bride's clothing.

There are fads in wedding celebrations. We once spent several entire years eating eggrolls and reconstituted shrimp pieces at every reception, washing them down with Cold Duck.

We have bought so many gifts because they were popular at the time that I once thought I'd be crock-potted to death before it was over. One of my friends even got into a smoke alarm buying habit and had to be sent to a rehabilitation center to recover.

When we fight our way through all the trappings, we come down to the basic fact that a wedding is a public announcement of a private commitment between two people, shared with God. For this reason, it should be fun, celebrated with those who love us, and reverent.

All in all, I would say that if the bride and groom can live through their wedding without recriminations they are on the road to a long and happy marriage.

check it out...

✓ Sacred Heart Central High School Class of 1958 will hold a 25th reunion on June 4 at Roncalli High School. Call these numbers for more information: 881-6182, 888-5867 and 359-6512.

✓ Winners of the 1983 District 18 K of C Free Throw Championship have been announced by John Holloran, District 18 Deputy. District 18 includes 4 Indianapolis area councils: Msgr. Downey, Holy Family, Msgr. Sheridan and St.

chbishop O'Meara for the effective presence of the Catholic Church in urban Indianapolis into the 1990's.

Over 100 people have attended meetings the past few weeks to provide data for the education component of the study. Those in attendance were selected by local pastors and principals.

Similar meetings on the other areas of study will be conducted in coming months. These areas include finance, evangelization, personnel, parish structure, lay leadership and social services.

Father Francis Kelly Scheets, former prior of the Crosier Fathers, is project director. He is assisted by Sister Mary Kinney, former superior general of the Sisters of the Immaculate Heart of Mary.

A steering committee headed by Father Clarence Waldon, pastor of Holy Angels Parish, is guiding the progress of study in each area. Father Waldon is assisted by Fathers James F. Byrne, Larry P. Crawford, Donald L. Schmidlin, Holy Cross Brother Douglas Roach, Providence Sisters Lawrence Ann Liston and Betty Hopf and Sister of St. Joseph Marion Weinzapfel.

Assessment of strengths and weaknesses will be completed by early spring. The Urban Ministry Study itself is scheduled for completion by September with recommendations to be presented to Archbishop O'Meara in October.

✓ The Archdiocesan Development Office, headed by James Ittenbach, has hired Catherine M. Verkamp to be administrative assistant in the office at The Catholic Center. A native of Jasper, Miss Verkamp is a member of St. Luke Parish here. A 1981 graduate of Indiana State University at Terre Haute, she has previously been employed in secretarial, library and bookkeeping duties. She began her work in the Development Office at the end of January. Among other duties, Miss Verkamp will contribute material to The Criterion to update Catholics of the archdiocese concerning the Archbishop's Annual Appeal.



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Study assessing strengths

Since January 24 committee members of the Urban Ministry Study have been gathering data assessing the strengths and weaknesses of current archdiocesan education programs in urban parishes. The study, a research project funded by a \$133,500 grant from Lilly Endowment which was announced late last year, is focusing on 22 urban Indianapolis parishes and will recommend a plan of action to Ar-

Couple brings dance (from 2)

mistress, is who "will be our teacher and the person who rehearses our pieces." Producer Mark Clevenger, who also produced Talbot's "The Lord's Supper," handles promotional and managerial work.

"Once these burdens are lifted from us," Ken Tolle observes, "we can do what we do best. We can become specialized in the gifts that the Lord has given us. His work is so intricate and we should be reflections of that. We should be fine tuned."

Susan Tolle adds, "That's not just in the arts. Our creator made us in his image so we should be creative beings. The reality of being creative is channeling our feelings and putting them into an offering."

FAMILY TALK

Decisions of son hard to face

by Dr. JAMES and MARY KENNY

Dear Mary: I hurt so bad I need direction. Show me the way to accept something that I have to accept but cannot.

Two years ago my husband and I were gone for 10 days visiting a son who lives in another state. We left Chris home alone for the first time.

When we returned, we noticed a change in him. He started and ended every sentence with "Praise the Lord." He told me he was "born again." He had gone to a Pentecostal church and encountered the Holy Spirit.

A year ago he started dating a girl who is a Baptist. She went to Mass with us in the morning, and he went with her to her church in the afternoon.

One month ago he informed me he was leaving the Catholic Church. He is cold, arrogant, a stranger to me now. The thing that frightens me the most is that he is presuming his salvation.

There is nothing I can do except cry a lot and pray. If this relationship should end in marriage, I could not attend the wedding. I told him so today. He said, "So be it."

I will love him and pray for him harder than ever, but I cannot accept his apostasy. His girl is a beautiful, wholesome, Christian young lady and I like her. These two young people have no

alcohol, drug or tobacco habits. Why can't I count my blessings and give them my best wishes?

Answer: One of the marks of being grown up is having the right and responsibility to make your own decisions. This right applies to our own grown-up children just as it does to other grown-ups. We are not our children's keepers after they are grown.

However, it is painful when children make choices different from the parent's values. The child in effect says, "You're wrong and I'm right." The parent's pain is doubled when the child makes a choice which the parent believes will jeopardize life or salvation. This is the situation you face.

First, you fear that Chris has jeopardized his salvation by leaving the Catholic Church. But no one but God knows how your son's life and salvation will eventually work out.

Second, you cannot understand your son's mind and why he does what he does. Trust that your son sees merit in what he is doing even though you do not.

You describe your son's girl as "beautiful, wholesome, Christian" with "no alcohol, drug, tobacco habits." Instead of judging by your notion of what is right and wrong for your son, why not judge by the goodness you see in this relationship?

Jesus gave us this way to judge. "A tree is known by its fruits," he said.

Your criticism and judgment will call out

only anger and coldness in your son. Pray that you can show forth Christian love, concern and support for your son and his girl.

Then, while you cannot know your son's destiny nor his mind, you can allow him the right to make his own choices and, so far as you are able, you can be present to him without criticism.

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

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Dear Friend of the Missions,

St. Paul reminds us that "we, though many, are one body in Christ." And he urges us to use the gifts God has given us to serve Him.

There is no greater service to God and His Church than to be—in some way—a missionary.

Membership in the Propagation of the Faith is an outward sign of our unity in the Body of Christ. And, through your support of the Missions, membership enables you to become a missionary yourself.

A prayer each day for the Missions, and your sacrifice today make you a Member. In return, you share in the prayers and sacrifices of all those in the Missions whom you assist.

JOIN TODAY—so that, as Pope John Paul says, you may help the mission of Jesus continue in the world.

Gratefully in Christ,

James D. Barton
Diocesan Director

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Fr. James D. Barton, Archdiocesan Director

Encounter with John the Baptist
a memorable experience

by DAVID GIBSON

I came upon John the Baptist for the first time in 1968 in the village of Chartres, France. He was standing just outside the north portal of the great Gothic cathedral there. His head was slightly bent to one side and he had the look of one lost in thought, perhaps in contemplation.

His face was absolutely unforgettable.

It was a languid summer afternoon and gentle breezes cooled the air. I stood there a long time gazing upon John the Baptist's somewhat weatherbeaten self. He had stood there—the victim of all the elements of nature and the seasons—since the Middle Ages.

I recall hoping he would always be there—and feeling concern that he might not be.

In Chartres one expects to encounter the great stained glass windows that Gothic architecture made possible. But I, at least, hadn't expected to encounter such a memorable sculpture.

This was my first visit to Europe. I was a young teacher then and had little money. A budget of \$7 a day had to cover food and lodging. It could be done with careful planning.

No matter the meager budget, I was determined to go to Chartres. To me, its cathedral stood for an entire Christian era. As an American, to whom a 17th century building would be considered old, the very age of this Gothic cathedral was cause for wonder.

I arrived at the cathedral with two friends just before noon. We happened in on a tour, just beginning, of the church's stained glass windows. An excellent British guide directed our gaze higher up than we would have looked on our own and got us to focus in on the finest details of the figures in these windows.

It seems that in the Middle Ages, once architects discovered how to build in the large windows, church leaders found a way to use the window spaces to instruct the people by visually depicting stories from Scripture and the saints' lives.

The danger of a visit to a great Gothic cathedral is that in all the ardor one quickly develops for its great art, its religious significance might be overlooked. But the cathedral is a church, not a museum.

In fact, for millions of Christians for centuries afterward, Gothic cathedrals stood as the model of what a local church should be, on a smaller scale, of course.

Today church architects struggle to find ways of building churches that help draw worshiping people together in a sense of intimate community. That is just one special need of our times that the church tries to meet.

In each age the church responds to the needs of its time. Often its architecture reflects that response.

The cathedral of Chartres literally dominates its landscape, drawing people from miles around to itself. Once inside this church, you feel as though in a sacred, harmonious space. Your eyes are lifted up—toward heaven. You can't help but sense the splendor and the beauty of God.

To say I was "awestruck" at Chartres is not too strong a word to describe my feelings. Nor am I alone in that feeling. This church has been a great source of comfort and pride to Christians for hundreds of years.

But it was my encounter with John the Baptist that really gave me the greatest feeling of being tied to those Christians hundreds of years ago. And the fact that we don't know the names of all the fine sculptors whose work adorns the cathedral really hit me.

It seemed as though the anonymity of such great works made them all the more intriguing.

I felt linked to the sculptor who, in an age of such grand and splendid church architecture, fashioned a look of quiet, simplicity into John the Baptist's face. The depth of feeling in this figure, his profound human longing, seemed to symbolize a spirit that binds the Christians of all ages.

Does Lent still have its very clear marks?

by DOLORES LECKEY

When I was a child, Lent was carved out from the rest of the church year with unmistakably clear marks.

Our Lenten worship unfolded in utter simplicity. Even the bells that usually announced the moment of consecration at Mass were silenced, replaced by the hollow sounds of wooden hammers. The statues in church were cloaked in purple.

On Good Friday, the tabernacle door was left open so that we would not overlook its emptiness.

We were readied for that emptiness through weeks of self-denial. Didn't we plan what we would give up for Lent with as much seriousness as we planned Christmas giving?

The sisters in my school tried to lead us to even narrower paths, like early Mass and afternoon Stations of the Cross and pennies for the missions. To this day I can sense the excitement of walking through cold gray streets

to 6 a.m. Mass and finding the church mysteriously still and shadowed.

I can still taste the first bite of chocolate on Holy Saturday afternoon too. I still feel the shock of the new Easter water my mother brought from church and liberally sprinkled on everything and those under her jurisdiction.

Then, a few years older, there were the extra meatless days and fasting—to hollow one out so that on Easter morning you could be filled with the possibilities of a new life.

With the renewal flowing from the Second Vatican Council, there was a fresh look into Lent and its origins. Today we who are Catholics are urged to share our time, our money, our abilities with those who need us. As adults of the church, we are encouraged to choose our disciplines concerning food, drink, prayer and penance.

Some old observances remain. Ash Wednesday and Good Friday still are days of fasting for people who have reached 21. Those days are meatless. And Catholics are urged to

abstain from meat on all Fridays of Lent.

But today Lent is marked by the communal penance services when people prepare together for their individual reconciliation. There are special adult education programs and emphases on the meaning of Lent as a preparation for baptism and its renewal.

But I think many people long for some synthesis of the former, more personal Lenten disciplines with the heightened sense of social responsibility central in current practice. I think this is possible.

Last Ash Wednesday, at the end of a long conversation with a priest, I said to him, "Happy Lent." Then I caught myself.

"That's a funny thing to say," I half apologized.

"No," he replied. "The word 'Lent' comes from words in other languages that refer to springtime. In that context it connotes fertility and growth. If your Lent is fertile, full of new life, it will be happy."

But what would a happy, fertile Lent be like?

I think it could be a time of growth in self-knowledge, facing up to the various deceptions that tempt us not to change.

I also think it could be a time to deepen personal Christian disciplines. Artists know

discipline is essential; so too for an artful Christian life.

And I think Lent might be marked by reaching out to others, emphasizing the public dimension of Christian commitment.

Self-knowledge, personal disciplines, commitment to the public sphere: aspects of a renewed and committed life.

So I hope to do the following:

1. Plan a time each day to be silent and to listen, calling this my desert experience. If past experience is any guide, the people and things I love and fear, trust and resent, will step forward then.

2. Try to reclaim the tradition of meatless days by expanding previous experiments with vegetarian cooking. Concern for the world's resources, nutritional considerations, and the fact that two of my grown-up children do not eat meat may aid this experiment.

3. And, as the U.S. bishops prepare a new draft of their pastoral statement on war and peace, it seems right to participate through some prayer and self-denial in the worldwide movement for peace.

Through all of this I think it worthwhile to ponder a few lines from T.S. Eliot's poem, "Ash Wednesday." Eliot says to Mary:

"Teach us to care and not to care
"Teach us to stand still."

I want to carry those words through Lent. For the practices of Lent 1983 are not oddities to endure or prizes to win. They are ways to nourish the gift of life.

Understanding Lent means knowing what follows

by GABE HUCK

With Lent we should begin at the ending.

So, a question that might sound like something from Catholic trivia: When does Lent end? At noon Holy Saturday? At midnight on Saturday? When the Easter Vigil liturgy begins?

No.

Lent ends sometime after dark on Holy Thursday. The question isn't trivial at all, but an insight into Lent.

The way to grasp Lent is to understand what follows Lent.

It is a time called Easter Triduum: "Easter Three Days."

Never heard of it? You are not alone.

The Triduum made its reappearance only a decade or so ago. Before that, Lent did end with Holy Saturday noon, or at midnight for a few years.

Now, on Holy Thursday evening we leave Lent behind. Until the afternoon of Easter Sunday we live in this Triduum.

Friday and Saturday and Easter Sunday itself are considered by the church now, as they were centuries ago, as a single moment. Their

focus is the vigil, kept in the darkness between sunset Saturday and sunrise Sunday.

That is the moment the church waits for all year long. It is the night we ask that those ready to become new Christians approach the waters. There they renounce Satan and evil, profess their faith in God, are baptized and anointed with chrism and finally come to feast on the body and blood of the Lord.

The Easter Triduum is the church keeping the presence of the Lord's death and rising. But the church doesn't remember this the way a nation remembers an event such as the signing of a Declaration of Independence.

Rather, the death and rising are present now. For this is what we proclaim is the meaning of going down into the waters of baptism. These waters are tomb and womb: the place of our burial and our new birth.

What is the mystery of faith we proclaim at every Eucharist? It is the way baptism is beginning, center and end of each Christian life.

So for two of the Triduum's three days we fast. Not Lent's fast of sorrow and repentance, but the Easter fast, the way you fast before (See UNDERSTANDING LENT on page 10)

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What are the alternatives to contraception?

by NONA AGUILAR

A recent report in Ob/Gyn News revealed an important fact: more and more couples are abandoning contraception. The reason? For the first time in history there are effective, non-artificial alternatives. The new scientific-breakthrough methods of Natural Family Planning have made calendar rhythm obsolete, the same way that the development of the electric light bulb doomed the old gas lantern.

What are the new methods? How do they differ from calendar rhythm? And more important: how reliable are they?

First, the new methods are as reliable as the combination Pill and surgical sterilization. They are more reliable than the barrier methods—diaphragm, foam, condom—and more reliable than the IUD.



Why are the methods so effective? For this reason: recent medical research has discovered that a woman's body must undergo certain changes so that conception can take place. The natural methods rely on monitoring these changes on a day-by-day basis. If the body signs indicate that the woman is in her fertile phase, the couple knows that an act of intercourse is likely to result in conception.

The couple can then make an informed decision—either to engage in intercourse or, if the couple doesn't wish to conceive at this time, to abstain. Abstinence continues until the body signs indicate that the woman is infertile again. The abstinence period lasts about eight to twelve days. Ten days is about average.

In contrast, the old rhythm method depended on a calendar, calculation of probable—not certain—days of fertility and infertility. Reliability, of course, depended on reasonably regular cycles. And that was the problem. Most women are occasionally irregular; some are always irregular.

But regularity is irrelevant for couples using the natural methods. The body signs are all that matter. Not regularity.

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What are these body signs? How can they be monitored?

There are three to monitor. The most important is the change in the woman's cervical secretions.

Generally, when a woman is infertile, there are no noticeable secretions. But near the time of ovulation, when conception can take place, special glands in the neck of the cervix begin to manufacture a clear, slippery mucus secretion that looks like raw egg white. This mucus is designed to facilitate sperm transport.

Indeed, inadequate or poor mucus production can cause infertility. Thus, the cornerstone of all the natural methods involves learning how to recognize the changes in the cervical secretions.

Some couples monitor solely the mucus changes to determine their fertile and infertile days. Others monitor two or more changes.

For example, the cervix itself changes in response to the hormonal fluctuations occurring in the woman's body at the time that she is likely to conceive. Moreover, after ovulation takes place, a woman's waking temperature rises about half a degree and

remains elevated for the duration of the cycle. This sustained temperature elevation assures the couple that they are infertile for the rest of the cycle, that acts of intercourse will not lead to conception.

How reliable are the new natural methods? Highly reliable. Dr. Josef Roetzer of Voelckbruck, Austria, a pioneer in modern Natural Family Planning methods, has developed guidelines for using the major three fertility/infertility signs (mucus, cervical changes, temperature). Four-hundred and ninety-one couples with previously proven fertility followed Roetzer's guidelines for approximately three years. Method use-effectiveness proved to be 99.2 percent.

And don't forget: That's 99.2 percent effectiveness without any hazards to health or future fertility, without any side-effects. When you consider all those benefits, it's not the slightest bit surprising that so many couples are switching to the natural birth control alternative.

(For more information contact The Human Life Center, St. John's University, Collegeville, MN 56321.)

Understanding Lent (from 9)

your wedding or the funeral of a dear friend. (Life and death have a way of getting confused here.)

We fast and pray. Then we come to keep vigil.

And for 50 days, until Pentecost, we let the great mysteries of the night of that vigil unfold.

Knowing the end of Lent, knowing Lent takes us someplace—to some center of our lives as church—we can now look to Lent itself.

Even in parishes where there are to be no baptisms at the Easter Vigil, Lent's whole meaning continues to be about baptism. We take 40 days from the year and do things that make us face up to the renunciations and promises made beside the baptismal font.

The 40 days are for clearing out, purging, finding out how, after 20, 50, 70 years of baptized life, we are yet each day to discover that dying he destroyed our death, and rising he restored our life.

For of death we continue to carry too much, of life too little.

Lent is not six-weeks merely for self-improvement. It is what seemed so obvious to our ancestors: 40 days to fast, to pray, to give alms.

Decide how to do that, being neither too ambitious nor too timid. Fasting can be of many kinds, since we have defined our culture by consuming.

Fasting is to free us (and may do that by leaving us with the will to fast year round). As a parish, a household, an individual: Keep the fast. Fast from many things or a few, but fast in some ways from food and drink.

We can in no way, most of us, take a place among God's own—the poorest and most weighed down of this world. But we can nurture in our own bodies a determination to stand with them. That is why almsgiving is the companion of Lent's fast.

Prayer too needs to be a firm resolution. Somehow it should involve time with the Sunday Scriptures and with praying the Psalms.

No wonder we enter Lent with ashes. They seem to look like repentance, like death, like everything grim and true. They turn us toward that Triduum again.

Lent in 1983: It is a season whose whole self and every moment is to make us ready for our Easter fast and vigil.

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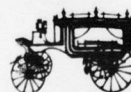
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There's more to this than balancing a checkbook

by DAVID GIBSON

There's more to marriage than the joining of two people in one checkbook. But given the realities of daily life, the checkbook makes a difference in marriage.

Often money matters lead to some standing jokes on marriage. For example, whenever the subject of camping comes up, a good friend of mine says that his wife's idea of camping out is a motel room for under \$30!

Sometimes a checkbook leads to problems because a husband and wife, deep down, don't understand the purpose of money in the same way. Some people basically believe all their money should be spent. Others believe as much as possible should be saved. All along the spectrum between those two extreme points of view are various attitudes on how much money should be spent, how much saved.

Money calls for communication in marriage. But it takes years for that communication to lead to anything approaching full understanding. Some people never seem to feel that they totally understand how their spouse views money.

It would be easy to paint a dismal picture of money's role in marriage. It is an area in which husbands and wives must learn to share something that, in many cases, each of them would really like to control alone.

But I think the real message about money in marriage is that couples need to be alert to its role and its influence. And they should be familiar with its symbolism.

Money has a way of making its presence—or perhaps better, its absence—known at the worst possible times. It's there in the background whenever a big celebration is planned: a birthday, an anniversary, a vacation, Christmas; times when happiness is the real goal.

It is virtually impossible to get through a big celebration without spending money. In marriage, however, one partner's idea of what constitutes a big celebration may seem quite inadequate to the other.

People come to marriage with ideas formed from childhood about how a birthday should be celebrated, what it takes to give a child a real Christmas, or how a genuine vacation is spent.

It may take some years for a couple to

create their own style for celebrations: a style they can both afford and enjoy. Whatever the case, celebrations undoubtedly represent one facet of married life that couples would like to take for granted—but can't.

The cost of raising children also can generate tensions in marriage. And parents realize that the way they spend money communicates a message about values to their children.

Parents not only buy food and clothing and medical care for children. They spend money on lessons and education programs. And they spend to make their children happy.

Obviously, then, money gets tied up with hopes parents have for their children. Hardly ever do parents want anything but the best for them.

The question for married couples: How close are they in their goals for their children? Perhaps a couple's goals are never identical in every aspect. Therefore, the effective use of a checkbook when it comes to children's expenses is likely to be a topic that needs frequent communication during all the child-rearing years.

Money questions also may be raised in a marriage because of a couple's religious or philosophical values. The Christian challenge to use money as a way to serve others in need may be taken seriously by a couple. But in practice they may not be in full accord on what that means.

Again, even if it is agreed that a relatively simple lifestyle is desirable for Christians, the spouses may differ in their definition of "simplicity."

Over the years of a marriage, people change. With any luck at all, they grow and mature. Still, when people change, some of their attitudes and goals may change too. That is one reason why money questions probably can't be resolved once and for all in a marriage. Again and again money matters will challenge a couple to communicate well.

The risk is that money will lead to stand-offs in marriage, or worse. But there is another side of the coin. It comes into view when couples see that their use of money makes a difference, but are determined not to let their one checkbook divide them.

Is the church interfering or preparing its couples?

by KATHARINE BIRD

Several years ago, a girl friend came to my daughter for sympathy and comfort. She felt that she and her fiancé were running into "ridiculous interference" from the church in their plans to marry. Their parish priest was even suggesting they postpone their wedding for at least six months, she said.

In response to my daughter's questioning, the 18-year-old girl said the priest was concerned because she and her fiancé had only known each other for a few months and also because of her age. He wanted them to take the time for extensive premarital counseling, she said.

Highly indignant, the young woman added that she and her fiancé were thinking about getting married outside the church. After all, she stormed, "We know we love each other. What more do we need?"

What that young couple encountered in the priest who advised them was the church's intensified efforts to provide engaged couples with a more realistic kind of premarriage education.

Today, in line with the renewal in the church following the Second Vatican Council, many dioceses in the United States have adopted



policies which specify a period of preparation lasting anywhere from two to six or more months. A similar emphasis also is found in the emphasis on preparation for first penance, first Communion and confirmation.

The policy of the Diocese of Fall River, Mass., calls for a six-month period of preparation which "will not be reduced unless

grave reasons exist." The guidelines, issued in 1982, call for a period of personal contact between the priest who will perform the wedding and the couple, supplemented by marriage preparation program conducted by the diocesan Office of Family Ministry.

The Fall River guidelines emphatically discourage marriage when one person is a teen-ager and state that special counseling services are necessary in such circumstances. In common with many other dioceses, the diocese does not consider pregnancy a sufficient reason for marriage.

The Diocese of Pittsburgh also implemented a new marriage preparation policy in 1982. Father John Price, director of the diocesan Family Life Office, said a six-month period will give the couple and the priest who will witness the marriage an adequate amount of time to plan the liturgy properly.

"The bottom line is for the couple to make the highest quality marriage, to build a community of love and life," Father Price said in an interview.

The coordinator of Pittsburgh's marriage preparation is Father Paul Bradley. He tackled a question about couples and parents who object to the more rigorous guidelines by pointing out that the right of a couple to marry in the church goes "hand in hand with responsibility." He added the church has the

responsibility to ensure that each couple understands and appreciates what marriage involves.

And what happened to my daughter's young friend? Unhappily, future events proved the

"The bottom line is for the couple to make the highest quality marriage, to build a community of love and life."

value of the priest's concerns. Though married in a church wedding, that young couple encountered big difficulties in trying to live together. Today the young woman is the divorced mother of three small children and is struggling to earn a living.

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Sponsor couples help before, after wedding

by JIM JACHIMIAK

Marriage preparation in the archdiocese is taking on a new dimension—sponsor couples—and in some cases encompasses marriage enrichment after the wedding as well.

Sponsor couples are married couples, usually assigned by their pastor, to help engaged couples prepare for marriage. They draw on their own experiences in marriage, explains Valerie Dillon, archdiocesan director of family life. But a sponsor couple "comes to represent the parish community as well as one married couple."

The sponsor couple concept reflects "a recognition that simply talking at people is no longer an effective way of education and formation," Mrs. Dillon says. "I do still believe that there is a place for Pre Cana. I think Pre Cana can do some things, but it just can't do the whole thing."

For example, a sponsor couple shares personal experiences in such areas as communication, "but a good speaker at a Pre Cana program should be able to make a couple more

"The sponsor couple concept reflects a recognition that simply talking at people is no longer an effective way of education and formation."

sensitive to the intricacies of communication." Pre Cana is "a supplementary opportunity for couples to learn about things that may not be addressed in a parish-level program."

Pre Cana includes sessions on communication, sacramentality in marriage, finances, natural family planning, sexuality and morality. It involves group discussion and sharing, as well as working separately in "dialogue books," Mrs. Dillon explains.

ONE DIFFICULTY with Pre Cana is that it deals with all age levels and vast ranges of experience and resources. "It's hard to strike a medium" on such issues as how to address money, Mrs. Dillon says.

While the sponsor couple concept is growing, the Family Life Office is attempting to upgrade Pre Cana and integrate it with parish-level marriage preparation. One possibility, Mrs. Dillon says, is "mini Pre Canas," at parish or deanery levels, involving three or four parishes. "The outlying areas are looking to improve their Pre Canas," but staffing is a problem in Indianapolis and in other areas of the archdiocese as well.

Mrs. Dillon differentiates between "immediate" and "long-range" marriage preparation: "Immediate marriage preparation takes place at the parish level most effectively." However, "There's really not a lot you can do to change people six months before a wedding." Therefore, she believes, long-range planning should also be part of parish programs.

She notes that a growing number of parishes are using the sponsor couple concept.

Father Lawrence Moran, pastor at St. Joseph, Rockville, and administrator at Immaculate Conception, Montezuma, says "It's kind of a home-grown program" in those parishes. "We're in the process of getting set up."

FATHER MORAN begins the six-month period of marriage preparation by giving the

Pre-Marriage Inventory (PMI) test. "I've found that to be very helpful," he says.

Four married couples are a part of the program, and each engaged couple is asked to select one as a sponsor couple. During afternoon sessions, they discuss the sacrament of matrimony, communication, natural family planning, and finances and areas of tension.

"Another thing that we have really found helpful is a follow-up program," Father Moran points out. He asks couples to "come in, sit down and see where we are making progress" once a month during their first year of marriage.

According to Father Moran, follow-up is "one area that we really need to strengthen. It's an area that has a lot of potential—that's really unexplored. I push it pretty strong."

He adds, "I'm interested in getting that idea out. I think it's an area that is possibly as important as preparation." After marriage, couples "know in a new way" about the difficulties they discussed before they were married. Before marriage, "it's theoretical to them."

Father Moran sees follow-up programs in marriage as preventive medicine—"You do it not because you are sick but because you want to stay well. That's the way we're pushing it."

In Columbus, St. Bartholomew and St. Columba parishes recently adopted a joint marriage planning program known as "For Better and Forever."

"It's a pretty neat program," says Father Joseph McNally, pastor at St. Columba. "We're just starting it now." He adds that the parishes "insist on" six months of marriage preparation. After an initial interview with one of the pastors, the engaged couple chooses one of 12 married sponsor couples. The sponsor couple administers the PMI to the engaged couple, which takes about four hours, and offers feedback.

Each engaged couple meets with its sponsor couple 12 times, then plans the wedding with the pastor.

Another aspect of the program involves a series of four-hour discussions on Sunday evenings. They deal with sexuality, communication and natural family planning. "We're kind of scared about it because we've never done it before," Father McNally says.

Another option is "Evenings for Engaged." At St. Joan of Arc parish in Indianapolis, that program is led by Ray and Dee Rathz; Father Donald Schmidlin, pastor; Providence Sister Marie Wolf, pastoral minister; and several presenting couples.

The program was developed by Worldwide Marriage Encounter. Mrs. Rathz notes that she

"There is a commitment to each other. We see it as a continuing support to the couples" who are involved.

and her husband have worked with Marriage Encounter for several years, and their activities in both areas "complement each other."

During the sessions, couples discuss among themselves and share with the entire group, which may include as many as six engaged couples. They deal with a different topic each week, and two presenting couples lead each session. According to Mrs. Rathz, topics include the sacrament of marriage, communication, sex and marriage, God and



WHO NEEDS US?—Members of a marriage preparation steering committee at Nativity parish look over material designed to train sponsor couples. Standing from left to right are Providence Sister Nancy Brosnan, Vicki Dwenger and Pam and Herb Smith. Seated are Joe Dwenger and Cheryl and Ron Povinelli. (Photo by Valerie Dillon)

marriage, and "Let's Be Real," a session on "things that really happen in a marriage."

One couple decided after participating that they should not be married. "It was sad," Mrs. Rathz says, "but we think that was a real plus for the program."

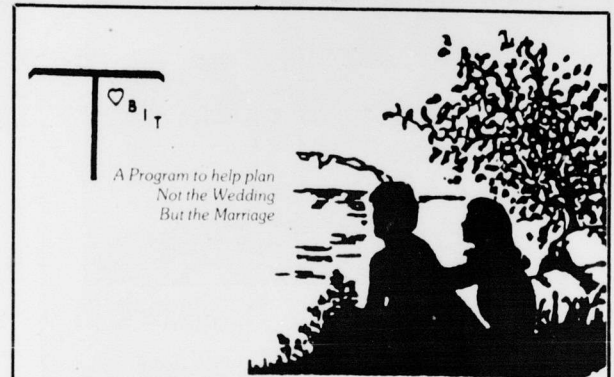
She adds that "peer group support" is important in the program, and leads some couples to stay in contact with others after marriage. Some presenting couples have been involved in weddings, baptisms and social activities with newly married couples.

"There is a commitment to each other,"

Mrs. Rathz says. "We see it as a continuing support to the couples."

She adds, "It's good to see the involvement of some couples in the parish" after they are married. "We hope very soon to be able to have the first young couples who went through the program as our presenting couples."

And presenting couples also benefit. "It really challenges us," she notes. "We feel that we grow as a result of our involvement" with engaged couples. "They work on their relationships, and we are challenged to work on ours, too."



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What it used to be like getting married

by BOB DYLAN

Once upon a time most people were married in the bride's church on Saturday morning.

Family and friends of the bride sat on one side of the church; the groom's on the other. I never knew why.

Grooms wore dark suits. If the wedding was formal he wore a white tuxedo in the summer, a black one in other seasons. Grooms usually looked nervous.

Brides wore long white gowns with white veils and carried flowers. They threw the flowers away shortly after the ceremony. Brides looked beautiful—and nervous.

Both bride and groom were confident they would "live happily ever after."

During that time you could have gone to a wedding in Cleveland on one weekend and traveled the next weekend to a wedding in San Francisco or New York. The ceremonies would have remained the same.

One reason I'm happy to have been married for about 22 years is that our wedding took place in the "old days." We didn't have to worry too much about the ceremony. We set the date, met with the pastor a few times, talked a little bit about music and the fact that a lot of non-Catholics would be at the Mass. It was easy.

When my fiancé walked up the aisle, I knew she'd follow the white carpet and I'd take her hand and walk to the altar. Mass would be celebrated, vows exchanged and rings given as

signs of our pledge. The whole procedure was as predictable as our parents and grandparents' weddings, and as beautiful.

After the middle 1960s things changed.

Organs often were replaced by guitars, sometimes of the electric variety. Grooms sported tuxedos of all styles and hues. At times the groom didn't bother with coat and tie.

Brides didn't think they had to wear white; some didn't even wear a veil, opting for a little hat or a garland of flowers.

There were some nice surprises.

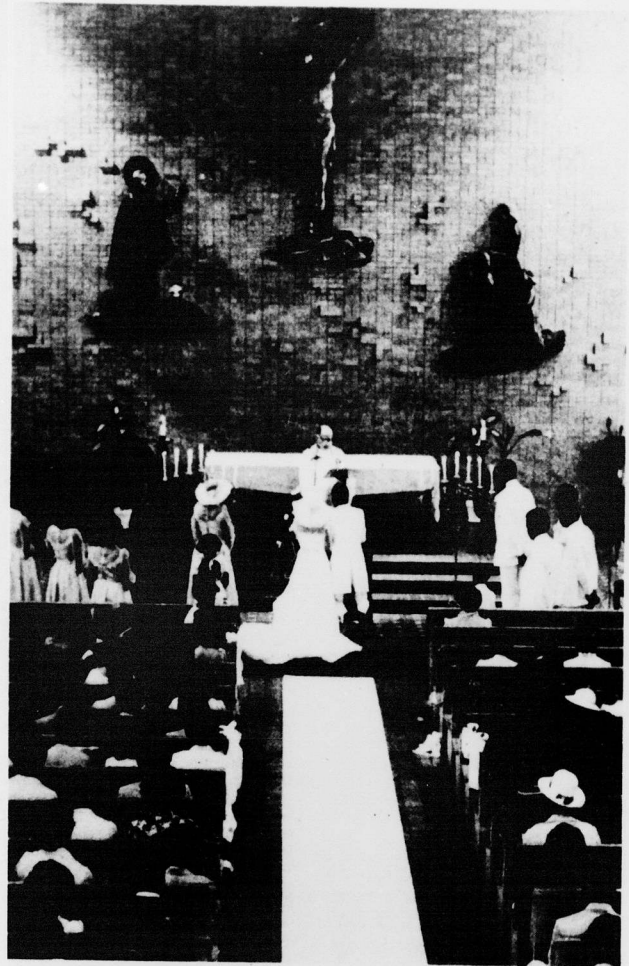
At one ceremony, the bride and her sister composed verses for traditional music that brought a mist to my eyes. Some of the responses were sung by three young ladies and accompanied by a classical guitar.

Another wedding featured tambourines, bells, flutes, horns and a piano.

At one wedding the bride and groom were devotees of classical music. We took our seats in the little church while a string quartet played light classical pieces in front of a side altar.

Throughout the next decade, many people in society at large used a wedding to express more than their faith and committed love for each other. People married while parachuting out of planes or swimming under water. They married in parks, on beaches and fields.

During this era I attended a ceremony in a wooded grove along an Iowa river. Two young people declared themselves husband and wife (See WHAT IT USED TO BE on page 25)

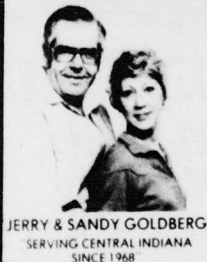


TILL DEATH DO US PART—Friends and relatives witness the marriage of the Samuel Fergusons at Saint Paul of the Cross Church in Atlanta. Since the Second Vatican Council couples have become more involved in the planning of their wedding celebration. Many couples want a Mass that is more meaningful to themselves and also are more conscious of the communal nature of their wedding. (NC photo by Jerry Berndt)



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Christian marriage calls for courage between couples

by Fr. RICHARD STEPHEN VOSKO

The couple said to the priest, "We would like to give a gift to the church. Is there something you can suggest?"

The priest answered, "You are the best gift of all."

That may not be a standard answer. But it strikes at the heart of the sacrament of marriage in a Christian community. It is marvelous to witness the courage of men and women as they stand before the community and publicly exchange promises of enduring love and fidelity.

In a society which places much emphasis on making and renewing contracts, people might wonder what the terms of a Christian contract of marriage are.

The marriage in Christian terms is more than just a contract between two people. It is a community festival which celebrates gifts from God and the human response to those gifts. A wedding festival is as much for family,

friends and members of the church as for bride and groom.

A marriage links man to woman; it joins one family to another; it is a bond which strengthens the church at large.

Marriage celebrates a commitment. The contract is not just between two people but between two people and a community. So it is celebrated publicly and planned carefully.

A parish may have many weddings every year. But each is special because each couple is unique. Usually the planning is done by the couple, a priest or deacon and at least one music minister.

Here I offer some reflections on celebrating a wedding as a community event. I hope they prove helpful.

A gathering of the community is something special. So it is heartwarming when people are welcomed at the church entrance, especially when the bride and groom are there to express the greetings. Oh, I know it is considered bad luck for the bride to be seen at this point. But

could this hospitable gesture come to be seen as a sign of good luck? It is an opportunity for the couple to say, "We are so glad that you are here to celebrate with us." (The music at this point is festive, serving to get people into the mood for the celebration.)

Then, I wonder: Are wedding processions really marches for women only? Where are the men? Tradition. Right? But maybe everybody in the wedding party could come in together. Whose wedding is it anyway? (The minister for the wedding is often part of the procession.)

And why is the bride given away to the groom if everyone is created equally? Maybe both sets of parents or representatives from each family could exchange greetings at the end of the procession and gesture to the bride and groom to go ahead together.

Everyone sits for the readings from Scripture. Yet many churches still use kneelers for the bride and groom. Why do they have to kneel when everyone sits? The gown. You cannot wrinkle the gown.

But at this time of the wedding festival, it makes little sense to kneel, even in terms of adoration. When family and friends sit together with the bride and groom, the community nature of the event is seen more clearly.

Now is a time to listen to Scripture. There are other times during the wedding rite for contemporary readings or poetry. All this takes practice, but can be quite pleasing in the context of the community at prayer.

After the homily, the invitation is made to the bride and groom to stand and share their consent with each other publicly.

Signs of the contract are exchanged: a ring, a kiss, a hug. Joyful music is played and

everyone breaks into song. The couple is embraced by family and friends before they pause to pray. They pray together not for themselves but for the community and its needs.

The Liturgy of the Word is completed now and gifts are brought to the altar table if the Eucharist is to be celebrated.

Bread baked by human hands and the luscious fruit of the vine are brought forward, perhaps by family and friends, to be offered to the creator. Music and song can accompany this procession and preparation of the altar (perhaps also done by family and friends). The wedding party and all other guests are now ready for the Eucharistic Prayer.

I think care should be taken so that the location of the wedding party does not exclude anyone from the notion of gathering around the table of the Lord.

Sharing in the Eucharist is a sign of being in union with God and others. It is a bit like eating and drinking a good meal with family and friends.

But this meal is also sacrificial in nature. Just as Jesus identified with the brokenheartedness of the world, so participants in this ritual meal share in the mission of Christ to heal brokenheartedness.

The shared Communion is a sign of the covenant between God and human creatures. A marriage is a beautiful witness to that covenant.

Finally, a thankful prayer, a blessing for good health and prosperous days and a festive walk together—forever. A new husband and wife—a new gift to the community.

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Conflict is a fact of life for most married couples today

by KATHARINE BIRD

This is a scene from a recent television series:

Two well-educated people marry and take up life together in the country where the husband's career is established.

The wife, content at first with being a homemaker, soon finds herself at loose ends. As time passes, this feeling increases, in spite of her joy in becoming pregnant.

But, as often happens, she doesn't tell her husband how she feels, because he is so obviously content with his duties as a schoolmaster and with her. He, in turn, works hard at avoiding the obvious signs of his wife's unhappiness. He even denies there is any problem when his colleagues make an effort to tell him.

The simmering conflict comes to a head when the wife has a miscarriage and plunges into a lingering depression. Finally, in desperation, she runs away.

The husband follows and, in a dramatic meeting, the wife confesses how useless she feels and how meaningless her life has become. The husband, agitated and upset but very much in love with her, says he doesn't see how he can live without his wife.

That situation of conflict, portraying a marriage in the late 1930s, is from "To Serve Them All My Days," produced by Masterpiece Theater.

In the series, though the conflict has all the potential for disaster, David and Christine Powlett-Jones are able to talk through their difficulties and find a solution. Thanks to the helpful suggestion of a third person, Mrs. Powlett-Jones finds an outlet for her abundant energies and talents by joining in her husband's work as an educator.

Conflict, as marriage counselors are quick to note, is a fact of life for most married couples. Drs. Evelyn Eaton Whitehead and James Whitehead refer to conflict as "one of the many embraces of marriage," in their new book, "Marrying Well: Possibilities in Christian Marriage Today."

For the Whiteheads, the presence of conflict doesn't necessarily mean the marriage is on the rocks. On the contrary, they think conflict can be a sign of health, since it provides

couples an opportunity to learn how to communicate better with each other.

The Whiteheads, free-lance consultants and lecturers, often pool their interests in psychology and theology in their books and articles. In "Marrying Well," they point out that conflict "is likely to generate strong emotions," one reason many people find it difficult to handle.

The Whiteheads say married couples tend to display two common patterns for handling conflict: avoidance or engagement.

Avoidance: Refusing to admit any conflict exists and even going to some lengths to get out of facing conflict. Some people, according to the Whiteheads, make it a practice to deny they have any conflicts. Sometimes they do so out of a fear of strong emotions, in themselves or in their partner. Other times it comes from a sense that a particular relationship is fragile.

Engagement: Admitting that conflict exists and being willing to take a look at troubling situations, even when this involves taking a risk.

One key to effective communication in the midst of conflict is to be "direct and specific," the Whiteheads say. People are direct when they tell the other person what they think and how they feel. Being specific means keeping the focus on the issue at hand and not allowing the discussion to open up to include other questions.

Other keys to successful handling of day-to-day kinds of conflict include sharing information honestly and openly, exploring alternative solutions to specific problems or seeking outside help and support. The Whiteheads observe that couples often find there is more than one solution to a particular problem when they are willing to look for it together.

Finally, the Whiteheads are convinced the most important benefit of learning to handle conflict is the quality of communication which can result. Couples begin to sense that, even though problems are not magically removed, they will be able in the future to deal with difficulties constructively.

They discover that conflict can actually strengthen their marriage by helping them learn more about themselves and each other.

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What can couples do to not get divorced?

by Fr. JAMES J. YOUNG, C.S.P.

The young people sat casually around the desks and stools and floors of the modern double classroom. Their relaxed manner was a dramatic contrast to the serious looks on their faces.

I asked the 150 high-school juniors how many of them had experienced divorce in their immediate families. More than half the hands went up.

I had come to Alaska for a week at the invitation of Archbishop Francis Hurley to speak about the church's concern for divorced persons and their families. A divorced high school English teacher, Betty Egan, invited me to talk to the juniors and seniors at Kodiak High on "How Not to Get Divorced."

"What do you think is the most important thing you can do not to get divorced?" I asked them.

"Marry the right person!" a number of them piped up, almost as if rehearsed.

"How do you know it's the right person?"

They looked as though the question had never occurred to them before. "You just know," they answered confidently.

It struck me that the romantic tradition is alive and well among America's young people. Despite all the family disruption of the past generation, most of these Alaskan teen-agers still believed that somewhere there was the right someone for them, and all they had to do was find that right person, marry him or her and live happily ever after.

These young people seemed to have little awareness of the factors that make building a

lasting married relationship so much more possible.

Some researchers today feel that many marriages undergo serious stress and some come apart around rather predictable life passages or stages of adult development that can be recognized. Much has been written about the midlife crisis for men or the transition in their 30s for women, and the effect of these stages upon marriage.

I tried to break the marry-the-right-person bubble by asking the young people what changes occur in married life after eight or 10 years. They stared at me. Personal change and its effect on a marriage relationship seemed beyond their pale picture of marriage.

More education, especially by married people sharing their personal journeys, could be most valuable for them.

I then asked how many in the group had close relatives living nearby—grandparents, aunts, uncles, cousins. Their response confirmed my hunch that young Alaskans are an extreme example of the fact that we have become a nation of migrants.

We know today that family members can be a crucial support for married persons, since close relatives pass on and reinforce traditional values about permanence and fidelity in marriage. Relatives often rally around young married couples in trouble and help make divorce much more unthinkable.

When young couples relocate in distant cities, far from family supports, tensions frequently mount. How often have close relatives served as marriage counselors, helped young couples economically, or assisted

with early child rearing or at times of sickness.

Next to death of a spouse or divorce, relocation is usually ranked as the third most stressful experience couples can endure.

I asked my Alaskan teen-agers what place God has in marriage. Again their response was a sea of blank faces.

I assumed that they liked traditional church weddings with gowns, tuxedos and a church full of friends. Yet I detected little awareness in them that religious faith and commitment can strengthen and enrich a marriage relationship.

Research shows that married couples in the United States who regularly go to a church or synagogue divorce significantly less than the population at large. We conclude that couples who worship regularly take traditional values about permanence in marriage more seriously and do not embrace divorce as an early solution to marriage problems.

Second, religious motivation and prayer can bring needed spiritual energy to confront and work through the inevitable problems that come to every marriage.

Further, those who worship regularly are probably better tied into good counselors and other resources, since clergy in the United States are still the No. 1 helpers to whom married persons turn in times of distress.

Religious values and a spiritual commitment can sustain young couples in difficult times and also help them enrich their marriages through involvement in service of others.

The church community, through its educational programs, its social justice efforts and its family life programs, can make a crucial difference in helping today's young people avoid divorce.

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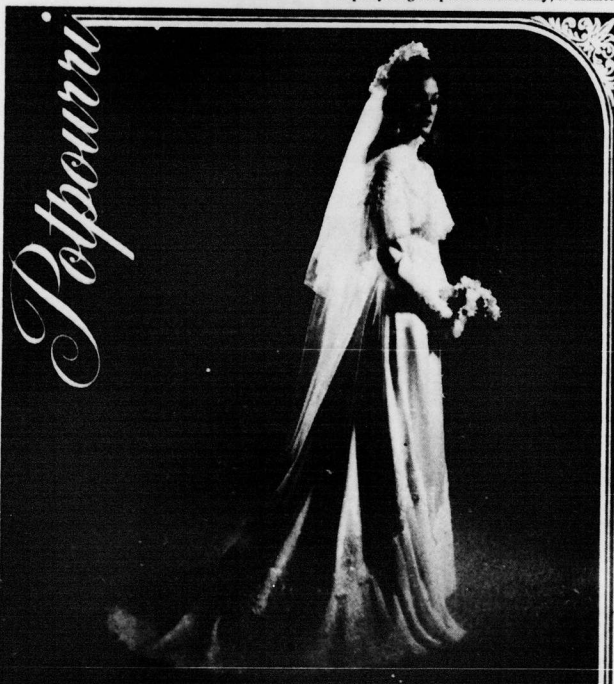
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Parent educator offers number of alternatives to parents

by SUSAN MICINSKI

"We can't tell parents how to raise their children, but we can show them the various alternatives that are available." These words were spoken by Franciscan Sister Sharon Sheridan, parent educator, who works on a part-time basis of 20 hours per week for the Archdiocese of Indianapolis through the Family Life Office. She is in the process of developing parenting programs at the parish level.

A teaching veteran of 29 years, Sister Sheridan has recently completed her second master's degree in child development/parent education at Purdue University, West Lafayette. It was there that she piloted a successful parenting program at the Federated Church. Before going to Purdue, she was principal at Batesville. In addition, she has taught in Cincinnati and St. Louis.

Sister Sheridan has "found that what the teachers knew, the parents necessarily did not." Yet, the parents are the ones who exert the most influence on the child in those early formative years. By the time a child enters school, there is little a teacher can do to make a change.

And this is where the parenting program comes in. "I can't tell parents how I raised my children since I don't have any," Sister Sheridan explained. "But I can tell parents what research has found, and this is the same information that teachers are privy to, but that parents could actually put to more practical use."

ACCORDING TO Sister Sheridan, if a child feels good about himself he can do almost anything. He feels good about himself because of a good self-concept or image. Self-concept comes into play right after birth. A child will

the ones who help to develop the self-concept—be it good or bad. "A person can bruise a child's self-concept and he'll bounce back, but break it and it's almost impossible to restore it," she continued.

What it all boils down to, Sister Sheridan remarked, is that the "Parents should react to the behavior and not the child." This all relates to what parents think is "normal" for a child versus what is actually usual for a child of a certain age. It often requires parents to throw away previous misconceptions about children.

Sister Sheridan cited some examples. Suppose a parent thought that a two-year-old is supposed to be quiet. "Well, that just isn't the case," she exclaimed. "They don't call them the terrible two's for nothing." Children two years of age are very noisy.

Another example is that of an infant who is constantly putting objects into his mouth, and

"A parent education program should first of all address parenting at various age levels."

the parent is constantly trying to stop the child from doing this. "It is only natural for an infant to do this. It is one of the few ways he can learn about objects around himself," Sister Sheridan added.

BESIDES MAINTAINING a good relationship between parent and child, Sister Sheridan mentioned that parents also must maintain a good relationship apart from that of the child. They should not only see each other as "Joey's mother" or "Bobby's father," but they should still think of each other as "sweetheart" or "darling." "Parents need to work through this at the glow of the first child," Sister Sheridan observed.

To return to the subject of the actual parenting program, at the moment, Sister Sheridan is preparing a survey for the parishes to see how they perceive their needs. After these are returned, Sister Sheridan will meet with the people who would coordinate such a program at the parishes that expressed the greatest need/interest for setting up such a program. Sister Sheridan said that she "would like to base a program on what questions the parents are asking at each individual parish."

In other words, each program would be geared to what the parish people indicate the need is. "In fact," Sister Sheridan stated, "It doesn't have to be a program; it can be a one

shot deal." Everything has to be adapted, she said, because everybody is different. A parish's needs may even coincide more closely to a program that is already available through the Resource Center at the Catholic Center, instead of a tailor-made parenting program.

From Sister Sheridan's own research study, she has found that for a parent education program to be a successful one, it should embrace these concepts. First, it should "address parenting at various age levels." Then it should "focus on the concerns of the parents." Third, a parenting program needs to "present research findings in lay terms." Next, the data must "be given to the parents and they must be allowed to apply it." And finally, the program should "facilitate the formation of parent-to-parent support." If a continual parenting program were to be set up at a parish, what it would end up with is a nucleus of a support group which would be a parent-to-parent group, Sister Sheridan explained. Research indicates that this is one of the best ways to deal with child raising.

Some of the topics to be covered in a parenting program may include: tantrums; sibling rivalry; preparing a child for a new baby; preparing a child for a handicapped child; sex education; and prayer and the child's relationship to God. Of course, these listed topics are not to be thought of as all-inclusive. Parenting programs do not deal with areas such as drugs, alcohol or running away. They tend to treat mainly the smaller problems parents must cope with.

"But these smaller problems can actually seem quite large when a family is in the midst of them," Sister Sheridan chuckled.

This parent educator indicated that the best time to reach parents is when the woman is pregnant with her first child. At that time both parents want everything to be perfect. "It can't



Sr. Sharon Sheridan

be perfect, but it can be better," Sister Sheridan quipped.

As one may well imagine, parents today are faced with all types of problems. They are up against an additional dilemma, according to research, that of being in an age of transition where they are not raising their children the way their parents raised them. There is no reason for them to have the problem of not knowing what alternatives are available to them when parenting programs are here.

Sister Sheridan, who also teaches four classes in the morning at St. Monica's, is available in the afternoons or evenings. She would be happy to provide further information concerning parenting programs to any interested parties. Her number at the Catholic Center is 238-1596.

"A person can bruise a child's self-concept and he'll bounce back, but break it and it's almost impossible to restore it."

have learned half of everything he'll ever learn by age three. His personality will be developed by the time he is five years old. The parents are

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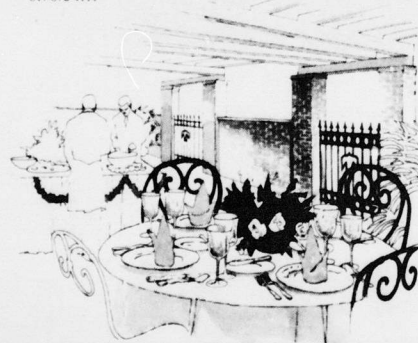
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Is there anything we might have done differently?

by DAN MORRIS

My wife and I have had some of our most enjoyable conversations during long drives, especially if the four children are quiet, asleep or, better yet, with their grandparents.

It was during one such trip recently that I asked Eileen, "Now that you can look back over more than a decade of marriage and children, what would you have done differently?"

She paused and then looked up thoughtfully from the road map on her lap. "For one thing," she said, "I don't think I would have allowed the reception to be held at a funeral home and I would have said something to your mother about handing out black arm bands at the door."

"You know the mortuary hall was the only place in town big enough," I reminded her, "and those weren't arm bands, they were souvenir garters."

"Come on," I said. "That's all you'd change about our marriage?"

"Come to think of it," she said, "I might have married someone who can read road maps and doesn't get lost in towns of 300 people for three hours trying to find the only Catholic church. Do you realize you just missed the interconnect to the right freeway?"

"Why didn't you tell me?" I groaned.

"I assumed that's why you've had the turn signal on for the past 30 miles," she said.

"Back to your question. I think I would have spent less energy on the wedding ceremony and more on listening to married people talk about marriage."

"And?" I asked casually, turning off the turn signal.

"And I wonder if I would have gotten married at all," she said seriously.

I was taken aback. "What do you mean by that?"

"Ask yourself the same question," she said, consulting the map. "What has marriage done for you?"

"Well," I huffed, "rather obviously there are the children and all the joy and pain and excitement and frustration and fun they've brought us. Right?"

"OK," she sighed, "but what about all the places we might have seen and the things we might have done if we hadn't had them so fast?"

"You wouldn't have had the kids so soon?" I asked, adjusting the rearview mirror.

"I didn't say that," she replied.

Somehow I was beginning to wonder why I brought the whole thing up in the first place.

"To be honest, I think I would have had them just as soon," I told her rather defiantly.

"I wonder if we've set aside enough time for just the two of us," she reflected. She was looking out the window. "You'd better change lanes or we're going to miss our U-turn."

"This is no time to change," I objected.



ENCOUNTERING MARRIAGE—Don and Carol Rassiger of East Norwich, N.Y. share a quiet moment during a Marriage Encounter convention at Piscataway, N.J. About 6,000 couples participated in this meeting in 1981. (NC photo by Marty Minner)

"Why not? There aren't any cars coming," she pointed out.

"I meant the subject," I explained, turning the signal back on.

"Do you think we've had enough time set aside to enrich our own relationship?" she asked, ignoring my protest.

I braked, turned and swung us back into the other direction. "It's hard to say," I said. "What is enough time? What's enrichment? Doesn't duty to our responsibilities have to come into play when we're talking about time allocation? Can't daily life in itself be enrichment?"

She rolled up the map and tapped the dash with it. "You sound like a guilt-ridden workaholic," she said wryly.

"Do you think I've spent enough time with you and the kids over the years?" I asked.

"Which year?"

"Talking about issues," I said, trying to regain control of the conversation. "You still haven't said anything about what advice you would have followed about not getting married at all. That kinda hurts my feelings, ya know."

"I never said that," she corrected. "I was just wondering out loud. But remember people would say things like: 'Just you wait until the honeymoon is over.' Or, 'Watch out if he's a morning person.'"

"Not very encouraging advice," I agreed.

"Give me some advice then," she said. "Do you think I should have taken a part-time job sooner? Do you think I should have gone back and finished my degree? Should I have insisted that Heather Marie stick to her piano lessons? Do I play enough with the children? Are we ever going to get where we're going if you miss that interconnect again?"

I snapped on the turn signal as if I had seen the exit coming.

"It's hard to tell, isn't it," I said. "I don't think I know what changes I would have made either."

"Maybe you could have asked your mother not to ask everyone to follow us in a motorcade with their lights on from the church to the reception," she said dryly.

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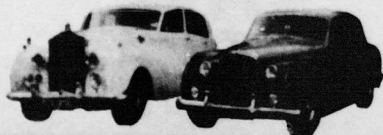
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FAMILY RIGHTS—The 1980 Synod of Bishops suggested "the time was ripe for an international charter of family rights," Msgr. James T. McHugh said in articles he wrote last year. "Such a charter might include . . . the right to exist and progress as a family (even if poor), the right to exercise responsibility regarding the transmission of life, the right to bring up children in accordance with the family's traditions and religious and cultural values, the right to housing and the right to emigrate as a family in search of a better life." A Moslem couple enjoys their baby outside their home in Chad. (NC Photo from CIRIC)

Relationships begin with a view of ourselves

by SUZANNE E. ELSESSER

"What's that?" Michael asked
"It's chicken," his sister, Eileen, responded.

"Well, then, what happened to it?"
"It got a little burned on one side, but the other side is OK."

"Is there anything else?" Michael asked in a tone that bordered on the demanding and showed rather clearly his opinion of the contents of the dinner plate in front of him.

Becoming increasingly defensive about the meal she had prepared, Eileen replied: "Yeah, potatoes, but they won't be ready for another 10 minutes. I had a little trouble making everything get finished at the same time."

"What about vegetables? You're supposed to have vegetables with dinner too, you know."

"I know, but I forgot them. Sorry."

And then, probably realizing how much she had been put into a corner by her brother, Eileen rallied and continued: "At least I try different things. When you cook, all we ever have is pizza or hot dogs or tacos. I get kind of sick of that stuff all the time."

Michael and Eileen's mother, Dorothy, listened to the conversation as it bounced back and forth across the dinner table. For several weeks now the family had been trying out a new system of preparing the evening meal.

Each family member took a turn at cooking. The others divided up the related tasks of food shopping, setting and clearing the table, doing the dishes and cleaning up the kitchen. The new

system replaced an old one which was basically, "Mother does everything."

With a new job that took her out of the house until shortly before dinner time, Dorothy thought there could be a real advantage to the family, as well as to herself, if everyone shared more actively in meeting family needs. In fact, she thought, it was good for them to take more responsibility—whether she worked outside the home or not.

Tonight's dialogue between Michael and Eileen aside, the new system did seem to be working. But as any parent would suspect, it was challenging.

"Michael, I think Eileen has done a very nice job with dinner," she inserted. "I really don't mind waiting a bit for the potatoes. Next time they'll probably be ready on time. And there's some lettuce in the refrigerator. Maybe we can have a salad while we wait."

"Yeah, she did try to do something different and that's nice," came his slow response followed quickly by, "But I sure wish she could learn faster."

"Thanks, Michael," Eileen said. "Listen, I'll even give you some of that brown stuff that's in the refrigerator. I know it looks a little funny, but it's chocolate pudding."

The story I have told is simple. But it points to some serious challenges in the art of raising children. One challenge, it seems, is to help them develop the ability to form and keep a good relationship with themselves and with other people.

This is a preparation that can play a large

role in their futures. For relationships built on respect for someone else and a love and respect for oneself are necessary in all of adult life. Obviously that kind of relationship is crucial in married life.

The preparation begins early. This means that the kind of relationships parents keep alive in their home are among the most important gifts they give their children.

In the give and take of family living, Eileen and Michael, like so many other children, will learn about relationships. They will probably continue to have disagreements, but they will also learn how to resolve them successfully.

Eileen will learn to do her best and be

pleased with that no matter how much she may be teased or baited by someone else.

Michael will learn that it feels a lot better (and he gets what he wants more easily too!) if he passes out compliments rather than criticism.

How do children learn about relationships? Mostly by example. Mostly by how they see people around them acting—in and out of their homes.

Words are important too in teaching about relationships. But mostly it is a matter of how we who are adults feel about ourselves, how we think and act toward other people, that will make the difference.



WED ON SCHEDULE—Despite painful injuries from a traffic accident, Dan Klein decided to go ahead with his scheduled marriage to Laura Langland at the St. Mary's Hospital Chapel in Grand Rapids, Mich. Officiating is Father Terrence Stewart, pastor of Our Lady of Grace Parish in Muskegon, Mich. Klein and his best man, Joan McCloskey, were driving together following the wedding rehearsal when McCloskey lost control of the car and hit two trees. (NC photo from UPI)

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Widowed help each other face loss of spouse

by SUSAN MICINSKI

Facing the loss of a spouse is never an easy experience. Of course, there are tears, anger, guilt and depression. However, there is a group that one can turn to. That group is the Catholic Widowed Organization (CWO).

Founded in April of 1981 by Neatha Diehl

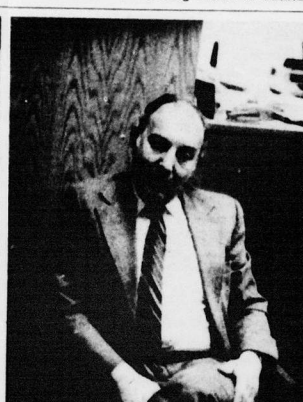
and Ann Wadelton, CWO is a support group that tries to help the recently bereaved on a one to one basis. They are not professionals, but they do promise understanding, concern for each person's well-being, fellowship and learning how to cope. Its strength is in the common experience the people share and the willingness to help each other.



Ann Wadelton



Neatha Diehl



Bob Beckerich

CWO is under the auspices of the Indianapolis Archdiocese through the Office of Family Life with the assistance of Catholic Charities. While it operates primarily within the community of the Catholic Church, CWO is open to any widowed person who wishes to participate in its programs and activities. There is no specific age limit for CWO, although there is a range of 30-60 on up. No one ever joins CWO—there is no actual membership. People just come when they feel they want to.

The group holds its meetings the third Wednesday of each month at 7:30 p.m. at the Catholic Center at 1400 North Meridian Street, in the first floor meeting rooms of Catholic

Social Services. Social activities are scheduled for at least once a month. These activities are often held in people's homes. People find out about these social activities and additional meetings by means of a monthly newsletter. The annual cost of the newsletter is \$3 and this also entitles a person to receive a directory of persons who attend CWO.

ANN WADELTON, a member of CWO's peer ministry group (a committee of the organization that is responsible for organizing support for recently bereaved persons), said that "CWO helps people meet other people."

The newly elected president, Bob Beckerich said "It's often a shoulder to cry on."

Neatha Diehl, former president and member of CWO's peer ministry group said "CWO helps people know there are stages of grief and helps them through them. Grief is natural and you are not alone."

According to many experts there are stages of grief and there is no specific order for them. Not every person will experience all of the stages. They may include: shock, disbelief, guilt, anger, denial, bargaining and acceptance.

"The intensity of each stage will vary from individual to individual," commented Beckerich.

Wadelton interjected, "If you can talk to someone about the stage you're at and get it out, it can sure help."

"Yes, you can know you're not going crazy—it's normal," added Diehl.

People who have lost their mate know that their situation has changed. At that time, they need to get support from family and friends. (See WIDOWED HELP on page 24)

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Natural family planning 'important' to offer

by JIM JACHIMIAC

Sometimes the best way to see the benefits of a program is to become involved in it. Valerie Dillon, archdiocesan director of family life, feels that way about natural family planning (NFP).

"I'm excited about the NFP program," Mrs. Dillon says. "I did not expect to be. Although she 'thought it was important to provide that option' to families, Mrs. Dillon became aware of the scope of the program only after she was given responsibility for coordinating NFP in the archdiocese.

"There are so many positives to natural family planning that I am excited by it."

Mrs. Dillon notes that NFP offers an effective method of family planning which is supported by the Catholic Church, and "can also enrich the marriage. There are so many positives to it that I am excited." NFP stresses that husband and wife share responsibility for fertility.

NFP involves observing temperature patterns and mucous to determine fertility. The church supports the procedure because it involves no artificial contraceptives. Proponents point out that NFP, or the symptothermal method, is much more successful than the calendar rhythm method of birth control.

NFP is made available internationally through the Couple to Couple League (CCL), which developed the program. Mrs. Dillon is working with a steering committee to make NFP an integral part of the archdiocesan family life program. They also hope to establish a family planning team in each deanery, forming a network for the entire archdiocese.

In addition, NFP instruction is becoming available in the archdiocese as part of marriage preparation and Pre Cana programs. An archdiocesan program for training volunteers to teach NFP is being developed. It will be interdenominational and aimed at a number of audiences, Mrs. Dillon says.

The Family Life Office also will inform priests, seminarians and other parish ministers about the program. Mrs. Dillon also plans to make information about NFP available to the medical community. Finally, a public relations program is planned to create a more positive and credible image of NFP among church members and the general public.

Eventually, Mrs. Dillon hopes to establish a resource center which will offer materials on NFP and human sexuality.

Through cooperation with the Office of Catholic Education (OCE) and other archdiocesan agencies, NFP will be incorporated into junior and senior high school family life and sex education programs. Information will also be made available to post-high school youth.

Education about NFP specifically, and family life in general, is crucial, according to Mrs. Dillon. "If the church and the church's schools and religious education programs don't offer support to parents and kids, I don't know who's going to do it," she says. "The values are not reflected in society."

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What are key ingredients for a good marriage?

by MARCIE BAER

—A good self-image.

—An attitude of "You are great, I am great and together we are the greatest!"

—Honest communication that doesn't duck problem areas.

Those are some key ingredients of a good marriage, explained four members of a Separated and Divorced Support and Growth group in Manitowoc, Wis.

In an interview for the Compass, the Green Bay diocesan newspaper, the four members, John Cotter, Fay LeCoque, Sharon McConnell and Jim Rowntree, discussed problem areas in marriage and offered some practical suggestions from their own experience. All are self-supporting single parents; one is a college student.

All agreed on the importance of premarriage preparation in which the realities of marriage are discussed, whether through Engaged Encounters or through premarital inventories. Here are some of their suggestions for couples.

1. Communicate honestly.

Mrs. McConnell warned against keeping everything "sugary and spicy" while dating. There may be a lot of things that are irritating to one or both persons. She recommends getting these on the table before walking down the aisle.

Air the irritating molehills before they become mountains, Ms. LeCoque agreed. For problems have to be dealt with sooner or later.

Some people don't want to say anything

about problems for fear of hurting the other's feelings or for fear they might lose the partner. But if it's real love, that won't happen, Cotter said.

Sometimes people keep silent about a problem because they want to keep the peace or don't want to rock the boat. They close their eyes, in effect, and figure if they don't talk about the situation, the problem will go away.

But problems don't so easily go away, the four agreed.

2. Be sure what the motivation for marriage is.

The four members of the group think that it is in the home, as children, that people first learn how to communicate their love. Sometimes, if love is not communicated well at home, young persons will rush into a marriage hoping to find a replacement for the love they missed as a child.

3. Discuss goals.

Mrs. McConnell considers this an important part of the premarriage preparation, and includes such goals as careers, raising a family and finances. She also thinks a couple needs to have a fair number of things they like to do in common.

4. Continue to work at a relationship after the wedding day.

One problem pointed to by Cotter is the tendency to become complacent. In his words, people figure: "Well, we're married now. We can sit back, take it easy and relax and everything will be hunkey dorey." But that's not true. A couple has to keep working at being



PAINFUL GROWTH—Sister Josephine McNeerney leads a discussion with a group of divorced and separated Catholics in a Bronx classroom. These people regularly meet to discuss the pain they are trying to deal with as individuals. A growing number of parishes and dioceses are recognizing the needs of divorced and separated people and are reaching out to help them. (NC Photo by Chris Sheridan)

married, he cautioned, "to watch for the little chinks in the armor."

5. Couples should become friends.

This means taking the time to get to know and respect each other. And take a careful look at the home situation, the four suggested. Some kids have problems with relationships while they are growing up, said Cotter. "And many times these problems carry over into adult life and can affect their relationship with other people."

Take a look at how the other person relates, not only to his or her family and friends, but also to acquaintances and strangers, he suggested.

6. Another troublesome area can be pinpointed when a relationship becomes too exclusive. A healthy relationship allows room for friends, the four suggested.

7. And each partner should be helped by a marriage to continue growing. For each partner has his or her own identity, even though there is one marriage.

Finally the four observed that marriage is a serious commitment in which there must be friendship, love, trust, faith. The key, they suggested, is honest communication before and after the wedding.

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Husband reflects on life with wife of more than 27 years

by JAMES FIEDLER

Divorce has become so rampant that it's no wonder many young adults seem to shy away from marriage today.

But my marriage hasn't meant terrible things for me. Marriage for me has meant that I have truly been blessed. For I am married to a saint, a real one.

And one of her greatest virtues is the way she has put up with me for more than 25 years.

During a morning Mass recently, something a priest said in a homily brought to my mind what a good person my wife, Mary, really is. For a moment I felt like leaving the Mass to go home to embrace her and tell her how much I loved her.

Sometimes I think too many husbands and wives don't tell each other enough how much they love one another.

During that same morning Mass I reflected on the experiences Mary and I have had together in more than 27 years.

Working together in Denver at the old Register System of Catholic Newspapers where we first met.

Helping to organize unions in different

places, with the troubles and difficulties that can create.

Discovering she had tuberculosis when she became pregnant the first time, and the effort she went through to hide that from her sick mother.

Adopting an American Indian baby boy and then a black baby girl... and the hassle that brought... A close relative saying he would never talk to us again as long as he lived (he since has changed)... Some friends declining to act as sponsors at the baptisms of those two infants.

Our work with a Catholic interracial council in New Mexico years ago... The demonstrations, the protests and the bitter attacks those can cause.

Working with migrant farm workers... My having to travel hundreds of miles, often taking my wife and children along.

Then her illness which began with a loss of hearing... The discovery that she had a brain tumor... Months spent in a hospital. I shall always remember her doctor phoning me one evening and telling me she had only a few hours to live.

Her slow recovery. A neurosurgeon told me:

"Perhaps it was a miracle. We doctors don't know everything."

Mary is still paralyzed slightly on the right side. Her hand doesn't work as it once did. (She used to enjoy playing the piano.) She has to walk very cautiously.

But she takes care of the house, the four kids, the cooking, the shopping, the laundry—and me. And she does that so well that we all too often take her efforts for granted.

I remember her sensitivity and understanding and courage when I got myself into a job I disliked. "Let's go back to Denver," she said simply. So we packed up our belongings, our four kids and went back to Denver without a job.

And there is her tremendous innate sense of Christian justice, of social justice. She's generally what some people call shy.

Mary is not as garrulous as I am. But I can

tell when someone at a party or meeting or a get-together has said something to offend her sense of justice or decency. She gets a small red rash near the bottom of her neck.

There is also her great talent for being able—at least eventually—to get me to laugh at myself, to not take myself too seriously. Too often I'm the type that gets up on a ladder, realizes he has forgotten the screwdriver and then tries to blame everyone else for that.

Those are a few of the experiences that have given my marriage so much meaning for me.

Perhaps, if I try harder, my wife's gentleness, her goodness, her being another Christ to those around her, will help me—and our children—to become saints also.

I know there are many other beautiful wives and mothers in this world. But Mary is really special for me.

And I don't tell her that often enough.

Widowed help each other (from 22)

"You need people who don't coddle you, but realize that you're going through a trauma," remarked Wadelton.

EVEN IF FAMILY and friends are being supportive, there still are problems to work out. For example, say that a person is used to doing things as a couple. When your spouse has passed away and the invitations still keep coming, a person might not feel like accepting them.

"It's for that reason exactly that people don't want to go out when invited—because it is a couple situation and you are no longer part of a couple. There is a tremendous reassessment of values," said Beckerich.

"Yes," agreed Diehl. "People always thought a married couple was two people joining as one before God. When one person is missing, the other person was just a half. Luckily, society is changing its attitude now. There is a different type of mentality. We have to keep our individual identity. Each individual is his own person."

"And that's where CWO comes in—it helps people come out in social situations again. It does help you to realize that you are your own person," stated Wadelton.

"People always thought a married couple was two people... when one person is missing, the other person was just a half."

As one person put it at a meeting, "Ours is a good group. It's good to be able to laugh again."

In addition to the support and social atmosphere a person can receive from the group as a whole, smaller groups frequently evolve to offer further support.

"A lot of people through the acquaintances or friends he or she has made through CWO, get together informally on their own for coffee, or to play cards or to go to shows," observed Beckerich.

How do people initially find out about CWO? According to the three aforementioned CWO

representatives, there are several ways a person may find out about CWO. A person could learn about CWO by reading a notice concerning it in the papers; by hearing of it through word of mouth from a friend; or by getting referred to it from a pastor or even a funeral director.

"The key word is awareness; we want to increase the awareness of pastors to the needs of people in their congregations who have experienced a loss. And we want them to refer these people to CWO," noted Beckerich.

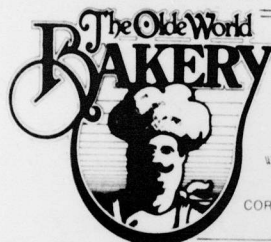
Diehl and Wadelton agreed that just because a pastor is not being called upon for help by a recently bereaved person is no sure sign that he or she does not want or need help. Often they are not asking for help because they have trouble verbalizing or are uncomfortable expressing these feelings. Sometimes a person feels he or she must remain strong, no matter what, and keep up a front with everything bottled up inside.

Both of these women are in accord, and say that a good cry will do wonders, and it is healthier to remove these negative feelings.

Children, too, can reap benefits from CWO. If they have a parent who attends CWO, they can better understand the grieving process. They will know that it is not a sign of weakness if you are crying over the loss of a loved one. Parent and child alike will realize that they are experiencing many, if not the same feelings. If a parent would so desire, there are trained counselors at Catholic Social Services who would be happy to work with their children. In addition, groups of children of CWO parents often meet on an informal basis like the adults.

A significant upcoming event for CWO is its second annual workshop entitled "Toward a New Life." This will be held Saturday, March 12 from 9 a.m. to 3:30 p.m. at Marian College in Indianapolis. Father Kenneth Crillinger, Cincinnati, will be the keynote speaker. Father Ken is known nation-wide for his work with recently bereaved people and with continuing groups for the widowed.

In addition, six workshops have been scheduled covering topics ranging from "Making It Through That First Year" to "Hints on Home Repair." Also, a Mass will be celebrated, and lunch will be included. The cost of the workshop is \$12 (negotiable). Reservations will be limited. The reservation deadline is March 4. For further information about the workshop or CWO, call Neatha Diehl during the day at the Catholic Charities Office (236-1565), or in the evenings or on the weekends call either Ann Wadelton (253-7628) or Bob Beckerich (253-8771).



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DOUBLE CELEBRATION—Colette and Mario Giconi of Pittsburgh are all smiles after a Mass in St. Paul's Monastery Chapel marking their 25th wedding anniversary. The smiles are shared by their son, Bernard, and his bride, Cheryl, who were married at the Mass with Mario Giconi officiating as a deacon. Colette, who is a Eucharistic minister, assisted at the Mass by distributing Communion to the newlyweds. (NC photo by John C. Keenan)

Family life office (from 13)

parishes to newlyweds. The letters would contain articles and materials helpful to couples.

In addition, Mrs. Dillon hopes to make the anniversary celebration for those married 50 years or more, set for June 5, an annual event in the archdiocese. "Not only does that really acknowledge the tremendous accomplishment of living together for 50 years, but I think it also serves as a witness to the fidelity and commitment to marriage," she notes.

She has also offered to work with M. Desmond Ryan, executive director of the Indiana Catholic Conference, to "assume an advocacy role" in legislation dealing with family life issues.

Because of the scope of the programs, Mrs. Dillon, says, "the enormity of the task continues to overwhelm me. There is so much that needs to be set in motion, so many people who need to be tapped to do the ministry."

Another frustration is "lack of closure. It's not like a newspaper, where you can hold it up and say, 'Look what we've done,'" says the

former news editor of The Criterion. "You don't see the end product. Nothing is ever finished." Therefore, the job is "much less satisfying in the short term."

She also has a "love-hate relationship" with the idea of a "working in isolation." There is no full-time associate in the office. "I love it because I have my hand in all of it," Mrs. Dillon says. "On the other hand, I hate it because there is no team to bounce things off of. There is no support."

Furthermore, "fragmentation" of her schedule creates a problem. People with needs want immediate attention. "The hardship is that you never have a block of time to do things. I need to continue to study. I need to continue to grow in the field. I can't do that. My optimal time is very little."

The problem is compounded by the fact that the office was only recently created. Mrs. Dillon notes that if she had stepped into an existing office, clients "would have a trust level and my office would have a credibility."

But now, building that is her responsibility.

What it used to be like being married (from 16)

in front of an Indian teepee. A minister dressed in buckskin performed the ceremony and the only music was the beat of a drum as twilight slipped into darkness.

The couple brought sincerity and seriousness to the ceremony that gave it dignity.

But things seemed to mellow out after the mid-1970s.

In church weddings, couples learned to work with priests and ministers and vice versa in planning liturgical celebrations. Couples wanted a ceremony meaningful to themselves but became more aware of the communal nature of weddings.

But some other things changed too.

Pastors and parents came to appreciate that marriages involved a lot more than a ceremony. Many dioceses adopted policies aimed at helping couples become more aware

of some of the fuller dimensions of a sacramental marriage.

We all learned that, in accordance with church teaching and tradition, the couple is key to the sacrament.

We've learned there are important aspects of the marriage that endure over the decades. Faith.

The man and woman come to pledge their faith in each other and in God. They announce their love and respect for each other through their church and to the community. They ask the blessings of their church and the prayers of their community for the times ahead.

That faith hasn't changed. Neither has another important aspect of weddings—one that couples have shared since the first wedding.

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PROCLAMATION

Executive Order

To ALL TO WHOM THESE PRESENTS MAY COME, GREETING:

WHEREAS,

Worldwide Marriage Encounter, the world's largest pro-marriage organization, is affiliated with twelve different religious denominations, including Roman Catholic, Lutheran, Methodist and the Church of Christ; and with more than two million participants, is open to all married couples seeking to strengthen their marriage and family life; and

WHEREAS,

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

WHEREAS,

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

WHEREAS,

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

WHEREAS,

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

WHEREAS,

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

NOW, THEREFORE, I, Robert D. Orr, Governor of the State of Indiana, do hereby proclaim February 13, 1983, as

WORLD MARRIAGE DAY

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



BY THE GOVERNOR

Edwin J. Snider
Edwin J. Snider
Secretary of State

IN TESTIMONY WHEREOF, I have hereunto set my hand and caused to be affixed, the great seal of the State of Indiana, at the Capitol, in the city of Indianapolis, this 31st day of January, 1983.

Robert D. Orr
ROBERT D. ORR
Governor of Indiana

Governor Robert Orr has joined thousands of married couples statewide to support marriage by proclaiming Sunday, February 13, as "World Marriage Day" in Indiana.

"Despite the attention given to divorce, separation and the single life, millions of couples firmly believe in the institution of marriage," said Susie and Jack Watson. "This campaign will let people know that having a successful marriage is not only possible but a very rewarding and achievable experience."

Worldwide Marriage Encounter fosters stronger marriages by teaching increased communication techniques during a 44-hour weekend experience. Over two million people throughout the world have attended.

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Pathways of the Spirit

Spirit of faith dominates Gothic cathedrals

by Fr. ALFRED McBRIDE, O.Praem.

The spirit of the medieval Gothic cathedrals is a spirit of faith. Many scholars have referred to the cathedrals as "sermons in stone."

Today's architects and engineers perceive them as structural wonders. Hordes of tourists include the cathedrals in their sightseeing and the artistic regard the cathedrals as "things of beauty that are a joy forever."

It is the spirit of faith, however, that dominates the mood of the Gothic cathedral. The soaring walls rise like two hands meeting in prayer. Because a real Christian faith integrates the human and the divine in a single glance, the cathedrals demonstrate a simultaneous delight in the created world as well as the heavenly one.

The windows as well as the miles of carving on the walls and doors are a toast of good cheer both to the human condition and the welcome presence of the divine.

The artists, glassmakers and sculptors chose their subjects from the world around them. They looked at roses, cabbages, violets, parsley, apples, pears, plums, oaks, beeches and aspens, and transformed them into borders for windows, decorations for pillars and background for tapestries.

The artisans used dogs, donkeys, cows, sheep, roosters, horses, larks, sparrows, lions, elephants and other members of "all things bright and beautiful" to serve as models for brass, marble, stone and wood carvings and sculptures.

For the hundreds of faces needed to portray kings, prophets, apostles, saints, angels, devils and thieves, the builders of the cathedrals freely adapted the faces they saw in the villages, towns and cities. They were not above making the face of a gargoyle out of someone they disliked personally.

Long before Shakespeare said the words, "All the world's a stage," those artisans and craftsmen knew that truth.

They developed a set of standardized images for many of the saints: the dog for St. Bernard; the bird for St. Ambrose, the hymn composer; the "dumb ox" for the brilliant Thomas Aquinas; for Jesus—the fish, lamb, pelican and shepherd.

The sculptors and artists used Roman numerals as a symbol code as well: I for God; II for the two natures in Christ; III for the persons of the Trinity; IV for the cardinal virtues of prudence, justice, temperance and fortitude; V for the wounds of Christ; VI for the days of creation; VII for the mystical, mysterious and sacred; VIII for both Easter

and the beatitudes; IX for the angelic hierarchy and the gifts of the Holy Spirit; X for the Ten Commandments; XI for sin; XII for the apostles.

People were fond of such symbols—animal and numerical—and could "read" them right off, despite a lack of literacy. In many ways the cathedral was an artistic rendering of the stories of salvation from Adam to Christ.

Within one cathedral a person could follow the pattern of divine salvation in an orderly way from one aisle to the next, from front to back in a sequence following the order of the Bible. The people might not be able to read books or always understand the sermons of the priest. But intuitively they took in the message of redemption expressed in some of the most gorgeous art the world has ever seen.

In a certain sense the cathedrals were museums before people heard of such things. But they were not museums as repositories of past artistic achievement; rather they were living homilies stirring the beholders to faith, hope and love.

The medieval artisans and builders went beyond the usual aim of modern artists to evoke in the beholder some kind of aesthetic delight; the cathedrals were designed for a religious purpose and served that goal with splendid results.

Moreover, the cathedrals were the people's palaces. Kings and bishops had their personal palaces, but the cathedrals were meeting halls for all the people—not just for religious worship, but for town gatherings and often for plays (until the plays became too irreverent and were exiled to the square outside the cathedral).

In the simplicity of faith the people gathered in God's house to pray and enjoy themselves. No leader could rival their real king, Jesus Christ, in the pleasures and delights of stained glass, carvings and soaring walls.

The cathedrals were—and are—testimonies to faith because the people saw Christ in the human and the human in Christ.

© 1983 by NC News Service



IN THE HIGHEST—Towering Gothic cathedrals such as the Cathedral of St. Peter in Cologne, the largest cathedral in Germany, were designed to give the feeling of lifting one up toward heaven. This church, begun in the 13th century, was not completed until the 19th century. (NC photo)

Cathedrals were centers of activity

by KATHARINE BIRD

Western Europe in the age of the Gothic cathedrals hummed with activity, excitement and change. It was a time when troubadours composed lovely ballads about courtly love, a time when traffic between East and West was broadening the West's horizons.

This was the age of Christendom, that period in history when church and state in the West were so closely united. Church and state, outwardly at least, were to dedicate themselves to the same goal: advancing the glory of God's kingdom.

Ideas were percolating in a dozen different centers of learning. Historian David Knowles, in "The Evolution of Medieval Thought," says an intellectual revival affected "all contemporary mental activities," including theology, philosophy, religious reform, literature, architecture, law, mathematics, sculpture and the natural sciences.

Knowles writes: "For three hundred years, from 1050-1350 . . . the whole of educated

Western Europe formed a single undifferentiated cultural unity." Thus, he adds, teachers, thinkers and writers could and did travel freely from area to area. Men served as prelates or officials in churches or royal courts throughout Western Europe, little concerned about national origin.

Consider the career of John of Salisbury in Britain. The learned John studied at the cathedral school of Chartres (France), Knowles points out. He became a friend or acquaintance of most celebrated figures of his day. His letters tell of the rapidly escalating conflict between Thomas Becket, archbishop of Canterbury, and King Henry II of England.

John was present during the archbishop's confrontation with the knights in the hall at Canterbury, written of so dramatically by T.S. Eliot in "Murder in the Cathedral." Most likely John was present at the murder of the archbishop.

John subsequently worked tirelessly to have his friend declared a saint and martyr. In 1176 the Englishman, John of Salisbury, was elected

bishop of Chartres, where he died in 1180.

Thomas Becket's murder is just one instance of conflict between church and state. For conflict was an unhappy corollary of a unified Christendom in which church and state tested their mettle against each other. In questions of conflict the church, God's spiritual representative, claimed precedence over the state, represented by the king, God's secular authority.

Furthermore, energetic popes such as Innocent III, elected at the age of 37 in 1198, asserted the claims of the church vigorously. Nor did Innocent III hesitate to fight for the rights of the church. He authorized the crusade against heretics in southern France in 1208, one that is now recalled for its ferocity.

Another thread in the rich tapestry of the age was the strident voices of religious reformers. The Waldensians, for instance, originated with Waldo of Lyons in France. Lay reformers and pacifists, the Waldensians roamed the countryside in poverty, preaching (See CATHEDRALS WERE on page 29)

Resources

"A History of the Medieval Church: 590-1500," by Margaret Deanesly. Eighth edition, 1964. Harper and Row, 10 E. 53rd St., New York, N.Y. 10022. This short history concentrates on the social and personal aspects of the period and is intended for the general reader as well as students, the author explains.

"Civilisation," by Kenneth Clark. 1969. Harper and Row, 10 E. 53rd St., New York, N.Y. 10022. Clark takes a lively look at the heritage of the Western world, and provides some interesting details about the great Gothic cathedrals.

Isaiah pleads with Ahaz to renew alliance with Yahweh

by Fr. JOHN CASTELOT

Under the rule of Pekah, the northern kingdom of Israel instituted a foreign policy which had a disturbing effect on the southern Kingdom of Judah and on the career of Isaiah.

Pekah entered into a coalition of kings who were sick and tired of paying tribute to Assyria and decided to throw off the yoke.

The new king of the southern kingdom of Judah, Ahaz (735-720 B.C.), had too much respect for the military might of Assyria to risk his neck in such a madcap adventure and refused to join the alliance. So the king of Damascus (Syria) and Pekah ganged up on Ahaz.

Adding insult to injury, Ahaz turned to the ambitious Assyrian monarch, Tiglath-pileser, for help. Assyria's king was delighted at the opportunity to mop up the troublesome little Mediterranean states.

Ahaz has the unenviable reputation of being one of the most unsavory characters on the throne of David. He was haughty, cruel, arrogant and boastfully irreligious. Calling upon Assyria for help, besides being bad

politics, was thoroughly out of keeping with the southern region's religious principles.

Alliances with pagan nations had always led to disaster for the Hebrews. But on this score, Ahaz could not have cared less.

Isaiah, however, was very much concerned. He was everything Ahaz was not: a true nobleman, a man of political vision and principle, a man moved by the spirit of the Lord.

At God's direction Isaiah paid a visit to the king as he checked preparations for the city's defense. Isaiah pulled no punches, but told Ahaz quite frankly that his present policy was suicidal. Forget the insane alliance with a juggernaut that will end by crushing Judah, Isaiah said. Renew the alliance with Yahweh; he alone can save his people.

Such talk was nonsense to a man like Ahaz. Isaiah even offered to perform a miracle in support of his advice. The king met this offer with sneering sarcasm: "I will not ask! I will not tempt the Lord!"

Well, Ahaz got a sign from the Lord anyway, one that is a strange mixture of threat and promise:

"The virgin shall be with child, and bear a

son, and shall name him Emmanuel . . . before the child learns to reject the bad and choose the good, the land of these two kings whom you dread shall be deserted. The Lord shall bring upon you and your people and your father's house days worse than any since Ephraim seceded from Judah." (Isaiah 7:14-17).

The name, Emmanuel, means "God with us." It contains a promise of divine intervention in favor of the people.

But Ahaz will not profit by this heaven-sent aid. His bullheadedness and lack of faith will bring humiliation and near ruin to his dynasty.

Indeed, the next royal prince (for it was a son of a royal wife that Isaiah was anticipating

at the time) will spend his infancy in poverty, with only the crudest food for nourishment.

Israel and Syria will be brought low, yes, but Judah will pay a terrible price for their defeat.

Isaiah's hopes were fulfilled in the birth the son of Ahaz, Hezekiah, a worthy sign of God's presence among his people.

Let me end by noting how closely the Middle Eastern political situation today resembles that of Isaiah's day: the power blocs are formed, with little countries caught in the squeeze and looking to other powerful nations for help; there is much the same injustice, fear and violence.

THE QUESTION BOX

Different meanings make it a confusing 'Word'

by Msgr. R.T. BOSLER

Q I am confused by the "Word" when applied to God. The Bible is referred to as the Word of God. The Gospel of John speaks of the Word made flesh. Are they the same?

A Words are funny things. They don't behave. They keep taking on new meanings.

Ask someone the question, "What is it?" And if there is no word to describe it, you'll get the answer, "It's like . . ." And an old word may take on a new meaning.

Some words are more fertile than others. Words for the parts of the human body have always been useful for describing what other things are like. For example: head of the army, head lettuce, head of a nail; or eye of a needle, eye of a storm, eye of a potato.

You get the point. The word "word" can take on many meanings, such as "break one's word" or "eat one's word," etc.

When we apply the words "Word of God" to the Bible, we understand something other than when we speak of the "Eternal Word made flesh," though in both instances we are thinking of some form of communication.

Notice I say we "apply" and we "speak." Only we humans use words. God does not use words; he doesn't need them.

Yes, the Bible describes God as speaking, but it also describes him as angry.

The head of a nail is something considerably different from the head of the human body.

To say that God is speaking is not to say he is communicating with words the same way we do. We can't know how God communicates. All we humans can do is compare it with what we know, so the human authors of the Bible described God as speaking words.

"And God said let there be light." That's the Bible's way of saying God creates simply by wanting creation to be.

God may have on occasion formed sound into human words to communicate with a prophet. More often he may have helped the human authors of the Bible find words that best expressed his revelation.

But these were human words, limited, incapable of describing the divine reality.

It's important to keep this in mind when we seek the meaning of the "Word made flesh."

In Jesus, God revealed the mystery of the Trinity. There are no human words that can

adequately express this. The Bible uses four: Father, Son, Word, Spirit.

The word Father gives some notion of the First Person. The word Son explains that the Second Person is exactly like the Father but not another being because he is also called the Word—the complete expression of the Father, one with the Father who "speaks."

Musing on these words, St. Augustine found it helpful to use our own thinking process to make some sense of the Trinity.

We humans can mentally conceive of ourselves, express ourselves as "I" and love ourselves as "me" and still remain one being.

But God thinks of himself and expresses himself and that expression becomes another self, the Eternal Word. According to Augustine, the mutual love of the Father and Son or Word is another self.

And since loving is even a more mysterious action than thinking, Augustine concluded, even God couldn't suggest a word for the Third Person that would help us as much as the words for the other divine Persons and gave us the word "Spirit," which suggest the innermost part of ourselves from which love springs.

Remember, all these words applied to God have a meaning beyond our understanding. Think of the difference between the head of a pin and the head of the human body!

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



Discussion points and questions

1. For you, what is significant about the time in the Middle Ages when the great gothic cathedrals were built?

2. Why does Father Alfred McBride call the Gothic cathedrals "testimonies to faith"?

3. How could medieval people read the story of salvation in the cathedrals, according to Father McBride? Why did they do this?

4. What figure especially interested David Gibson when he visited the Cathedral of Chartres?

5. What link does Gibson find between

Christians today and those of the Middle Ages?

6. What does Katharine Bird mean by the word "Christendom"?

7. What was noteworthy about John of Salisbury, according to Ms. Bird?

8. Whom was Isaiah referring to when he made the prediction about the coming of Emmanuel, according to Father John Castelet?

9. Name one positive point and one negative point about the age of the cathedrals.

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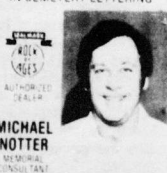
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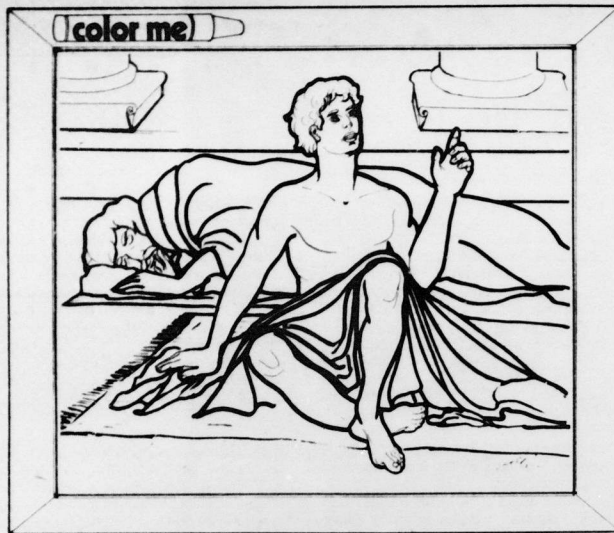
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Young Samuel is puzzled by call of the Lord

by JANAAN MANTERNACH

It was dark and quiet inside the vast temple. A single lamp burned, the lamp of God. Its flickering flame danced in the darkness.

The old priest Eli was sound asleep. He was weak and almost blind.

His young assistant, Samuel, also slept soundly. Samuel slept near the lamp of God not far from the ark of God.

As a minister to the Lord, Samuel was responsible for the lamp. It was to burn all night.

About midnight Samuel woke up. He heard a voice calling his name, "Samuel! Samuel!" He sat up in the darkness. There was only silence.

Samuel ran to where Eli was sleeping. He woke Eli and said, "Here I am. You called me."

"I didn't call you," the old man said wearily. "Go back to sleep."

Samuel went back and lay down. He was puzzled, but quickly fell asleep.

"Samuel! Samuel!" a voice called out. Samuel bolted upright in his bed. He ran again to Eli and woke him up.

"Here I am," Samuel said to the old priest. "You called me."

Eli, half asleep muttered, "I didn't call you, my son. Go back to sleep."

Samuel was sure he heard someone calling his name. If it was not Eli, who could it be? No one else was in the temple during the night. Samuel was a little afraid. He was very curious. But he was tired and quickly fell asleep again.

"Samuel! Samuel!" the same voice called out to the sleeping young man. Samuel jumped up. He ran a third time to Eli. Again he woke up his master. "Here I am," Samuel said. "You called me."

For a moment Eli was silent. He slowly opened his sleep-filled eyes. There was a smile on his face. A glow of understanding lit up his lined face. "Now I understand, my son," he said to Samuel. "Go back to sleep. If you are called again, get up and say, 'Speak Lord, for your servant is listening.'"

The old priest felt sure it was God who was calling Samuel. Samuel did not know how God speaks to people.

So the young man went back to bed. He soon fell sound asleep. The Lord called out once again, "Samuel! Samuel!" This time Samuel got up and bowed down low in the darkness.

"Speak Lord," Samuel said. "Your servant is listening."

The Lord spoke to Samuel, revealing to him the painful things that were about to happen to Eli. The Lord let the startled young man fall back into a deep sleep.

As the sun rose, Samuel woke up. He opened the doors of the Lord's temple. Just then he heard Eli calling him. He went to Eli.

"What did he say to you? Tell me everything," Eli said to Samuel. Eli did not mention the Lord by name. He wanted to judge from what Samuel reported whether the voice was really the Lord's or not.

So Samuel told Eli all the painful things the Lord said were about to happen to him. Eli responded, "He is the Lord. He will do what he judges best."

Samuel grew up. The Lord was with him. The Lord continued to speak to Samuel. And Samuel spoke to all of Israel in the Lord's name. God's people recognized Samuel as a true prophet of the Lord.

Part I: Let's Talk

Activity: After reading the story of Samuel, spend time alone or with others assessing some events in your life. Select one event in your life—something that happened to you or for you. Try to identify God's guidance in it. If you find it worthwhile, you might begin a journal tracking God's guidance and direction in your life.

Questions: Why did the young Samuel keep running to Eli in the middle of the night? What did Eli finally realize about the voice calling Samuel? How did Eli tell Samuel to respond to the voice?

Part II: Parent and Teacher Notes

Story Background: Samuel has a critical place in the biblical history of God's people. Samuel, called by God to be a prophet like Moses, became the key religious and political figure in the tension-filled years that led to the formation of Israel as a nation under a king.

Scripture and Us: Do you believe God actually calls people like you to certain decisions or actions? The story of young Samuel suggests this does happen. Samuel is called to be a spokesman for God. He will have spiritual and political influence. How do you think God calls people today?

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The Word

by PAUL KARNOWSKI

Science has yet to answer all the questions, much less to measure every quantity. No one can tell us, for instance, how many crystals there are in a pinch of salt or how much water there is in a raindrop. No chart of weights and measures will reveal the quantity of flakes in a dash of pepper or the amount of Brylcreem to be found in a dab. And no dictionary will define the precise amount of a tad, a bit, or a smidgeon.

All of these words refer to a small amount of a material, an amount that often seems inconsequential.

But any cook will tell us that it is the pinch of oregano, the dash of cinnamon, or the smidgeon of rosemary which elevates a dish from the ordinary to the exquisite. The same cook, however, will warn of the perils of a heavy hand: use too much and the dish is ruined.

It's the same way when it comes to our faith. There is an element of our faith that often seems inconsequential, even incongruous. But without it, our belief tastes flat. And, of course, if we use too much we can ruin our faith quicker than any quiche.

The element is cynicism, and all three of today's readings encourage us to use a pinch or two of it in our lives. In the first reading from the book of Jeremiah, the prophet warns us not to trust completely in the ways of man. "Cursed is the man who trusts in human beings . . . He is like a barren bush in the desert that enjoys no change of season," Jeremiah says.

Paul, in his first letter to the Corinthians, warns us of the danger of becoming too idealistic about establishing God's reign in our lifetime.

"If our hopes in Christ are limited to this life only," he says, "we are the most pitiable of men." Even the beatitudes in today's gospel betray a touch of cynicism. When Jesus says that the rich have their consolation now, He is

directing us to take a more cynical look at what the world calls success.

Scripture encourages us to add a dash of cynicism to our faith, but it doesn't tell us how much. It does not measure out for us the amount of a tad, a bit, or a smidgeon. It only admonishes us to use "just enough," enough to begin elevating our lives in Christ from the ordinary to the exquisite.

Cathedrals were centers (from 27)

the Gospel in the language of the people, mainly to the uneducated.

Initially, the Waldensians were accepted in the church. However, the idea of lay people preaching without official church authorization was difficult for church leaders to accept. Ultimately, in 1184 the Council of Verona condemned the Waldensians. The council also established the Inquisition to fight heresy.

The Waldensians increasingly found themselves forced to choose between their reforms and loyalty to the church's rules. As time passed, they were seen by the Inquisition as teachers of false doctrines.

A glittering high point of the age was the Fourth Lateran Council convened by Innocent III in 1215, shortly before his death. Attended by 1,200 clerics and numerous representatives of royal rulers, it was truly representative of all Western Christendom.

The council's deliberations established the tone of the church for the following centuries as it defined some of the major points of church doctrine and practice.

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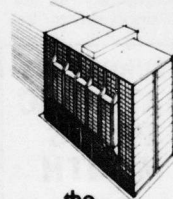
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St. Matthew Parish

Indianapolis, Indiana

Fr. James Moriarty, pastor

by SUSAN MICINSKI

"Total Catholic education is more active here," said Father James Moriarty, pastor of St. Matthew Church. According to Father Moriarty, it starts with pre-school and goes all the way down to senior citizens and includes every age in between.

Sometimes these education programs are initiated by individuals. For example, one time a Girl Scout troop brought in some puppets to tell Bible stories to some smaller parish children. According to Father Moriarty, no one told these girls to do this; they just took it upon themselves to put this show together.

Another very active group in the parish is the neighborhood Bible studies. This group which is comprised mainly of women, meets during the day in the school. Topics covered can range from discipleship to diet and discipline.

On Sundays there is an adult discussion and forum that is held. Richard Doucette, administrator of religious education said that there is "a good cross section of the parish that is attending these programs."



ST. MATTHEW'S PARISH LEADERS—Gathered together for a group portrait are: (standing, left to right) Father Robert Gilday, associate pastor; Father James Moriarty, pastor; and (in front) Providence Sister Rosemary Epler, school principal. Kneeling below is Richard Doucette, Director/Coordinator of Religious Education. (Photo by Susan Micinski)

Each month is highlighted by a different theme. The theme for this month is renewal in the church. Subjects such as the curtillo movement and marriage encounter will be closely examined. Last month's theme dealt with pro-life issues. Generally, about 12-20 persons attend a single session. However, for one particular session, over 60 people were in attendance.

ANOTHER educational program at St. Matthew is the junior high overnights held in the fall. According to Father Robert Gilday, associate pastor, "these overnights have intellectual components, yet they are actually many sided." These overnights are exactly what they say they are—nights that seventh and eighth graders get to spend the night at the school. There are recreational elements, informative talks and athletic activities for the students to engage in. Students, parents and teachers all pull together for this event.

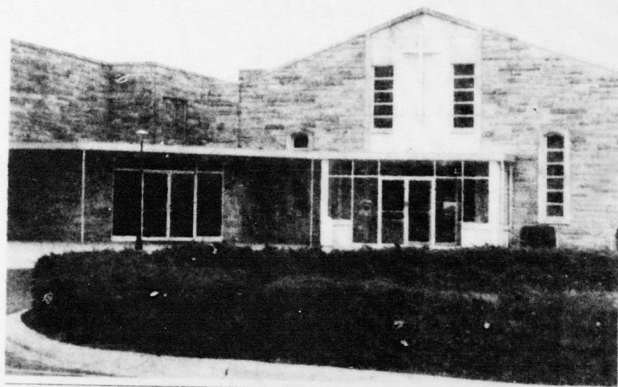
Providence Sister Rosemary Epler, principal of St. Matthew School, indicated that "there is a real difference in the students after they have participated in an overnight. It is very helpful in conjunction with the Confirmation program." Sister Epler also noted that the involvement is unbelievable from the parents. "They are very supportive and more than willing to help out in any way that they can."

Another noteworthy item concerning St. Matthew School is that it is a member of the National Junior Honor Society. The principal mentioned that very high standards of leadership, citizenship and scholarship must be maintained in order for a school to become a member of this organization.

ANOTHER YOUTH oriented organization is the Youth Leadership Team. This recently established group tries to coordinate activities for high school students in the parish. "The kids and the parents took the initiative to get the Youth Leadership Team going," explained the associate pastor. A total of 16 youths in the parish coordinate the Youth Leadership Team. "They have a big leadership role there," Father Gilday continued.

Parish youth also have a chance for involvement at Christmas time when they adopt a family. This is one way a needy family (that might not otherwise get any) gets joy out of the holiday season. During this time the parish youth help out where needed and will do repair work for the needy family. They also donate gifts.

As far as the liturgy goes at St. Matthew, "We have a broad participation from the congregation in special ministers of the Eucharist, lecturers and choir members," interjected Father Moriarty. During the week there are special liturgies for children "that



are planned by the children and the religious teachers," commented the administrator of religious education.

Another aspect of St. Matthew is its "keen sense of apostolic service," as put by Father Gilday. According to him the parish has been blessed with a lot of people, young and old, who are deeply concerned about the welfare of those who are less fortunate.

"Yes," agreed Father Moriarty, "I can think of numerous examples of when the parish rallied for a worthy cause. One particular one was when the parish adopted two Cambodian families. When the first baby was born here to the one family, they named it Matthew Franklin (English translation) in appreciation for all that the parishioners of St. Matthew did for them. Even now, some parish members still continue to give anonymous gifts to the families."

Parish youth are known for their volunteer

work. Although they initially do it as part of a requirement for Confirmation, they keep up with it even after they have fulfilled their obligation. Father Gilday noted that the youth derive a great deal of satisfaction from helping others.

Founded in 1958 by Father Albert Diezeman, this year St. Matthew Church will celebrate its silver jubilee. Planned activities to celebrate this event include a Mass with the archbishop and a parish-wide picnic.

Father Diezeman was pastor at St. Matthew until 1973. He was followed by Monsignor Joseph Brokhage. During his stay as pastor, an addition was put on the rectory. Then in 1974 Father Moriarty took over the reins as pastor. While at St. Matthew, Father Moriarty had the church renovated.

Father Gilday, who holds the title of vice-officials on the Metropolitan Tribunal, has been associate pastor since 1980.

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Send to:
The Active List, 1400 N. Meridian St., P.O. Box 140, Indianapolis, IN 46206



February 11

A Mardi Gras dance will be held at St. Roch School hall, 3603 S. Meridian St., Indianapolis, from 9 p.m. to 1 a.m. \$3 per person in costume and \$4 per person without costume. For more information call 784-1944.

A Mardi Gras dance will get under way at Little Flower parish, Indianapolis, at 8 p.m. and continue until 1 a.m. Tickets: \$3 per person. Get table reservations by calling 356-3969 or 359-5900.

February 12

A "Liturgy for Lovers" is for all married couples at St. Philip Neri parish, Indianapolis. The evening begins with a Mass at 7:30 p.m.

A day of prayer and reflection for adults over 18 years of age will be held at St. Thomas Aquinas Church, 46th and Illinois, Indianapolis, from 9:30 a.m. to 3:30 p.m. Fee: \$2.

The Catholic Widowed Organization will have a Mass and pizza dinner at the home of Judy Konecny, 1323 N. DeQuincy, Indianapolis, at 7 p.m. Contact persons: Neauna Diehl, 236-1565; Vanilla Burnett, 923-9940; Bob Beckerich, 553-8771.

A Mardi Gras festival will be held in the gymnasium at St. Thomas Aquinas parish, 46th and Illinois Sts., Indianapolis, from 8:30 p.m. to 10 p.m. Presale tickets: \$4

per family; at the door, \$5 per family.

Jean Lusk, 4932 Candy Spots Ct., Indianapolis, will host a wine and cheese party for members of SDRS at 6:30 p.m. For information call 786-0144 or 637-7866.

Feb. 13, 15, 16

Members of Indianapolis area SDRS will meet at the following locations at 7:30 p.m.: Feb. 13, St. Thomas Aquinas parish center; Feb. 15, adult discussion group at the Catholic Center, 1400 N. Meridian; Feb. 16, St. Gabriel School, 6000 W. 34th St.

February 16

Fr. Bernard Knoth, principal at Brebeuf Preparatory School, will be the speaker for the meeting of the Catholic Widowed Organization (CWO) at 7:30 p.m., The Catholic Center, 1400 N. Meridian St., Indianapolis.

Over Fifty Day, for men and women, is scheduled at Mount St. Francis Retreat Center, Mount St. Francis, Ind. Write or call the Center, 812-923-8818, for information.

Our Lady of Lourdes parish will have a fish fry in Lyons Hall cafeteria, 5333 E. Washington St., Indianapolis, from 4 to 8 p.m. Tickets: \$3.50 and \$1.75 for children under 6.

A day of recollection set for members of the St. John Bosco

Guild and the Guardian Angel Guild will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Call 317-645-7681 for details.

February 17

Adult inquiry classes will be held at St. Simon parish, 8400 Roy Road, Indianapolis, every Thursday from 7:30 to 9 p.m. All persons interested in learning more about the Catholic faith are invited.

Open house for parents of first grade and kindergarten children will be held at St. Mary School, Danville; St. Thomas More School, Mooresville; and St. Susanna School, Plainfield. The hours for first grade are from 9 to 10 a.m.; for kindergarten, 1 to 2 p.m. Contact St. Susanna School, Plainfield, 839-3713, for more information.

Fr. John Shea, theologian, author and poet, will present The Stories of Jesus at St. Margaret Mary Church, Terre Haute, at 7:30 p.m. The program is sponsored by the Terre Haute Religious Education Center, 2931 Ohio, Terre Haute 47803. Send \$3 fee to the Center.

February 18

St. Catherine of Sienna Center 109 Junior Daughters will have fish sandwiches and dinners on Fridays of every week during lent at St. Bridget's hall, 813 N. West St. The hours are between 5 and 8 p.m. The public is welcome.

February 18, 19

A divorce recovery experience will be conducted by Franciscan Fr. Anton Braun at the Beech Grove Benedictine Center, 1402 Southern Ave. Call 317-786-7581 for complete information.

February 18-20

A Marriage Encounter weekend will be held at the Greenwood Motor Inn. For complete information call 293-2003.

A weekend retreat for women under the direction of Fr. Lawrence Moran will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis.

February 19

Chatter High School hosts its annual Monte Carlo night at 7:30 p.m. in the school cafeteria, 5685 N. Crittenden, Indianapolis. Admission is free. Proceeds provide scholarship aid and support for the band, choir and all Trojan sports.

February 20

A Celebration of Life concert with mixed choir and contemporary Christian music will be presented at

Holy Cross Church, 125 N. Oriental St., Indianapolis, from 2 to 5:30 p.m. There is no set admission charge but a free-will offering will be accepted.

St. John's Festival of Arts will

resume its weekly program for the lent season with a Baroque ensemble (solo voice and strings) at 4:30 p.m., St. John Church, Capitol and Georgia Sts., Indianapolis. A free-will offering will be taken.

Mass follows the concert at 5:30 p.m.

The Women's Club of St. Patrick parish, 936 Prospect St., will have its monthly card party in the parish hall at 2 p.m. Admission: \$1.

† McMAHON, Catherine M., 86, Holy Spirit, Indianapolis, Feb. 1. Mother of Anne Louise Slater, Helen F. McIntosh, Joan T. Rogers, Therese D. Cline, Florence Green and Charles McMahon.

† McNEW, Bonnie Lou, 55, St. Michael, Charlestown, Jan. 29. Mother of Linda Steinbrook, Frankie Beswick, Michael and Lester McNew; daughter of Gertrude Duffy; sister of Martha Carroll, Jane Brown, Wilma Eules, Phyllis Delaney, Rheda, Marilyn, Richard and George Duffy, Jr.

† MILLER, Charlotte L., 63, Holy Spirit, Indianapolis, Jan. 24.

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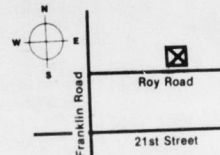
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PARISH COMMUNITY RETREAT

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The retreat deals with the growth and renewal of the individual Christian and the parish community. Open to Catholics and members of other Christian communities, the retreat encourages participation by all members of the parish—lay, religious and priests—from teenagers to senior citizens. A renewal team from the Beech Grove Benedictine Center, Father Robert Nogosek, CSC, and Miss Beth Ann Hughes, will conduct the retreat. All are cordially invited and encouraged to participate in this unique spiritual experience.

For More Information
Call the Parish Rectory 357-8352

YOUTH CORNER

Youth conference slated for second week of June

The 1983 Mid-America Youth Conference will be held June 14-16 at St. Mary's College in Notre Dame, Ind. (north of South Bend). This bi-annual conference is being sponsored by the Region VII Youth Ministry Coalition which consists of the Indianapolis Archdiocesan CYO and other Youth Offices in the states of Indiana, Illinois and Wisconsin. The theme for this year is "Issues and Insights in Youth Ministry."

This conference is designed for all youth and adults who are active in the broad scope of total youth ministry. There will be sessions geared for CYO, parish catechetical (C.C.D.), personnel, teen club leaders, Catholic high school teachers, just to name a few.

The speakers for the conference will include Amalia Betanzos, Father John Forliti, Jerry Goebel, Father Don Kimball, Tom Zanzig, Nathan Jones and Trudi Abel Peterson. "Peer Ministry Programs,"

"Practical Pointers for Planning and Pacing Youth Retreats," "Christian Values in Athletics" and "Sexuality Programs" are only some of the topics to be covered. Besides the speakers, there will be workshops, liturgies and social events to attend.

In addition to the aforementioned activities, there will be exhibits of youth ministry materials and film screenings. All youth will have an opportunity to display what they have been doing and to see what others have been doing in a "Sharing Room."

The cost of the conference is \$85 which includes registration, room and board. For groups of three or more, the charge is \$75 per person. There is a \$25 deposit required with registration. Parishes will receive a program brochure in late February through the Chancery mailing. For further information call Carl Wagner at the CYO Office at 632-9311 or write to: Mid-America Youth Ministry Conference, c/o Rev. Steve Gibson, C.S.C., Fatima Retreat House, Notre Dame, IN 46544.

The CYO Office recently announced that CYO Soccer, the newest program available to the youth, will begin this spring. The CYO will offer a "56" Co-ed League as well as Cadet Boys and Girls Leagues.

All of the leagues have a team entry deadline of Feb. 26 and an approximate starting date of March 26. There is a \$20 entry fee for the league and a participant's registration fee of \$2.50 per player. To find out more details contact the CYO Office or your parish.

Our Lady of Mt. Carmel (OLMC) placed first overall in the team sweepstakes awards at a speech tournament for junior high and middle schools held Saturday, Jan. 29 at Brebeuf Preparatory School.

There were 123 students from 10 Indianapolis area schools participating in this competition.

The students were competing in 11 different categories. Among the individual winners in each event were: Poetry—First Place, (three-way tie) Tony Callaghan, Nicki Sillinger and Vicki Schneider (OLMC); Original Oratory—Second Place, Rachel Dreeband (St. Lawrence); Duo—First Place, Debbie Booker and Gina Diaz (OLMC); Second Place, Michelle David and Janet O'Malia (OLMC); Oratorical Interpretation—First Place, Marcia Williams (St. Lawrence); Drama—First Place, Paul Wolfia (St. Lawrence); Humorous—Second Place, Elsa Schiedel (St. Michael) and Boys Extemp—Second Place, Kevin Wolfia (St. Lawrence).

Brebeuf will host a high school varsity speech tournament on Feb. 19.

At the Archdiocesan CYO Youth Rally entitled "Dancin' in the Streets," held Jan. 29 and 30 at St. Mary's parish in New Albany, Father David Koche in his keynote address challenged the youth to celebrate life on the road to becoming saints. Workshops on puppet ministry, mime ministry, liturgical dance, music ministry and clown ministry were held in the afternoon.

According to Carl Wagner, administrator of teen services, "Perhaps the highlight of the weekend was the dramatic prayer events and liturgy. Prayer services, created by Jerry Finn, excited and inspired the participants. The use of multiple projections, clowns and skits kept everyone anticipating the next service."

Tony Cooper played D.J. by providing the music for the evening dance.

The Brebeuf boys Varsity Basketball Team won the Marion County Basketball Tournament on Saturday, Jan.

22 by defeating Perry Meridian 93-82, to bring home the county trophy for the first time in the school's history.

Seniors Pete Adams and John Charleston and Junior Jeff Moe, ably assisted by Brian Barbour, Howard Brewer, Mike Bruen, Tom DeVoe, Leonard Fernandes, Darrell Glenn, Rod Ogilvie and Rod Saviano led the team.

The team made it to the final game by defeating Lawrence Central 77-63 and Decatur Central 75-67 in the opening rounds of the tournament. Jeff Moe led the Braves in scoring with a Tournament total of 72 points followed by Pete Adams with 61 and John Charleston with 41.

Pete Adams, John Charleston and Jeff Moe were named by the Indianapolis Star to the All-Tourney Team and to the first team—All-County by the Indianapolis News.

The Braves are coached by Marty Echelbarger who is assisted by Larry Hobbs and Elisha Madden.

TEENS ASK MYRA

Selecting a college to attend requires close examination of factors

by MYRA KELLER

Dear Myra:

As the end of my daughter's senior year in high school approaches, our family is becoming more and more torn apart by a problem which we can't seem to resolve. Perhaps we can't see the forest for the trees or something, but we are all upset by the wrangling that goes on whenever we try to discuss it.

Simply put, my daughter wants to go to Indiana University at Bloomington, and we want her to go to Purdue. She argues that since she is planning to major in education, I.U. is the better choice. She also accuses us of not trusting her to "be good" because we think I.U. is a more permissive school than Purdue.

She has applied to both schools and been accepted by both. But we must make a decision soon. Do you have any ideas on how we might work this out?

Troubled Mom

Dear Mom:

There's no way to play King Solomon and make a choice in this matter for you. Both universities offer an excellent education. But there are several pertinent factors which may help you and your daughter to make a decision on her school which will be satisfactory to both sides.

First of all, what kind of education is she interested in? Obviously, if it is science, math,

drafting or home economics the better choice would be Purdue. On the other hand, the arts or languages might be better studied at I.U. A careful reading of the college catalogs plus discussions with her high school counselors would be helpful.

Do you favor Purdue because someone in your family already went there? Naturally, if you've had a good experience with one school you would choose it for your daughter. But that fact should not become a law etched in cement.

How good a student is your daughter? Does she have good study habits and an appropriate aptitude for college? If not, neither school will suit her and you may as well save your money (or hers) until she matures or identifies vocational interests. In other words, maybe she'd be happier if she got a job.

Along these same lines, do you consider your daughter to have good moral judgment? Does she relate well to other people without being either bossy or a doormat? Here again the choice of school would not seem to matter. If she handles most moral situations well, surely she could be trusted to do the same even if she is away from home.

Does your daughter have close friends who are going to I.U. as opposed to Purdue? Was she planning to room with one of them? If she will be separated from her high school friends, it may or may not be a bad move.

That is something both you and she will know more about, and should discuss.


Sometimes it is good for a person to develop new friendships, not necessarily to neglect those of the past, but merely to grow and change with time as we all do. If you feel that your daughter's present friends are a bad influence, this might be an ideal occasion to make a break. (You may be surprised to find that your daughter is also happy to have such an excuse).

If your family will choose a time and place free from distractions to talk over these ideas quietly and without

rancor, you should be able to make a mutually satisfactory choice. Stick to facts and empathize as much as you can with your daughter's feelings.

The purpose of higher education is to encourage people to enlarge their own horizons, intellectually, socially, vocationally. It can enrich the spirit. If your daughter has an inkling of such ambitions, plus basic ability and your trust, she will profit from attending either I.U. or Purdue.

(Send your questions to Myra Keller, c/o The Criterion, 1400 North Meridian St., P.O. Box 1410, Indianapolis, IN 46206.)



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IN THE MEDIA

Go to sleep, 60 minutes!

by JAMES BREIG

"60 Minutes" is one of CBS' veteran programs. "Newhart" is one of its freshmen. Both have been on my mind lately and I'd like to share some thoughts with you.

More than a year ago, I took typewriter in hand to lament the demise of "M*A*S*H," which, to my eyes, had become tired, repetitive and unfunny. (The people behind the series agree—a year later. "M*A*S*H" is leaving after a two-hour final episode this month and the producers admit that they have turned to stale plot ideas to sustain the program until then. Score one for me.)

Similarly, "60 Minutes" is becoming tired, repetitive and self-imitative. Its glory years are behind it, but no one seems to notice; it scores high in the ratings every week. Often, it is the top show on television, a position which allows it to drag lesser shows behind it into success.

The tag-team of "60 Minutes" and "Archie Bunker's Place" lifts such mediocre fare as "Gloria" and "Alice" into ratings nirvana. Why? Because viewers are too lazy to change the channel. Once it is set for CBS, they leave it there. (That's not you and me, of course; we're more discerning.)

While "M*A*S*H" is demonstrating the good grace to leave now, "60 Minutes" chugs on and on. Mike Wallace recently signed a five-year contract, a hint that the series will be around.

It shouldn't be—unless the producers give it a quick going over, pumping some new juice



into it. As it is now, "60 Minutes" has stopped being original, exciting, cheeky and the numero uno to which all others aspire.

SOME examples of what I mean: Harry Reasoner and Morley Safer have become the same guy, churning out those

boring, meaningless and adulatory celebrity interviews with icons of art, acting and opera. They did Luciano Pavarotti years ago, so they come back with Plácido Domingo. Ditto with Katharine Hepburn and Bette Davis. Same questions, same answers, same ho-hum.

Did you catch the one Ed Bradley did with Lord Olivier? Its primary purpose was to sell Olivier's newly-published autobiography. The interview itself disclosed nothing. But I expect Ed to start dressing like Morley and Harry any day now.

How about the expose they did on Amway? It was the same as the ones they did on Tupperware and Mary Kay Cosmetics: same film of conventions, same questions of the head honchos, same accusations from disgruntled people, same raised eyebrows from the reporter.

I've seen it all before, guys (how come no gals on "60"?). You are recycling the same ideas. And, while we're on the subject of repetition, if Mike does one more "I visit Israel to get the whole story" story, I will

stop reading the Old Testament.

"60 Minutes" could use an injection of new ideas, new techniques and new energy. It's become very ordinary, dull and—worst of all—predictable.

Speaking of new things, I will now turn to "Newhart," which enjoys the enviable position of being the follow-up program to "M*A*S*H." Just as its predecessors give "Gloria" high ratings, so the army comedy gives Bob Newhart an automatic and large viewership.

DOES he deserve it? Not yet, but maybe soon. I didn't like this series at all when it debuted. The memory of Bob's last series is still bright in me because I enjoy the reruns. So I was disappointed that, in effect, this wasn't the same show. Where's Emily? I kept wondering. And Howard and Jerry and all the patients?

Gone they were, to be replaced by the new concept: Bob runs an inn in Vermont, staffed and visited by assorted strange people. He is a freelance writer married to—where's Emily?—Joanna (Mary Frann). The only holdover from the previous series is Tom Poston. A regular now, he was an occasional visitor to the old show (as the Peeper).

The trouble was this: I wasn't laughing. Bob could still make me laugh; he is the only man since Jack Benny to make pregnant pauses eloquent. (Funniest moment so far: Bob watching Mr. Ed on TV—but you had to see it.)

So he was okay; it was the others around him who were not funny. His wife is sort of a nothing (where's Emily?); Tom Poston's character, the caretaker, is so New Englandly

cold and silent that he makes Calvin Coolidge seem like Chavo; the young man who runs the diner next door has one trait—he lies all the time—and I don't find this funny (in fact, I don't understand it as a gimmick); the young maid at the inn is a blank; and the inn's guests have been, generally, uninteresting.

When "M*A*S*H" leaves, Bob is going to be in trouble unless some work is done here. Recent episodes have been a little better so there is hope. But ... where's Emily?

Just as Jack Benny played off the insane people around him (Rochester, Dennis Day, Don Wilson, Mel Blanc in various roles et al.), Bob needs to be surrounded by sillies. His previous series had the perfect format. As a psychologist, he was supposed to be in the midst of odd fellows and femmes. Maybe the creators could turn the inn into a rest home. As it is now, there are too many empty canvases on the screen and Bob is forced to play off nothing.

Maybe Emily could pay a visit.

Two parishes to hold missions

Franciscan Father Justin Belitz, director of Alverna Retreat Center, will conduct a prayer mission at St. Joan of Arc Parish here the week of Feb. 12-18 and one at Our Lady of Mount Carmel Parish the week of Feb. 20-24.

Using the theme "Spirituality and Prayer" at St. Joan of Arc, Father Justin says that "both the Church and the Bible were given to us for the

purpose of helping us to lead a full, healthy and positive life. Unfortunately, a good many people are not experiencing this fullness because of making wrong choices. It is important that people understand they have to cooperate with God's grace. It is a matter of free will."

Father Justin's talks will occur at the weekend Masses at the parish and throughout the

week during morning and evening conferences. Contact St. Joan of Arc for further information, 283-5508.

At Our Lady of Mount Carmel, Father Justin will speak five evenings on basic spirituality, building faith through prayer and a fuller understanding of meditative prayer. Our Lady of Mount Carmel is in the Lafayette diocese.

Adult ministry workshop offered

"Towards a Life More Than Long," a four day institute on the state of the art of adult ministry, will be held June 3-5 and 11 at Marian College in Indianapolis. It is being sponsored by the Christian Leadership Center at Marian

College, the Office of Catholic Education, the Office of Evangelization and the Worship Commission.

This institute is an intensive training program for persons who have or will have major roles of responsibility for

evangelization or RCIA (Rite of Christian Initiation for Adults) or adult catechesis.

It will consist of reflection on the conversion process, discussion of current state of adult ministry, designing of strategies and structures for RCIA, evangelization and catechetical processes. There will also be personal reflection on the role of the minister and a sharing of practical and pastoral questions. Group and personal prayer will also be incorporated into the program.

The cost of "Towards a Life More Than Long" is \$50 for an individual registration; \$40 per person for two to four persons from the same parish; and \$35 per person for five or more. For further information call the Christian Leadership Center at Marian College 924-3291 (ext. 206), or Marj Venneman at the Office of Catholic Education 236-1448.

George, St. Anne, Bronze Pelican and St. Elizabeth Seton will likewise be given.

Applications for scouts and adults living outside Indianapolis are due at the Indianapolis CYO office by Sunday, Feb. 13. A reception will follow the ceremony in The Catholic Center.

For more information, contact Kay Whitney at 545-0600.

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Scouting awards to be given next month

The Catholic Committee on Scouting will present Ad Altare Dei and Pope Pius XII awards for boy scouts as well as the Marian award for girl scouts at SS. Peter and Paul Cathedral at 2:30 p.m. on Sunday, March 6.

Archbishop O'Meara will present these awards to young people in scouting for service work to their faith as well as Parvuli Dei and I Live My Faith awards presented in the past year. The adult awards of St.

Film ratings

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

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

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

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

Airplane II: The Sequel O
The Amateur A-III
Amals—The Rise and Fall O
The Amityville Horror II: The Possession O
Annie A-I
Author, Author A-III
Barbarosa A-II
Best Friends A-III
The Best Little Whorehouse in Texas O

Blade Runner O
The Boat A-III
The Border A-III
Bugs Bunny's Third Movie: 1991 Rabbit Tales A-I
Butterfly O
Cat People O
The Chosen A-II
Conan the Barbarian O
Concrete Jungle O
Creepshow O
The Dark Crystal A-I
Das Boot A-III
Dead Men Don't Wear Plaid A-III
Death Trap A-III
Diner A-III
Diva A-III
Endangered Species A-III
The Escape Artist A-II
E.T., the Extra-Terrestrial A-I
Fast Times at Ridgemont High O
Fighting Back O
Firefox A-III
First Blood A-III
Five Days: One Summer A-II
48 Hours A-II
Frances A-IV
* Gandhi A-II

Goin' All the Way O
Grease II A-III
Gregory's Girl A-II
Halloween III: Season of the Witch O
Hanky Panky A-III
Heidi's Song A-I
Hey, Good Looking O
Honky Tonk Man O
I Love You O
I, the Jury O
If You Could See O
What I Hear A-III
I'm Dancin' As Fast As I Can A-III
Inch A-III
Independence Day A-III
Jinxed A-III
Joni A-I
Kiss Me Goodbye A-III
Lady Chatterley's Lover O
The Last Unicorn A-I
Le Beau Marriage A-III
Llama O
The Long Good Friday A-IV
Looks! To Get Out A-III
Love Child A-IV
The Man From Snowy River A-II
Man of Iron A-II
Mephisto A-IV
A Midsummer Night's Sex Comedy A-III
The Missionary O
Monsignor O

My Favorite Year A-III
National Lampoon's Class Reunion O
The Night of Shooting Stars A-II
Night Shift O
An Officer and a Gentleman O
On Golden Pond A-III
One From the Heart A-III
Personal Best O
Pia O
The Pirate Movie A-III
* Pixote A-IV
Poltergeist O
Porcky's O
Private Lessons O
Q O
Quest for Fire O
The Road Warrior O
Rocky III A-III
The Secret of NIMH A-I
The Secret Policeman's Ball A-III
The Sender O
Shoot the Moon A-III
Six Pack A-III
Six Weeks A-III
Sophie's Choice A-III
Soup for One O
Split Image A-II
Squeeze Play O
Star Trek II: The Wrath of Khan A-II

Still of the Night A-II
The Story of Christiane F. A-IV
Summer Lovers O
Tempest A-III
Tex A-II
That Championship Season A-III
The Thing O
Things Are Tough All Over O
Threshold A-II
Timerider A-III
Tootsie A-III
The Toy A-III

The Trail of the Pink Panther A-III
The Treasure of the Four Crowns A-II
True A-III
The Verdict A-II
Victor-Victoria A-IV
Visiting Hours O
The World According to Garp A-III
Wrong is Right A-III
The Year of Living Dangerously A-III
Yes, Giorgio A-III
Young Doctors in Love O

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VIEWING WITH ARNOLD

'Gandhi' redeems industry

by JAMES W. ARNOLD

The way of truth and love has always won.
It is God's way.

—Gandhi

Sir Richard Attenborough's monumental film of "Gandhi" is more than just a good show. It redeems the movie medium in a period when it hasn't been especially distinguished for its contributions to human goodness and world sanity.

Once again the truth is demonstrated that one need not simply "give in" to prevailing conditions and frustrations—this time in the movie industry itself. The system always bends if a creative person cares enough and pushes with enough persistence. It's nice now to be able to point to Attenborough ("A Bridge Too Far," "Magic") and his 20-year struggle to make this biography—third world saints make unlikely pop movie heroes—instead of the happy but obviously less magnificent Cinderella story of Stallone and the "Rocky" series.

One measure of the film's revolutionary status is that the last big movie about a hero from India was probably "Gunga Din," about Kipling's idealized water-carrier for the British colonial army. The "Gandhi" project, originally announced in 1965, clearly would never have been made through normal free-market forces. It took, finally, 50 percent financing by the Maharaja of Baroda.

But the wonder of the completed film is that it's not at all the heavy, solemn, over-produced epic usually made of the life of a sacred figure or national legend, especially when financed by his admirers. Witness what has happened in countless movies to Jesus.

JOHN Briley's screenplay begins with the Mahatma's 1948 assassination and funeral in Delhi (a scene that director Attenborough re-creates with an astonishing crowd estimated at 300,000).

Then it flashes back to the beginning of Gandhi's activist

career in South Africa in 1893, where as a 24-year-old London-educated lawyer he first experienced brutal racist oppression.

The role, which requires aging to the 79-year-old reed ("a brown little man in a loincloth") that the ascetic Hindu prophet of non-violent resistance eventually became, is uncannily played by Ben Kingsley, a veteran of the Royal Shakespeare Company. (His foes are played by the cream of British actors, from Gielgud and Mills to Edward Fox and Trevor Howard).

The movie then follows the Gandhi career chronologically. Inspired by the teachings of Tolstoy and Thoreau as well as Christ—"It's always the simple things that catch your breath, like 'Love your neighbor as yourself'"—he develops his strategy of civil disobedience and passive resistance, wins reforms for Indian workers in South Africa and returns to India.

THERE he becomes a truly unique leader—without portfolio in the struggle for independence, giving up all material possessions and Western dress, taking a vow of chastity, and retiring with his family to a rural ashram for a life of prayer, fasting and meditation.

In a prologue, the film concedes it can't cover everything, but it still manages to deal intelligently with most major themes and events.

—His tours of the vast and varied country, and compassion for the poor and the oppressed lower castes.

—His resistance to British economic exploitation, and the dramatic mass protests against imported cloth and the salt tax. (The march to the sea is one of the film's most impressive sequences).

—His repeated fasts to near-death to halt violence, including during the chaos surrounding the partition of Muslim Pakistan.

—His famous interviews with Margaret Bourke-White

(Candice Bergen) of Life, in which he argues that his purpose is to make injustice visible so it will change the human conscience.

CLEARLY the Gandhi style could work against the British who claimed to live according to Christian and democratic ideals. Would it work against someone like Hitler? Bourke-White asks. "Not without defeats and great pain," he replies.

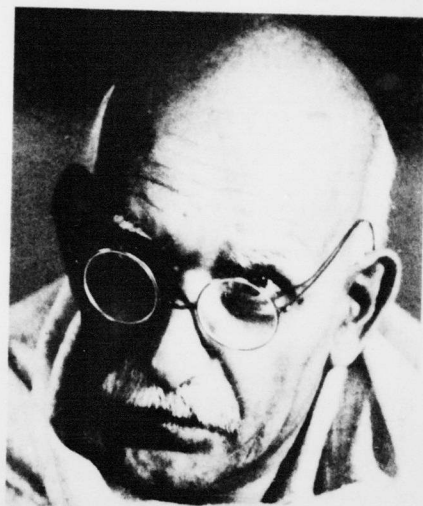
Gandhi's life was tumultuous, and the movie's uncompromising but well-edited 188 minutes (with intermission) don't seem long. There is an emphasis on the man's personal style and warmth that makes the distant political setting less academic.

The treatment of his family life is not totally honest, but without question his silent vigil by the side of his aged, dying wife—and their earlier reenactment of their marital vows given in childhood—are among the most moving passages in a moving and often lyrically picturesque film, beautifully scored by Ravi Shankar's music.

Gandhi's relevance to American social protests since the 1960's also becomes evident. Almost without realizing it, he showed the awesome power of the combined appeals of religion, nationalism and social justice.

It seems ironic that the film includes so much violence. Most memorably, the cruel British massacre of thousands of Sikhs in Amritsar, and the incredible day-long clubbing of endless waves of passive protesters at the salt works. But on the frame of the central message, the madness and ugliness of all violence is clearly exposed.

My only misgiving about



MAHATMA—Ben Kingsley (right) stars in the title role of "Gandhi," Richard Attenborough's epic film of an Indian lawyer's transformation into one of the world's great men of peace. The U.S. Catholic Conference classifies the film A-II, saying Kingsley's portrayal is "awesomely exact." (NC photo)

"Gandhi" is a feeling common to good films about saints. The contrast of a human life beautifully lived with the everyday darkness and hatefulness of the human spirit is almost unbearable. But without the reassurance of such

a life—now brought to millions and generations to come by the power of cinema—there would be no light at all.

(Highly recommended for mature viewers).

USCC rating: A-II, adults and adolescents.

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