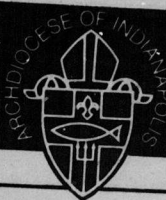


The CRITERION

Vol. XXVI, No. 21, February 27, 1987

Indianapolis, Indiana



Archbishop O'Meara tells Serrans about clergy

by John F. Fink

"It is a challenge to be a priest today," Indianapolis Archbishop Edward T. O'Meara told the members of the Indianapolis Serra Club at the club's regular meeting Feb. 23. Nevertheless, he said, he constantly hears from the laity about the high caliber of priests serving the archdiocese.

The Indianapolis Serra Club is one of 490 clubs in 31 countries. Its purpose is to foster religious vocations and train Catholic lay leadership.

The people's vision of the role of a priest is changing, the archbishop told the Serrans, by necessity, by theological insight, and by changes in the church. "Today the laity are sharing in the clerical responsibility," he said.

The archbishop said that there are now 200 priests who "established a special relationship" to the archdiocese at their ordination when they pledged obedience to the archbishop. (The figure does not include members of religious communities serving in the archdiocese.)

At his ordination as a deacon or priest, Archbishop O'Meara said, "a man commits himself to a certain lifestyle and in obedience to the bishop and his successors. On the part of the archbishop," he said, "he assumes total responsibility for that deacon or priest—to care for him with adequate housing, food, medical assistance, and retirement needs, and to contribute to his well being and priestly and personal development."

Every archdiocesan priest in the Archdiocese of Indianapolis has pastoral responsibilities, the archbishop said, including all those who serve in various positions in the Catholic Center.

Archbishop O'Meara described his efforts to get to know all of his priests on a one-to-one basis. He said that he believes that he has the respect of almost all of them. This year his meetings with the priests are being done in deanery groups and he is continuing

his efforts "to be present in every part of the archdiocese," he said.

He explained to the Serrans how pastoral assignments are made, stressing the role of the priests' personnel board. Before an assignment is made, he said, the priest is contacted and asked what he would think about a particular assignment. His reaction is discussed by the personnel board. When the board is ready to make its recommendation, the priest is contacted a second time and told that the recommendation is about to be made. His reaction is again discussed. The board then makes its recommendation to the archbishop who can accept or reject it. If the board goes against the wishes of the priest, it becomes a matter between the archbishop and his priest. "In this process," Archbishop O'Meara said, "the priest has been heard and his peers have been involved, but the actual appointment is still done by the archbishop."

Archbishop O'Meara had particular words of praise for three priests who have direct responsibilities with the clergy of the archdiocese: Father Wilfred Day, priests' personnel director; Father Paul Koetter, director of the vocations office; and Benedictine Father Hilary Ottensmeyer, in charge of priests' continuing education.

The archbishop said that the church is hurt by the fact that many priests have withdrawn from priestly ministry. "It must be very painful for a priest to decide, after many years in the ministry, that he can't continue any more," he said.

He talked about celibacy: "We are celibates because we have received a call from God that we regard as a most precious gift." He said that his job as a bishop is to discern the presence of that gift in those who wish to be ordained. "If it is not present in an individual, I don't call him to orders," he said.

He mentioned several recent articles in the secular press that have tried to sensationalize the issues of sex and priesthood. "Priests are not perfect," he said. "Only Jesus was perfect. All priests are human with all that that means. When Jesus instituted the Sacrament of Reconciliation, he didn't exempt priests from the need for that sacrament," he said, and added, "I believe that mature people understand that."

During the question period that followed his talk, Archbishop O'Meara was asked about the possibility of permanent deacons in the archdiocese. He replied that he has turned to the Council of Priests for counsel on whether or not to institute the diaconate. So far, he said, the council has not recommended it. He himself, the archbishop said, has not taken a position on the matter.



BLESSED WITH ASHES—Mary Fagan prays during Ash Wednesday services after being blessed with ashes. Ash Wednesday, March 4, begins for Christians the traditional 40-day period of fasting and prayer leading to Easter. See page 2 for Lenten regulations. (NC photo)

Church called pro-life, not anti-abortion

by Margaret Nelson

When Wayne Kefauver was arrested last week (Wed. Feb. 18) on a federal grand jury indictment for trying to have a Northeastside Indianapolis abortion clinic firebombed, Father Larry Crawford got phone calls.

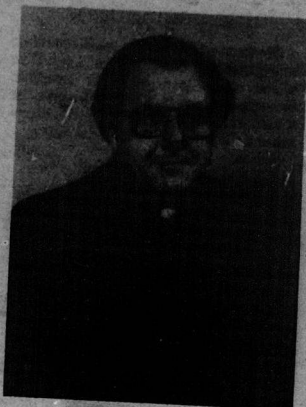
Father Crawford is director of the Pro-Life Office of the archdiocese and he

welcomed the calls. He commented, "We are pro-life. The position of the church is not anti-abortion; it is pro-life. That position is a consistent ethic of life across the board on all issues."

Crawford added, "The whole thing has been an excellent occasion to express to the public at large what, in fact, the church and the archdiocese do in a very quiet and continuous way all year long. In the 39-county area of the archdiocese, there are about 500 people working in the 140 parishes. I see only those who are in key leadership positions, but all those people represent many more who serve as volunteers. All those people work on pro-life issues day in and day out."

The program works in three ways: education, pastoral care, and advocacy. "The archdiocese has a post-abortion reconciliation program in place," Crawford said. And he said that there is a youth component; the Catholic Youth Organization (CYO) is working with the young volunteers on all pro-life issues, not just abortion.

Father Crawford said he had many calls last Thursday from people who are serious about their work in the pro-life movement. They did not want to be associated with the kind of thing Kefauver was accused of doing. Father said, "They want to be seen as credibly working in a consistent ethic of life. The church's message on this is really beginning to get through."



Father Larry Crawford

"The impression that I have was that what happened (Kefauver's arrest) was a very negative experience. The church is able to turn that around to a positive experience by pointing out the distinction between anti-abortion and pro-life. And people (outside the church) didn't realize that we have all these people who are so involved in pro-life activities. Today they were willing to listen," Father Crawford concluded.

Looking Inside

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the criterion
Serving the Archdiocese of Indianapolis

from the editor

Sex education, AIDS, condoms, teen sex

by John F. Fink

Suddenly we're being bombarded everywhere with stories about sex education, AIDS, condom advertising, and teen-age sex and pregnancies—even more than usual in our sex-saturated society. *Time* had a cover story on heterosexuals and AIDS, *Newsweek* had a cover story on kids and contraceptives, *America* had a special issue on teen-age sexuality, the TV talk shows have talked the issue to death, and even last week's *Criterion* had two articles on the front page on AIDS and condom advertising.

As *Newsweek* said, "A decade ago it would have been unthinkable" to have contraceptives distributed in schools or teens using condoms on TV. But suddenly society has discovered that teen-agers are having sex and "what was once a matter of morality has become a matter of public health," *Newsweek* said.

But it is still a matter of morality, and all the problems the media have discovered—the growing rate of teen pregnancies and abortions, the fear of AIDS and other sexually transmitted diseases—wouldn't be problems if people followed traditional concepts of morality. The best "safe sex" is in a monogamous marriage in which both partners are faithful. For homosexuals, the answer to AIDS is abstinence from sex.

ADVOCATES OF CONDOM advertising and their distribution in schools simply accept the inevitability of teen-age sexual activity. They've thrown in the towel. The much-publicized report on teen pregnancy by the National Research Council (NRC), for example, says, "We currently

know very little about how to effectively discourage unmarried teen-agers from initiating intercourse."

Columnist William Raspberry had an answer to that: You do it the old-fashioned way; you make it clear to young people that there are moral considerations in life. And Secretary of Education William J. Bennett, in a magnificent address delivered Jan. 22 to the National School Boards Association, said strongly that it is up to our schools to teach moral values.

Bennett said: "Why not say in schools to students exactly what most American parents say at home: Children should not engage in sexual intercourse. Won't our children better understand such a message, and internalize it, if we say it to them—and if we say it in school as well as at home? Why isn't this message being taught in more classrooms? Why isn't this said?"

It's because our society seems to be afraid to preach moral values. Children are growing up completely on their own when it comes to forming their values. They discuss values among themselves and then make their own decisions without anyone coming right out and saying, "Sex outside of marriage is wrong!" This despite the fact, as Bennett said in his talk, that 70 percent of adults said, in a recent poll, that they thought sex-education programs should teach moral values.

CHILDREN ARE NOT only left on their own to form values, but adults in our society seem to be conspiring against them. There is no greater influence on our children today than television. Adults produce television programs and TV entertainment programs take pre-marital sex for granted. Boy meets girl, they fall in love, they have sex together, and then they might talk about marriage. When children see this scenario played out over and over, how can they help but think that this is the way it's supposed to happen?

So teen-agers come to think that sex is all right if a boy and girl are "committed" to each other, or if they "love" each other. At that age, those words mean that they like one another a lot, enjoy being together, and have sexual yearnings for one another.

This is not just a youth problem. As Jesuit Father James J. DiGiacomo said in *America*, "The crisis of mass teenage pregnancy cannot be effectively addressed without a radical shift in adult values, attitudes and behavior with regard to sex. Neither contraceptive strategies nor traditional moral approaches are going to cut any ice with the young as long as adults persist in treating this as a youth problem and try to take the mote out of adolescents' eyes while leaving the beam in their own."

THE CHURCH OPPOSES condom advertising and distribution primarily because it will encourage more teen-age sex. The NRC report admits that "the period of significant increase in teen-age sexual activity during the 1970s was paralleled by a significant growth in the availability of contraceptive services for both adult women and adolescents." When contraceptives are urged on teen-agers it obviously encourages them to engage in sex.

There basically are only two approaches to the problems of teen-age sex. One is to accept the fact that it exists, pretend that there is nothing immoral about it, and try to prevent its unpleasant consequences. The other is to teach teen-agers that sex before marriage is wrong. Our society has changed tremendously since I was a teen-ager, when nobody claimed that sex outside of marriage was OK. There was still teen-age sex, of course, but most teens were expected to remain chaste. Today they are expected to have sex. If enough of us demand that we return to the moral standards of earlier generations, it can be done.

Our children have a right to learn the truth about sex, and that's not what they're hearing today.

Group for the widowed is helping the lonely

by Margaret Nelson

It's a little scary going to the first meeting of any organization. But for those suddenly left alone, the Catholic Widowed Organization (CWO) would seem like a good way to meet people. It turned out that way for Frank Schmidt, Maria Lagadon, and Earlene Stanley.

Frank, a member of St. Pius X, was completely unprepared when his wife of 41 years died three years ago. She went in for surgery and died immediately afterwards. "The shock then, and now, was pretty severe." The couple had two children; both are married. Steve lives in Texas and Ann lives in Indianapolis.

Frank found out about the CWO through a good friend who is the uncle of Bob Beckerich, first president of the CWO. Frank remembers accepting his invitation, "But when I got here Bob wasn't here. There were 50 women and 3 men. I thought, 'My Lord, what have I gotten into.' I told my daughter, 'There's nothing there for me.' But she encouraged me to come back and I've been coming ever since." At the Feb. 18 meeting there were 75 people, 15 of them men.

Frank continued, "The principal reason I come is for socializing. I am retired and alone. The people here are very congenial, very enjoyable. Of course, we have the com-

mon denominator of being widowed." As he talked before the meeting, six or seven people stopped by the table and kidded him about starting a beard.

He sighed, "Of course, some of the women are very aggressive. I won't tell you their names." But he was just kidding some of the women nearby, adding that actually none of them are "pushy."

Maria Lagadon makes it clear that she did not come to CWO to "find a mate." A member of St. Monica's, she finds the members a good support group. Maria also belongs to They Help Each Other Spiritually (THEOS), a non-denominational group.

Maria was born in the Philippines, but is of Spanish ancestry. Her husband grew up in Indianapolis, graduating from Shortridge High School and Butler University. He had been living in the Philippines before he

served in the Army there during World War II, when the two met. Their two children are grown, but not married. The daughter lives in Chicago and the son in South Bend. Maria has taught school for 29 years.

Maria's husband had a carcinoma in 1977, which had a five-year remission period. But though she had some forewarning, his Dec. 1983 death was still quite difficult to accept. The couple had been married 37 years. She saw the ad in the *Criterion* for the CWO workshop at Marian College and cut it out. She said that workshop really helped her a lot. Since then she has brought a co-teacher and another friend to join the group, which is further testimony of how it has helped her.

Earlene and her husband moved to Indianapolis from Warsaw in 1940. Both had always lived in northern Indiana and had no relatives here. Their 35-year marriage ended with his death in June, 1983. Their one son lives in Phoenix, Arizona.

Rosemary Pierson of St. Christopher's Parish told Earlene, a Methodist, "I just heard about CWO. Will you go with me to the meeting?" Earlene agreed to go and remembered, "I really enjoyed the meeting. The people were very friendly."

Earlene reflects, "I worked full time (at the Water Company) and had no social contacts, though the people I work with are super." Commenting on her marriage, she realizes, "When I lost him I lost a lot." But she observes, "Everybody (in the CWO) has been super to me. They are like a family."

All three of these widowed people feel that they are able to contribute their unique talents and experience to the group. Though

Lenten regulations

Wednesday, March 4, is Ash Wednesday, which marks the beginning of Lent. This solemn season leads to Easter. Churches throughout the archdiocese will begin the season with the blessing and distribution of ashes during the Ash Wednesday liturgy.

Lenten Regulations for Fast and Abstinence

Ash Wednesday, March 4, and Good Friday, April 17, are days of complete fast and abstinence.

The Fridays of Lent are days of abstinence.

Fast—Binds all over 18 and under 50 years of age. On the days of fast, one full meal is allowed. Two other meals, sufficient to maintain strength, may be taken according to one's needs, but together they should not equal another full meal. Eating between meals is not permitted, but liquids, including milk and fruit juices, are allowed.

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

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

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

Frank joked, "I'm pretty well restricted; I like to talk," he served as chairman of public relations during a time it experienced notable growth. Maria must be a good cook, for she had charge of a German Oktoberfest and a Spanish dinner. And Earlene, who is membership chairman, sees to it that the CWO uses the Water Shed facilities on the Morse Reservoir for occasional outings.

All three also plan to attend the annual Workshop for the Widowed on Saturday, March 7 from 8:30 a.m. to 3 p.m. at the Catholic Center. Archbishop Edward T. O'Meara will celebrate Mass before lunch.

The keynote speaker will be Mary Jakubik, M.A., associate director of the Rogative Center in Canton, Ohio, which specializes in counseling and maximizing human potential. Her theme will be "Widowhood: One of Life's Transitions."

A selection from five mini-workshops will be offered during each of the two sessions. The event is sponsored by the CWO and the Archdiocesan Family Life Office. The \$15.00 registration fee includes lunch. Registration deadline is Monday, March 2.

Archbishop O'Meara's Schedule

Week of March 1

SUNDAY, March 1—Confirmation at SS.

Peter and Paul Cathedral, for the parishes of Holy Cross, Indianapolis, St. Philip Neri, Indianapolis, and Our Lady of the Greenwood, Greenwood, Eucharistic Liturgy at 2:30 p.m. with reception following in the Assembly Hall of the Catholic Center.

MONDAY, March 2—Ordination and installation of Bishop-designate Daniel Buechlein, O.S.B., Cathedral of the Immaculate Conception, Memphis, Tenn., 4 p.m. EST.

WEDNESDAY, March 4—Eucharistic Liturgy and distribution of ashes, SS. Peter and Paul Cathedral, Indianapolis, 12 noon.

FRIDAY, March 6—Archdiocesan Annual Appeal Regional Rally, Holiday Inn, Columbus, Ind., 7:15 p.m.

SATURDAY, March 7—Eucharistic Liturgy, Catholic Widowed Organization, Blessed Sacrament Chapel of SS. Peter and Paul Cathedral, Indianapolis, 11:30 a.m. with lunch following at the Catholic Center.

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Archdiocesan Catholic Charities

Counseling service to begin in New Castle

by Robert H. Riegel

Catholic Charities will sponsor a part-time counseling office in the Connersville Deanery as part of its effort to develop services in all deaneries of the archdiocese.

The office will be located at St. Ann's Parish in New Castle and will be open one evening a week beginning in March. The counselor there will be Gary DeSutter, an experienced counselor and therapist, who will take referrals for individual, marital, or family counseling from parishes in the deanery.

DeSutter received his master's degree

from Indiana University School of Social Work in 1978. His current full-time affiliation is with the Comprehensive Community Mental Health Center in Anderson. He is a member of St. Ann's Parish.

Office space is being provided through the help of Father Steve Schafflein, parish pastor, and support for the program comes from a \$4,000 start-up grant from the Archdiocesan Annual Appeal. Fees will be charged on a sliding scale according to ability to pay.

A good experience in this site may lead to additional services in other population centers of the deanery, such as Richmond,

Rushville, and Connersville itself. Dr. Lynn Bowers, Catholic Charities board representative of the Connersville Deanery, is responsible for bringing this proposal to completion.

The New Castle office joins the other areas of the archdiocese where professional value-based and value-aware counseling is being offered through Catholic Charities—Bloomington, Martinsville, Bedford, Columbus, Scottsburg, New Albany and Indianapolis, along with other types of services in the Terre Haute and Tell City deaneries.

As part of its goal of helping promote services to the deaneries outside of Indianapolis, Catholic Charities has monitored other poss-

ible resources. Recently funds have been made available through the Federal Emergency Management Agency (FEMA) for food and housing needs in counties hit hard by unemployment and poverty.

Catholic Social Services staff member Sue Ley has been working to assist the flow of these funds to three sparsely populated but eligible counties in the archdiocese: Orange, Ohio, and Switzerland. Working with local parishes and other community resources, she is helping to organize a local board in each county which can receive and distribute these federal funds to those who are most in need.

Indiana General Assembly

ICC supports family farm bill being debated in Senate

by Ann Wadelton

The small family farm in Indiana is still in big trouble, despite the word from state leaders that the problem has been alleviated. That was the message from farmers and farm wives who testified before the Agriculture/Small Business Committee of the Indiana General Assembly in support of Senate (SB) Bill 485. Lieutenant Governor John Muzt opposes the bill as unnecessary because of services already offered through Extension Services and what he views as the improved financial situation of Hoosier farmers. As secretary of commerce, Muzt

also heads the state's agriculture interests.

In other action, help for unemployed two-parent families was kept alive with amendments in the Senate Health and Human Services Committee and the House Ways and Means Committee.

The family farm bill, SB 485, would set up a system, under the direction of the Indiana Attorney General, to offer financial and legal counseling to financially troubled farmers. Cost would be \$150,000.

Under the bill, the attorney general would be responsible for training "counselors" in the legal and financial areas common to small farmers who are struggling to survive.

Counselors would discuss with farmers their legal rights, help get proper forms and documentation, help mediate with lending institutions, and perhaps refer farmers to attorneys who are familiar with farm law.

The bill is necessary because the small farmer faced with mounting bills tends to struggle unaided until it is too late to save his farm, Susan (Mrs. Phil) Bright, Indiana Rural Crisis Organization, told committee members. Lack of previous experience in the legal area and the prospect of huge legal fees make him hesitate to seek help, she said.

Bankruptcy hearings on the Bright's 300 acre farm near Centerville are currently in court.

The proposed law is modeled after one in Minnesota, where the counselors are usually former farmers who have a knowledge of farm business. The counselors are paid \$8 an hour. Iowa and Nebraska have similar laws.

One critical problem, according to Mrs. Bright, is a serious lack of attorneys who are knowledgeable about farm law. One Indiana law school has only one course on the curriculum, and that is seldom offered for lack of interest, according to testimony.

The farm crisis is a priority of the Catholic Church in Indiana, according to Dr. M. Desmond Ryan, executive director of the Indiana Catholic Conference, because of the biblical tradition of "stewardship" and the social and family values associated with farm life and that of rural communities.

SB 485 was approved 6-1 by the Small Business/Agriculture Committee and was recommended to the Senate Finance Committee because of the appropriation.

Because the bill has been publicly opposed by the secretary of commerce, it is expected to need vocal support from concerned citizens to survive, according to Dr. Ryan. Supporters should contact the senator who represents their area, urging support when SB 485 reaches the Senate floor.

The question of help for Indiana's poor unemployed families was kept alive for further action by amendments in both House and Senate Committees. The specific amendments differ from the AFDC-UP bill (HB 1948) by focusing primarily on jobs and training rather than income maintenance. Participants would be required to devote 32 hours a week to job training or community work and eight hours to job search to be eligible for benefits.

Indiana's current law prohibits help to poor two-parent families under the AFDC program, a situation which the Indiana bishops and leaders of other denominations term immoral.

AFDC-UP is a top priority of the Indiana Catholic Conference. Concerned citizens are encouraged to write to Representative Pat Eklie, chairman of the Ways and Means Committee, urging his support for HB 1948, to change the anti-family bias of the state's current public welfare law.

A Tell City man who always sends his very best

by Cynthia Dewes

Clarence Schultz is a man noted for dedication to his goals, a man who set his mind to a task and then accomplished it. But as his daughter, Benedictine Sister Mary Jonathan says sadly, "People forget you when you're old."

Now nearing 85 and losing his sight, Schultz has lived in Tell City all his life. Until 1943 he worked with his father in the family grocery store on Main Street ("We Feed the People: Ed J. Schultz, Grocer"). The Schultzes indeed tried to "do for the people," carrying customers' food debts on account for years during the Depression. Sister Mary Jonathan recalls that some bills went unpaid for almost ten years before prosperity returned.

The principles which guided Schultz's work were reinforced by his active participation at St. Paul Parish and in the Knights of Columbus, of which he is past Grand Knight. He served as an usher and trustee and was one of the first Eucharistic lay ministers at St. Paul's. He was a reader at Mass and, for many years, was chairman of the annual parish picnic. Sister Mary Jonathan reports that he was well known in the parish, partly because of his famous temper.

Twice a year Schultz went to the Trappist monastery in Gethsemani, Kentucky for weekend retreats. It was his favorite place, Sister says, and Thomas Merton was one of his greatest heroes. An avid reader, Schultz read Merton's books and added them to his large library. As his sight began to fail Schultz remarked ruefully, "I've got all these books and I can't read a darn one."

Schultz continued to run the store until 1960, when the advent of large grocery chains forced him to sell the business. He took a new job at the News Publishing Company making ad layouts, writing copy and working in the office supply store. He rode a bicycle rather than drive a car when he went about soliciting ads.

At the 1983 Tell City Schweitzerfest, Schultz received the Distinguished Citizen Award which is given annually for outstanding participation in civic, fraternal and religious affairs. He is a great Tell City booster, having been president of the Kiwanis with a 50 year perfect attendance record, secretary of the Chamber of Commerce, and a member of the Moose Lodge.



Clarence and Minnie Schultz

In 1975, Schultz retired at age 73 but kept busy painting display signs for various businesses and organizations. He continued to ride his bike around town visiting friends and checking out his old haunts. One of his favorite ministries began at that time. As he talked to friends and acquaintances he began to collect dates of their birthdays and wedding anniversaries.

He recorded these occasions in a date book and began to send greeting cards to everyone on his list. He continued to make others happy in this way until his sight failed. Inspired by his example a woman in the parish has taken up this practice. Now Schultz himself receives cheerful cards on every possible occasion.

Schultz and his wife Minnie (who will soon be 85 also) still live in an upstairs apartment in the original home where they raised their two daughters. They will be married 65 years in April. Their other daughter, Bernice, and her husband Jim live downstairs and their three grandsons and their families live nearby.

Age has isolated Clarence Schultz in blindness and infirmity, but he lives surrounded by a loving family and substantial evidence of a Christian life lived fully.

Fatima Retreat House ending evaluation process

by Cynthia Dewes

Fatima Retreat House is in the last stages of an evaluation process begun last October under the direction of David Ramey, program director of Bergamo Center in Dayton, Ohio. The study was initiated by Fatima's Board of Advisors, Archbishop Edward T. O'Meara and Providence Sister Loreta Schafer, Secretary of the Archdiocesan Secretariat for Pastoral Services to which Fatima belongs, in an effort to re-define the goals of the retreat house.

Fatima is the only retreat house in central Indiana which is sponsored by the Archdiocese of Indianapolis. It is financially self-supported, however. Jan Beck has been Coordinator of Fatima's activities since the fall of 1984. Father James Moriarty served as administrator from July, 1985 through August, 1986.

Ramey began the study by facilitating an evaluation of readiness for change by the advisory board and house staff. During December interviews with key constituents were conducted by board members, staff members, and some members of the Executive Council of Fatima Retreat League.

The constituents interviewed included the Archbishop's representatives, other archdiocesan officials and leaders of archdiocesan agencies. Leaders of lay movements such as Marriage Encounter and Cursillo, and heads of spiritual, fraternal and social organizations were interviewed. Spokespersons for other retreat/renewal centers in the archdiocese were also consulted.

Using information gathered from these interviews the advisory board and staff with the facilitation of Ramey developed a list of critical success factors. These will be used to help determine Fatima's future plans.

The group agreed that Fatima's chief mission is to serve as a home for spiritual development of parish communities, ministries and individuals within the archdiocese. The house will expand its constituency through partnership with parishes, agencies and organizations toward this end.

Personal spiritual development will continue to be central to Fatima's mission, through the use of traditional and self-directed retreats, "days away," etc. The variety and number of all programs will be increased.

By more flexible and effective response to perceived needs, Fatima further hopes to implement success. Accessibility will be stressed. Some adaptation of physical and aesthetic environment, and strengthening of Fatima's administrative structure will be necessary. Maintenance of a financial plan may include more sophisticated fund raising methods. Yet to come is a personnel plan which will include hiring a new director for the retreat house sometime this spring. Archbishop O'Meara has appointed Msgr. Francis Tuohy as chairman of a selection committee which will propose candidates for the position of director.

At the conclusion of the study, development of a long range (3 to 5 year) plan with additional help from Ramey is an option which will be considered.

COMMENTARY

Someday will the lion lie down with the lamb?

by Antoinette Bosco

In a sermon I heard recently the priest really hit home when he talked about the aggressiveness in society.

Toughness and winning are what it's all about—up at the top of the nation's priorities. We respect what we consider strength and spurn weakness. Competitive values are instilled in our children from the time they start school, if not sooner, and we teach them to toughen up to make it in the world.

We have the greatest admiration for those who beat out competition for success.



It's taken for granted that winning is a desired goal—and we don't even stop to think how much these values contradict teachings of Jesus.

In the sermon, the priest made everyone stop and think for a few minutes about the extent to which aggressive values have become second nature.

He spoke about the symbols of sports teams—the Giants, the Tigers, the Bears—symbols of power and ferocity.

Yet Jesus came as the lamb of God symbolizing gentleness, vulnerability and sacrifice.

Imagine, he suggested, a team called the "New York Lambs" or the "Boston Sheep." They would not only be ridiculed, they would be slaughtered.

How right he was. No matter how many times we hear Jesus' commandments to turn

the other cheek and to love our enemies, few of us really want to put these words into practice in our everyday lives.

"Blessed are the meek," says Jesus. But few people believe that meekness will lead to anything on this earth except ridicule and exploitation.

How many parents envision for their children a future of quiet humility? Most would take greater pride in a son or daughter who won an Olympic medal or rose to executive ranks in business than in one who lived a simple life of kindness and spiritual values without a drive for worldly goods. How many parents hope to hear their son described as meek?

To truly follow Jesus' teachings means sacrificing our egos much more than most of us are willing to do.

There's also the practical reality of needing to earn enough money to raise our families and provide secure homes. Generally speaking, the meek don't inherit good salaries. Those who are very sensitive or not assertive often are stepped on, taken advantage of and relegated to lower-paying jobs.

To make a good living, a person usually has to go along with at least some of society's aggressive values. It is virtually impossible to function actively in our culture if you're as gentle and sweet as a lamb. There's not much any one person can do to change that reality.

But as the priest suggested, we'll never change the world, but we keep trying. Each



of us can be a little more humble and vulnerable than we are now, striving to be more compassionate and gentle in everyday life.

As Christians, we have a responsibility to work toward the fulfillment of Jesus' teachings, even if they are hard to achieve. Who knows? Perhaps one day the lions will lie down with the lambs, and peace on earth will become the new reality.

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Why unions can't be relegated to the history books

by Msgr. George G. Higgins

For two decades, pollster George Gallup Jr. has surveyed American Catholics to better understand their attitudes, practices and lifestyles. Now, teaming with Catholic journalist Jim Castelli, Gallup presents these findings in a fascinating book titled "The American Catholic People: Their Beliefs, Practices and Values" (Doubleday).

In the areas I know best, some of the Gallup-Castelli findings are disappointing, but not surprising. Take the attitudes of American Catholics on trade unionism.

Gallup and Castelli report that "while the new Catholic affluence has not caused a callousness toward the poor, it has contributed to a distancing of American



Catholics from the labor movement—despite the fact that 23 percent of Catholics live in families with a member who belongs to a labor union and that 34 percent of all union members are Catholics. While Catholics remain more supportive of unions than do Protestants, the gap is narrowing."

This is mainly due, I suspect, to the fact that many second-, third- and fourth-generation Catholics moving up the economic ladder are persuaded that unions are no longer needed. But they are wrong. Their relative affluence (owed in part to the earlier struggles of organized labor) blinds them to the fact that millions of today's workers badly need union protection. And a growing number of American workers who thought they were moving up the economic ladder now find they are slipping back into poverty.

Many affluent Americans make much of the fact that millions of new jobs are created every year in the United States. They seem not to know, or care, that many jobs created pay poverty-level wages.

Economist Barry Bluestone of the University of Massachusetts and Bennett Harrison of the Massachusetts Institute of Technology dealt with this problem graphically in a Feb. 1 *New York Times* article titled "A Low-Wage Explosion: The Grim Truth About the Job 'Miracle.'" They report that since the early 1970s, average wage and salary incomes adjusted for inflation have been declining for nearly all population groups and in most industries. "Even more disturbing," they point out, "is the proliferation of low-wage employment. Between 1979 and 1985—the most recent years for which government data are available—44 percent of the new jobs created paid poverty-level wages."

This development is not restricted to minorities and women. "Since 1979," Bluestone and Harrison write, "nearly three-quarters of the net job gains of white men have been at the low end of the spectrum—more than for any other demographic group."

There is no easy solution to this problem, but Bluestone and Harrison are dead right to conclude that "in the absence of a new wave of labor organizing in services and of government policies to expand high-value-added production, wage standards for a substantial fraction of American working people likely will continue to erode."

In the light of Catholic social teaching, unions would remain essential even if the vast majority of workers received adequate wages. That is to say, unions are the normal voice of labor, necessary to the common good.

While we may hope that the abuses which occasioned the rise of unions a century or more ago will ultimately disappear, it does not follow that unions will thereby lose their function. Instead, they will be freed from unpleasant, though temporarily necessary, adversarial tasks, to devote all their time to a better organization of socio-economic life. This is the standard Catholic social teaching.

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Upcoming synod will help sort out roles of clergy and laity

by Dale Francis

As the Synod of Bishops on the laity approaches, there is more discussion of what the role of the laity should be. Some of that discussion is probing, searching, related to the real concerns of the laity. Some of it seems out of touch.

Nothing seems further out of touch than what some say will be a subject of discussion—the question of whether members of the laity may act on their own initiative within the temporal order, free from ecclesiastical control.

How can anyone familiar with the Second Vatican Council think this is a question at all? The Council Fathers made abundantly clear that the temporal order is primarily the responsibility of the laity who, living in the world, are called to bring to the world the principles of justice and commitment to the worth of every individual that derive from the teaching of Christ.

Not only is the principle of primary responsibility of the laity in the temporal order established in the documents of the Second Vatican Council, it is established in the spirit of the laity. If there are those who so misunderstand our times that they imagine the Catholic people will act in the

temporal order under ecclesiastical control, they are in for a rude awakening.

The leadership of the church has a responsibility for analysis of moral problems which have significance within the temporal order. The teaching church has an important role in the formation of the moral sensibilities of the Catholic laity, so that all understand they are compelled by the logic of their faith to seek peace and economic justice, to bring an end to racism and to bring

about total commitment to the value and dignity of every human life.

But this is not ecclesiastical control. This is the teaching church fulfilling the responsibility of teaching moral truths to bring about the formation of Catholics, that they may be witnesses for Christ in the society in which they live.

The pastoral letters of the U.S. bishops on peace and on the U.S. economy have their value and validity in the moral principles they clarify. We cannot pretend we live in two worlds, one in which we adhere to religious values, the other in which there are no objective values. We live in one world and it is the responsibility of the teaching church to remind us constantly that we must apply moral principle to the problems we face in the temporal order.

It is neither the responsibility nor within the competency of the bishops to propose particular political solutions where, after accepting the validity of moral principles, people of good will may differ. It is a foundation of sound Catholic social principles that the pope and bishops offer, to provide the formation of the laity that they may fulfill their proper role.

What will surely come from the Synod of Bishops on the laity is a fuller understanding of the role of the laity within the temporal order and a new understanding of significant ways laymen and laywomen can and may serve the mission of the church. This must never be seen as greater power for the laity, as some have suggested, but as a greater



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TO THE EDITOR

On receiving the Eucharist

Some weeks ago, *The Criterion* reported that the American Catholic bishops had decided to more stringently enforce regulations prohibiting non-Catholic baptized Christians from receiving the Eucharist. I have waited to respond, hoping that other readers might express their views. So far I have not seen any comment. (Editor's note: This is the first comment received.)

First, let me say that I assume such pressure has come from Rome via that sad, self-appointed watchdog group, Catholics United for the Faith. Second, I am familiar with the "rules" as contained in *Communio in Sacris* but I have never been able to relate this to the loving Savior that I have known.

When Our Lord instituted this most precious gift for humankind, I do not recall that he limited it in any way. "Take all of you and eat of this: for this is my Body." Likewise, when he took the cup, he said, "Take all of you and drink of this: for this is the chalice of my Blood." He was saying this not only to the apostles but to all humankind for all times. Nor was this gift given only to certain of the early churches, the church at Corinth but not the church at Antioch, or later, the church at Rome, for example.

We are deeply moved by the cries of the hungry people of the world, the impoverished in our own country. There is not one among us who would not reach into his or her pockets to help these unfortunate people. And yet, if we are to strictly abide by the directives of Rome, how sad it is that we must turn away the spiritually hungry ("You are not a member of our club.") who come to our altars, thirsting and longing for him who called all to his table!

Think about it with love in your hearts.

What is your answer? Is it any wonder that so many of our people are quietly seeking out churches of Catholic tradition which have replaced Absolute Authority with Reason?

George B. DeKalb

Bloomington

How mothers are like trees

As a mother who has been face to face with one problem after another the last few years, my spiritual feelings were low and I was getting very distraught. Then one day, as I was driving to work down through Fall Creek and up the hill where trees line both sides of the road, the comparison of mothers and trees came to my mind.

It was not an ordinary day, but a brisk cold morning, where the night before the snow had fallen, coating the ground, trees, and everything else with which it came into contact with such beauty words can't describe. The limbs of the trees, heavy with the coating of ice, bent and swayed.

Mothers are like those trees. We start out young, carefree and so easily swayed by the breeze; eventually, we fall in love and get married. Out of that love grow our sons and daughters. These are the branches that grow and spread out. Time passes on and our children grow and leave home, like the leaves falling from the trees in the fall. This can be a sad time, but happiness is soon returned when, in the spring, new leaves bud and spread out. These are our grandchildren—each one different in shape and size, but each filling in a little empty spot that had been bare.

Mothers, like trees, stand alone and unnoticed at times. Other times their presence stands out so vividly with color and strength that it makes everyone aware that this is a piece of God's work put here on this earth with a special job.

Sometimes the burden of raising our

families makes us bend and sway with all the weight of our troubles, just like those trees I saw. But as I stared at those trees so breathtakingly beautiful, shining with their ice coating as the sun sparkled and danced on each limb, I knew that, with God's help and his warm and loving compassion, I too, like those trees, could bend and sway at times, but, like most of those trees, I can handle the extra load for awhile until I can straighten up and stand tall again, tall like those trees with my arms and heart reaching out to touch someone near, to help shelter them and, oh yes, to love and pray for them, just like those trees that look at God all day and lift their leafy arms to pray.

Ev Mohr

Indianapolis

The church vs. communism

With a little reasoning, maybe some cults and governments can see which direction they are going.

1. The church teaches that the soul of man possesses the spiritual powers of reason and free will. Communism teaches that man is merely a form of matter with no spiritual soul.

2. The church teaches that God is a pure spirit. Communism teaches that there is no God.

3. The church teaches that the soul of man is immortal; his life on earth is a time of probation for eternity. Communism teaches that death is the end of man and there is no hope of a future life.

4. The church teaches that every in-

dividual has rights which cannot be taken away. One is the right to save one's soul. Communism teaches that the right of the individual has to be sacrificed for the material good of the community.

5. The church teaches that human life is sacred and the soul is spiritual. Communism teaches that human life is not sacred and there is no such thing as a spiritual soul.

6. The church teaches that, as man has free will, so he has freedom of choice and personal responsibility. Communism teaches that personal liberty does not exist.

7. The church teaches that all true authority comes from God and parents exercise the authority of God over their children. Communism teaches that all authority comes from the community and the community has first authority over its children.

8. The church teaches that private property should be distributed as widely as possible. Communism teaches that there should be no private property; all forms must be eradicated.

9. The church teaches that marriage is a contract made before God and by its very nature is above human law. It is subject to divine law and therefore cannot be broken by human law. It is also a sacrament blessed by God. Communism teaches that marriage and the family are civil institutions.

10. The church teaches that Christ, the Son of God, is the supreme ideal to follow in life. Communism teaches that there is no divine being and material betterment in a classless society is the ideal.

Do not forget, it is God who founded the church on earth through his Son's obedience to his Father's will.

Harry L. Geis

Liberty

POINT OF VIEW

Abortion's painful aftermath

by Fr. Edward M. Bryce

We've learned much about abortion since 1973, when the Supreme Court legalized abortion virtually on demand. Most of what we have learned has come from women who have had abortions, and for the most part it is a story of pain—physical pain, emotional pain. While the physical pain is often not severe or long-lasting, the emotional trauma is always more difficult. For many it is overwhelming.

The Catholic woman knows that what she did was wrong. She has heard that message, directly or indirectly, over and over again since she was a child. As the fact of having destroyed her baby settles more deeply into her soul there is the growing realization of sin, real sin, her sin.

For most of these Catholic women, abortion was probably the first thing they ever did that was truly destructive. Perhaps it was their first serious sin. Because they believe their deed was so terrible, they can't forgive themselves. And they doubt that God can forgive them either.

There can be excuses, great or small but nonetheless real, that thwart the unsure first steps toward healing. Yet healing resides in the heart of the church, and it requires bringing those who have aborted to the forgiving love of Christ through the Sacrament of Reconciliation. Obviously, priests hold a unique place in this process, but they are not

alone. Many others touch the life of the troubled woman and assist in her journey toward reconciliation.

In a world that struggles to dismiss guilt as passe or as a tool of manipulation, the church teaches the reality of moral responsibility as well as the limitlessness of divine mercy. Sin, guilt, penance and forgiveness frame our understanding of the life of faith.

I do not mean to imply that guilt over abortion is unique to Catholics. Women of all religious persuasions, or none at all, experience guilt for having aborted their unborn children. What is uniquely Catholic, however, is the Sacrament of Reconciliation, through which the woman receives the Lord's forgiveness and hope for the future.

More and more women are telling about their experiences with abortion and its aftermath. Organizations of such women and others touched by abortion are springing up as these people try to help others avoid the mistakes they made. And the church, too, is responding.

In dioceses across the country, including the Archdiocese of Indianapolis, special programs of reconciliation for women who have experienced abortion are being born. Project Rachel, a program developed by the Archdiocese of Milwaukee, serves as a model for many diocesan programs.

Even as we struggle to prevent physical harm to the defenseless child in the womb, we try to heal the psychological and spiritual harm to abortion's second victim, the mother. This is to follow the call to imitate Christ the Teacher, Christ the Healer.

(Father Bryce is director of the NCCB Office for Pro-Life Activities in Washington, D.C.)



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'Blue Velvet' proves to be abrasive

by Cynthia Dewes

Let me begin by saying that I adore movies. What others learned in school, I learned from Hollywood. WWII-style patriotism and happy ending-optimism were among its lessons for me, and I will continue to defend films through all their strange and sometimes mystifying metamorphoses.

However, there is a movie going around now which has been lauded by at least two reviewers in local newspapers (Gene Siskel and Betsy Light) as meriting three-and-a-half stars out of four, and being "worth looking into."

Believe me, it isn't. The movie centers around a naive college student who returns to his bucolic hometown, a picture book place of rose-covered picket fences and cheerful milkmen that looks like a set left over from Andy Hardy films. He becomes involved in a mystery when he finds a severed human ear in a field.

Like any upstanding citizen, the young man takes the ear to a local police detective and there meets his love interest, the detective's beautiful teenage daughter. The girl joins him in his innocent investigations.

So far, so good. A bit offbeat and violent (the ear), but not out of hand in these Rocky Horror times. Sort of a Frankie and Annette Meet Alfred Hitchcock.

It's all downhill from there. As our hero's idealism and curiosity demand, he becomes embroiled in a sleazy drug underworld whose chief victim is a beautiful, sensuous

cabaret singer. The singer is being black-mailed and used in a particularly disgusting way by a stoned lunatic, played as his usual nut-case psychotic by Dennis Hopper.

The underworld scenes shift the viewer from Hometown, U.S.A. into Realist Grime, rather like Dorothy flying home to black-and-white Kansas after living in the technicolor Emerald City. The lighting, settings and costumes go drab and the mood music is sinister.

Eventually the drug dealings are thwarted, the sensuous victim is saved and the young couple returns to la-la land. But not before detailed violence, sexual perversion and a string of gory murders have reduced the characters and most of the viewers to wimps.

The profundity or artistic value of this effort escapes me. To witness insights about the human condition, to learn something valuable about living or dying, I will tolerate a lot of offensive symbolism.

But in this film the symbolism is not only heavy-handed but plainly sophomoric: deceptively pretty small town scenes vs. ugly landscape on the "other side of the tracks"; light interiors during appearances by heroine/ingenue vs. gloomy interiors when victim/sax goddess is on hand; blond, young, innocence vs. dark, despairing experience. And on and on.

The characters have about as much depth as Snow White and the Seven Dwarfs. One reviewer called this a "coming of age" story, in part because the young hero becomes disillusioned with the adult establishment, and also because he becomes infatuated and sexually involved with the sultry older woman he is trying to help.

Now, disillusionment with elders is a given in the maturing process. And the

notion that sexual activity leads to emotional and physical maturity is an old literary cliché, romantic in fiction if mostly inaccurate in fact. Attempts in this film to raise either idea to the level of profound insight are simply amateurish.

The most complicated character in "Blue Velvet" is the singer/victim, but her motivations and emotional growth are not seriously developed. Portions of the plot hang loose and are never resolved in any comprehensible way. Nevertheless, this movie manages to be at least as horrible as a Texas chain saw massacre.

The attitude of the film appears to be that people victimize each other right and left, and the "good" triumph only because they pull their heads out of the sand just long enough to preserve the status quo. It seems an unreasoned philosophy presented in clichéd film techniques. On my scale of one to ten it rates a two.

Just because David Lynch has a world class reputation as a director, it does not follow that "Blue Velvet" is a film worth seeing. I will not heap praise before its time. ("Blue Velvet," directed by David Lynch, rated "R" for Ridiculous)

check-it-out...

A regional convention for parish priests and pastoral ministers organized by The National Pastoral Life Center and entitled "The Parish: Reality and Vision" will be held Monday through Wednesday, April 27-29 at the Holiday Inn Southwest in Toledo, Ohio. Topics include: Where is the Parish Going, Collaboration Dream or Nightmare, Spirituality for Parish Ministry, Models for Parishes and Pastoring the Small Parish.

Contact Regional Convention, National Pastoral Life Center, 299 Elizabeth St., New York, N.Y. 10012, 212-431-7825.

Mature Living Seminars for older citizens featuring "Intercultural Experiences" will be held from 10 a.m. to 2 p.m. on seven consecutive Wednesdays beginning March 17 and continuing through April 28 in room 251 of Marian Hall, Marian College. \$10 donation for the series or \$2 per session. Bring your own lunch or purchase a hot meal in the cafeteria.

St. Vincent Hospital Guild will sponsor its 54th Founders Day Luncheon and Fashion Show on Thursday, March 12 beginning with a social hour at 11 a.m. in the Radisson Hotel Plaza ballroom, Keystone at the Crossing. Fashions by The Seasons. Reservations are \$15. Call Josephine Bryant at 253-2864.

St. Catherine of Siena Court #109, Ladies Auxiliary of Knights of St. Peter Claver will sponsor its annual Scholarship Salad Spread Card Party entitled "Clean Up Your Act in '87" from noon to 3 p.m. on Saturday, March 28 at the St. Peter Claver Center, 3110 N. Sutherland Ave. Admission is \$7. Tickets are available from court members or by calling Patricia Brown at 357-9474.

St. Bernadette Parish, 4836 Fletcher Ave. will sponsor a Lenten Fish Fry from 5:30 to 7:30 p.m. on Ash Wednesday, March 4 and on the Fridays of Lent beginning Friday, March 6 and continuing through Friday, April 10. Dinners include fish, french fries, coleslaw, dessert and drink. Adults \$3, children \$2, pre-schoolers \$1. Fish and shrimp dinner \$4.

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March & April, 1987 TV Mass Schedule:

Date	Celebrant	Congregation
March 1	Fr. Kenny Taylor	Members of Holy Trinity Parish, Indpls.
March 8	Fr. Francis Buck	Members of Our Lady of Lourdes Parish, Indpls.
March 15	Fr. Joseph Scheedel	Students, Cardinal Ritter High School, Indpls.
March 22	Fr. Mauro Rodas	Members of St. Mary Parish, Indpls.
March 29	Fr. Donald Schmidlin	Members of St. Joan of Arc Parish, Indpls.
April 5	Fr. Jeffery Charlton	Members of St. Plus X Parish, Indpls.
April 12	Fr. Kim Wolf	Members of St. Paul Catholic Center, Bloomington
April 19	Abp. Edward T. O'Meara	Catholic Center Staff
April 26	Fr. Robert Dewes	Members of St. Mary Parish, North Vernon



ST. FRANCIS HOSPITAL—Advisory Board welcomes six recently appointed members at a dinner held at St. Francis. The new members are area businessmen (left to right): Harold A. Skillman, Robert J. Cook, James W. Magee, James W. Loughery, Donald J. Kiser and William F. Stewart.

more check-it-out

✓ **Holy Cross Central School** seeks names and classes of former students, especially those who graduated before 1972 or who have not held class reunions, in order to complete its list of alumni. Alumni may contribute this information by calling 317-631-3891 or 317-787-1779, or by writing: Brother Mike, Holy Cross Central School, 125 N. Oriental St., Indianapolis, Ind. 46202.

✓ **St. Vincent Home Health Services** now offers a Mother-Baby Service to assist mothers of healthy newborns in their first few days at home, if other help by family or friends is not available. Trained home health assistants will help manage the home, care for other children, prepare meals and attend to some housekeeping. The service costs \$8 per hour with a minimum of four hours. Gift certificates for the service may be purchased. Call St. Vincent Home Health Services/Private Duty at 871-3738.

✓ **Crossroads of America Council, Boy Scouts of America** will sponsor a five one-day Seminar on Child Abuse presented by the staff of the Indianapolis Police Department Good Touch/Bad Touch Program from 9 a.m. to 4 p.m. on Saturday, Feb. 28 at the World War Memorial in Indianapolis. Seating is limited. Pre-register by calling Jim Hall at 291-5449.

✓ Registration is open for the next **Children of Divorce Program** sponsored by Catholic Social Services. The six consecutive Monday night sessions will begin from 7 to 9 p.m. on Monday, March 9 and continue through Monday, April 13 at the Catholic Center, 1400 N. Meridian St. For information or registration call 236-1500.

✓ An **Inter-Parochial Music Fest** will be co-sponsored by Bishop Chatard, Cardinal Ritter and Secorina Memorial High Schools at 7:30 p.m. on Wednesday, March 25 in Howe High School auditorium. Tickets at \$2

are available from the music departments of the three schools.

✓ **St. Monica Parish**, 6131 N. Michigan Rd. is sponsoring a free Family Ministry Series at 7 p.m. on Tuesdays, March 10 through May 5, with no program on St. Patrick's Day. Topics include: "Talking So Children Listen: Listening So Children Talk" on Mar. 10; "Family Communication, Part II" on Mar. 24; a "Princess—Families of Divorce" video on Mar. 31; Benedictine Father Boniface Hardin speaking on Cultural Family Ministry, Apr. 21; an "American Family—It's Not Dying, It's Changing" video on Apr. 28; and Father Jeff Godecker on "Young Adult Ministry" on May 5.

vips...

✓ The **Family Life Office** has appointed Charlie and Carol Murphy of Little Flower Parish in Indianapolis as archdiocesan Pre-Cana II coordinators. The Murphys are part of the 12-person team which presents Pre-Cana II programs. Pre-Cana II is a marriage preparation program offered twice yearly for couples preparing for second marriage due to death, divorce, or marrying someone who has been married before. The next Pre-Cana II will be held from 9 a.m. to 4 p.m. on Saturday, May 9 at the Catholic Center, 1400 N. Meridian St.

✓ **Immaculate Heart of Mary** parishioner John P. Ryan has been appointed as Special Counsel to Mayor William H. Hudnut of Indianapolis. As Counsel, Ryan will serve as liaison between city and county and township governments, act as chief lobbyist for the city with the city-county council and the state legislature, and advise the mayor and his deputies on state and local issues and special projects assigned by the mayor. Ryan is a graduate of St. Catherine Grade School, Latin School of Indianapolis and the Indiana University School of Law. He is married and has three children.



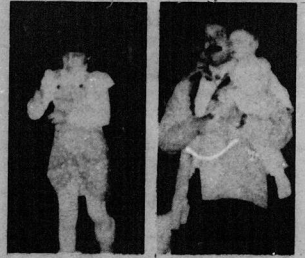
SEYMOUR DEANERY DRE/CREs invite their parishioners to go "Out For Lent" with a four-part series on stresses of relationships in our daily lives. DRE/CREs pictured here include (left to right) in back row: Allen Boedeker, Madison; Linda Wischmeier, Seymour; Wayne Neht, Columbus; Rita Bott, North Vernon; and in front row: Mary Frances Crowley, Franklin; Vicki Clem, Shelbyville; and Maggie Green, North Vernon. Mary Hazelwood, Scottsburg, was unable to be present for the picture. The series will be held at 7:30 p.m. on four consecutive Thursdays, beginning March 12 and ending April 2. Topics and locations include: "What Do We Do When Things Go Wrong?: Healing Relationships," St. Mary Parish, North Vernon, Mar. 12; "Stress: What Does It Do To Us and Those We Love?," St. Rose of Lima Parish, Franklin, Mar. 19; "Sustaining Relationships," St. Columba Parish, Columbus, Mar. 26; and "Healthy Family Units: Built on Good Relationships," St. Ambrose Parish, Seymour, Apr. 2.

Greenfield mourns abortion

The procession at a January 21 Memorial Mass at St. Michael's Catholic Church in Greenfield starkly symbolized the nearly 20 million babies who have been aborted in the United States since abortion was legalized in 1973.

Children from the parish walked to the altar one at a time, each representing the year of their birth, from 1973 to 1987. Each carried a rose in memory of babies aborted during that year.

At the same time, St. Michael's sponsored its second annual pro-life ad in the local newspaper. Seven churches, most of the local physicians, and 1100 people provided signatures to show community support for the pro-life ethic, according to parish member Dr. Thomas M. O'Connor.



A ROSE—Katie O'Connor represents those born in the year 1973, and Steve Farrell carries Nicholas, who represents 1986.

Religious communication news

The national promotion and syndication of the "Lifesigns" youth radio program will be made possible in 1987 because of a grant from the bishops' Catholic Communication Collection. "Lifesigns" is jointly produced by the archdiocesan Catholic Communications Center and St. Meinrad College and is made possible by contributions to the Archbishop's Annual Appeal.

Archbishop Edward T. O'Meara will be the special guest on the local segment of the weekly radio program "This Far By Faith" in March. The show, which is also known as "The Black Catholic Chapel of the Air," is sponsored by Archdiocesan Black Catholics Concerned and can be heard in the Indianapolis area Sunday afternoons at 2:30 p.m. on WGRT-AM (810KHz).

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☐ **COMMEMORATIVE GIFTS** offer a special opportunity to honor loved ones, friends and associates on birthdays, anniversaries, retirement or any special occasion. The gift will be used exclusively to support our charity program in the community.

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Special memorial envelopes are available at all greater Indianapolis mortuaries or by writing St. Vincent de Paul Society, Box 19133, Indianapolis, IN 46219

Catholic Charities to honor 15 people

Catholic Charities of the Archdiocese of Indianapolis will honor 15 people at a dinner on Thursday, March 19, in the Catholic Center assembly hall in Indianapolis.

Father Thomas Harvey, executive direc-

tor of Catholic Charities USA, will speak on the role of Catholic Charities and its ministry of service in the church.

Five staff members, five volunteers, and five board members have been selected to be honored. They are:

Staff members:

Lillian Jones, Indianapolis Catholic Social Services, responsible for that agency's 1986 "Christmas Store" and a long-time counselor of low-income and home-bound clients.

Janet Huck, St. Elizabeth's Home, an educator of pregnant young women who works to make their time in the home a growth experience.

Mary Miner, Bloomington Catholic Social Services, who has created a new service in the Bloomington Deanery over the past four years.

Florence Marshall, Terre Haute Catholic Charities, director of Bethany House for the homeless and of its soup kitchen for the hungry.

June Aderholtz, St. Mary's Child Center, for 20 years administrative assistant to the agency's directors.

Volunteers to be honored are:

Linda Hirsch, Indianapolis Catholic Social Services, whose work with refugee

families has enabled hundreds to find homes in a new country.

Camilla Carbon, Terre Haute Catholic Charities, who has given many hours to support the work of that agency with its elderly clients.

Robert and Barbara Copeland, St. Elizabeth's Home, a couple in the home's TLC (Tender Loving Care) program to care for its infants.

Mary McClelland, St. Mary's Child Center, a former staff member who remained as a volunteer, working with developmentally slow children.

Board members to be honored:

Patrick Clancy, St. Mary's Child Center, under whose leadership the agency has achieved a new home for its programs for children.

Daisy Book, New Albany Catholic Charities, who is responsible for the program for semi-independent living for retarded adults begun in 1986.

Francis (Mike) Connelly, Indianapolis Catholic Social Services, who led the agency in its sponsorship of senior housing at the Villa at Sacred Heart.

Mary Ann Delan, St. Elizabeth's Home, past board member, who has nourished the link between the home and the Daughters of Isabella for many years.

Tina Maher, Terre Haute Catholic Charities, board secretary in the first years of the board, and, with her husband Bill,

responsible for the ongoing success of the Terre Haute Catholic Charities dance.

The buffet dinner will be at 6 p.m. with the awards program and address at 7:15. Both are open to all who may care to come, although tickets for the dinner are limited. Dinner reservations are \$7 per person and may be made by calling Donna Laughlin at the Catholic Charities office, 317-236-1531 or 236-1500. Reservations are not needed for the evening program.

World Day of Prayer Mar. 6

Friday, March 6 will mark the World Day of Prayer centennial celebration. Started in the United States in 1887 as a day of prayer for missions, the prayer movement has spread to 170 countries.

Not only are Christians of many denominations gathering to pray on the same day, but they are following the same theme and worship service, translated into many different languages and dialects. This year's theme is "Come and Rejoice."

Sponsored locally by the Church Federation of Greater Indianapolis and Church Women United in Indianapolis, World Day of Prayer observances will be held in the following Catholic churches: St. Michael the Archangel, 9:30 a.m.; St. Bernadette and St. Pius X, 10 a.m.; St. Bridget and St. Monica, 7 p.m.; and St. Joseph, 7:30 p.m.



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Carpet Column

JIM O'BRIEN

HOW TO DETERMINE WHAT CAUSED THE SPOT

SECOND OF A 2-PART SERIES

These are a few questions which may help determine the cause of carpet spotting. For part one of this series see page 14 of the February 20 issue of *The Criterion*.

- Is there an odor? If the spot smells differently from the normal carpet, obviously something foreign has been added.
- What color are the spots in relation to the carpet color? (Note that dye spots caused in the mill are always darker than the background, never lighter.) Yellow indicates oxidation reactions by strong oxidizers or bleaches. Green or blue may indicate sunlight along with a catalyst. Red spots on tan or beige carpet may suggest strong acids.
- Many of the chemical agents require moisture to trigger the reaction. For this reason the discoloration may show up shortly after the carpet is cleaned with the carpet cleaner being blamed.

What can be done about these spots? Generally — NOTHING!!! The dye is either destroyed or changed chemically and cannot be restored by cleaning or treatments. Carpet manufacturers cannot prevent them, since there are few known dyes which are resistant to such chemical attack. Spots resulting from chemical spills are not covered under warranties since they are certainly not defects in the carpet. Remember that all carpet manufacturing processes are batch or continuous in nature, and that all areas of the carpet are treated the same. Other than rare dye spots (always darker, never lighter, than the background), these complaints are always the result of a foreign substance of some sort.

There has been a marked increase in the number of complaints of spots and color changes on new carpet. Some have named the problems "The Latent Intruders." There are many troublesome categories of latent intruders such as: acne medications, bleaches, chemicals, disinfectants, fade creams, pesticides, plant foods, dandruff shampoos, tile cleaners, cosmetics, perfumes and colognes. There are many more but these will suffice for now.

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'This Far By Faith' schedule for March 1987

Following is the schedule for "This Far By Faith: The Black Catholic Gospel of the Air" for March. The program can be heard from 2:30-3 p.m. Sundays on WORT-AM, Indianapolis (610 kHz).

Date	Host	Guest
Mar. 1	Dr. James L. Lyle	Dr. James L. Lyle
Mar. 8	Deacon Al Patrick	St. Francis Xavier
Mar. 15	Fr. Ken Taylor	St. Rita
Mar. 22	Fr. James Gable	St. David
Mar. 29	Deacon Tim White	Gregory Brown

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Today's Faith

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New series for Lent

Story behind Ephesians Letter

by Fr. John Castellet
NC News Service

The ancient city of Ephesus had many claims to fame. One was the fact that St. Paul stayed there longer than in any other city, almost three years. He probably would have remained even longer if the local silversmiths had not closed in on him and forced him to leave. They had a thriving business and he was a threat to their prosperity. Let me explain.

Capital of the Roman province of Asia, now southwest Turkey, Ephesus boasted the imposing temple of Artemis (the Roman Diana). This huge structure was a thing of beauty; its hundred columns were 55 feet high. Not surprisingly it was accounted one of the seven wonders of the world. Pilgrims used to come from all over in great numbers.

Always alert to a chance for profit, the local silversmiths turned out replicas of the temple which the pilgrims bought and took home to display on their mantels—or wherever people displayed such things in those days.

However, Paul had been preaching against idolatry. Apparently he was so successful that the silversmiths' business fell off alarmingly. Paul had to go.

It is no wonder that the Ephesians were a proud people. They lived in the capital, a city of about 250,000 inhabitants in Paul's day. The temple was only one indication of the sophistication of the populace. There were also several theaters, the largest of which held 24,000 spectators. Here Paul would have addressed the angry mob in the tumultuous meeting described in Acts 19:28-40.

In Ephesus, Paul left behind a very fervent Christian community. Their devotion to him is evidenced in a touching way by their tearful reaction to his farewell discourse to them (Acts 20:17-38).

However, we actually are very poorly informed about this community, its life, its successes, its problems. The letter "to the Ephesians" is not much help on this score. In the view of the vast majority of scholars, it was not sent specifically to this church. As we

read the letter today, it is addressed to "the holy ones at Ephesus."

But the words "at Ephesus" are missing from the earliest and best manuscripts. Apparently it was a sort of encyclical letter written to the churches of the province. As each community received it, it put its own name in the blank left for that purpose.

The general tenor of the letter bears this out. It is very impersonal, containing no allusions to local circumstances, quite unlike the other Pauline letters. In fact, if you skip the opening and closing verses, you feel that you are reading not a letter, but a majestic theological treatise.

Correspondingly, the style is very different from that of the more familiar letters of Paul. When one adds the more important fact that the theology of the letter is amazingly advanced over the usual thought of Paul, one is almost forced to conclude that he did not write this letter personally.

An unknown author, writing between 90 and 100 A.D., decades after Paul's death, addressed the churches of Asia in the name of the great apostle—a not uncommon device. His message is a magnificent one.

Ephesians sees the risen Christ as the center of the whole universe, giving meaning to all being and to all history, of which he is the culmination.

This "cosmic" Christ is also head of the church, which is thought of in terms of the universal church—one, holy, Catholic, apostolic.

The emphasis on the unity and holiness of the church transcends the actual disunity and sinfulness of its members. But this ideal image has an advantage. It gives a positive ideal at which to aim, showing what we should be and, with God's grace, can be.

As such, it suggests an exciting and positive Lenten program for sharing in the life of the risen Christ.

As Ephesians puts it so well:

"God is rich in mercy; because of his great love for us he brought us to life with Christ when we were dead in sin... Both with and in Christ he raised us up and gave us a place in the heavens" (Ephesians 2:4-6).



MYSTERY—For Ephesians, mystery refers to something that becomes known, but only gradually over time, like a flower opening.

Gradually revealed like a flower

What is a mystery?

by Fr. Eugene Laverdiere, SS
NC News Service

The Letter to the Ephesians must have been written for a wide audience, many of whom, like ourselves, never had known St. Paul. Its approach is actually quite impersonal. But what the letter loses in warmth it gains in universality.

Written as a kind of encyclical or pastoral letter, it was a Pauline message for all Christians. This is the way it was handed down in the early church.

The letter speaks of many things of vital and universal importance. One of these is expressed in the word "mystery" (1:9). It is a word, I fear, that has been somewhat abused and no longer evokes any of the excitement and hope that were intended.

Ephesians speaks of mystery in the context of God's plan of salvation, which gradually unfolds in history. It unfolds in the Christian mission and in the lives of all who take part in it. As it unfolds, God's plan, at first hidden, is gradually disclosed.

The word "mystery" consequently does not refer to the humanly unknown and the naturally unknowable, as when someone asks how God can be present in sinful human beings and the answer

given is, "That's a mystery!", or when we refer to the Trinity as a mystery, meaning that ultimately, for all our efforts, we never will understand it fully.

What is mystery then, as Ephesians speaks of it?

For Ephesians, mystery refers to something that is known but only partially—the way we know God's love or the gift of life. Our knowledge always is very limited. We may not even have words to express these thoughts.

Still, we are in touch with their mystery and, as we continue to grow in life and love, what we know in a very limited way gradually is disclosed to us.

The mystery of life and love is revealed. That is what is meant when Ephesians refers to the mystery of God's plan unfolding in Christ. The mystery of divine salvation is not something unknown or unknowable; it is meant to be known and understood as, little by little, it is revealed in history and the experience of faith.

Ephesians also emphasizes the comprehensiveness of God's plan of salvation. For a time it may have appeared that salvation was for the Jewish people alone. But that is only because God's plan was not yet fully disclosed. It was still veiled in mystery. As the plan unfolded in the mission and the passion-resurrection of Jesus, it became clear that everyone, Jew and gentile, is saved by Christ's blood (2:11-18).

That is why the distinction between Jew and gentile no longer exists in the church. Neither is stranger or alien to the other. All are brothers and sisters forming one single household which is God's very own temple or dwelling.

Late in the 20th century, the early church's challenge to break through the barrier between Jew and gentile often is taken for granted. This barrier, however, is a symbol for all the other social barriers.

We too are faced with huge challenges. Ephesians calls us to break down the barriers of age, race, sex and economic standing. When Ephesians speaks of Jesus uniting Jews and gentiles in one body, it implicitly calls everyone to the same oneness.

This Week in Focus

As the season of Lent begins, Today's Faith begins a special series on the Epistle to the Ephesians. It is from this epistle that the theme of Pope John Paul II's 1987 pilgrimage to the United States was taken: "Unity in the Work of Service, Building Up the Body of Christ."

Throughout the U.S. church, many communities this Lent will be studying the various charisms mentioned in Ephesians in anticipation of the pope's visit. Week by week these charisms will be explored in our series as well.

This week we introduce the letter to the Ephesians. Father John Castellet provides a background sketch of the city of Ephesus where St. Paul lived for three years. The letter to the Ephesians is a majestic theological treatise, the biblical scholar says.

Norbertine Father Alfred McBride points out that people today are still fascinated by the New Testament epistles. But because of their personal history, people are likely to

have their own personal favorites among the epistles. Father McBride is a religious educator and lecturer.

Katharine Bird interviews New Testament scholar Pheme Perkins of Boston College. Though Ephesians is difficult to read today because of its language and some of its images, the epistle has many treasures to offer a patient reader who has a small "map" of it as a guide, Bird writes. She is associate editor of NC's Religious Education Package.

Blessed Sacrament Father Eugene Laverdiere points out that Ephesians speaks of many things of vital and universal interest for Christians. For instance, it helps to unravel the "mystery" of God's plan for Christians, the biblical scholar says. But what is meant by mystery here is not what many people think of when they hear the word "mystery," he explains. He is editor of Emmanuel magazine.

A Bible study Epistles have to do with daily life

by Fr. Alfred McBride, O.Praem., NC News Service

Martha poured the decaf while Tony tempted people with a tray of Martha's banana bread. This was the beginning of their fifth year of scripture study together. The six couples, who had become close friends, had devoted a year each to the four Gospels. Now they took up the epistles to the Ephesians and Colossians.

Their study guide instructed them that these two epistles described the church as Christ's body to be loved. They look at the church as the body of Christ and therefore deserving of our affection.

Dick was pleased that they had decided to study these epistles. He was a people person: "I am more attracted to this personal side of the church as the body of Christ. This helps me to have a personal relationship both with Christ and the church community."

"I have this same attitude toward the church as did the author of Colossians. He clearly loves the church enough to identify with Christ's sacrificial acts. So do I."

But Kim's instincts were just a bit different. She had studied the pastoral epistles (Timothy and Titus). A teacher by profession, she sympathized with the emphasis of those epistles on proper instruction. For her, Paul was emphatically a teacher: "In the service



of this Gospel I have been appointed preacher and apostle and teacher" (2 Timothy 1:11).

Her husband, Cliff, was a hospital administrator. He also loved the pastoral epistles because of their administrative emphasis. He liked the description of the virtues that church leaders should have—prudence, sobriety, balance—in order to have an efficient administration.

Martha tried to bring the group back to the main point, saying: "We will have time for the pastoral epistles later."

Then Chris interrupted her, explaining that he wished they could study the epistle to the Romans next. "I am a convert from the Lutheran Church and I can tell you that Romans is a terrific reflection on faith," he said.

Martha replied: "Why don't we wait til we finish the task at hand? Then we can discuss what to do next."

Cecilia spoke up. "I would prefer to study First and Second Corinthians next. Those epistles show how Paul dealt with pastoral problems in the early church. Since we have some similar problems today, wouldn't that be a good topic for us?"

Martha knew that first sessions always were like this. It just took time for the group to settle down to the agreed task. She waited: "Any other comments?"

They finally seemed ready to go back to Colossians and Ephesians. Their discussion lasted for an hour and a half. They spent the remainder of the evening socializing.

The above imaginary dialogue indicates that the New Testament epistles fascinate people for different reasons. Often people's personal history inclines them to a favorite epistle. Yet, with all this diversity, there is one Christ and one church. People's personal history may incline them to have a favorite epistle. But, finally, it is Christ they are inclined to. It is his teachings that the epistles apply to daily life.

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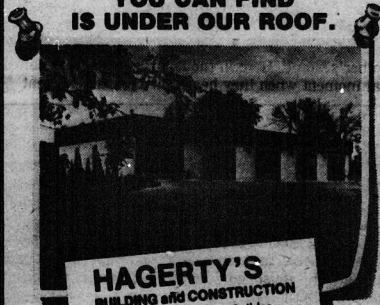
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The Bible and Us

Looking inside Letter to the Ephesians

by Katharine Bird, NC News Service

For many, the letter to the Ephesians is very difficult reading, said biblical scholar Pheme Perkins. Its language and images, and many of the issues "seem far removed from our own concerns." She is a professor of theology at Boston College.

To get the most out of a Pauline epistle such as the letter to the Ephesians, Christians "need a little map to guide the way and some basic ideas of how it is strung together," Perkins said. But it is an advantage that Ephesians is "very short, so one can go back and forth within it and see how its images" work together.

In an interview, Perkins gave some advice on how to read Ephesians, especially during Lent which is a "time for self-evaluation." Ephesians can help Christians see that "the values they have, the way they live, the unity they experience are not something derived from the world" but from God, Perkins explained.

Ephesians falls into two major divisions. The first

half, through Chapter 3, is a picture of Christ and a picture of Paul going about his work as an apostle. The second half, Chapters 4 to 6, describes how Christians live in the world and offers a contrast between the behavior expected of Christians and that of non-Christians.

Ephesians can pose a challenge for Christians today, Perkins observed. For example, there is the challenge of coping with some of its precise images. In Chapter 6, Ephesians speaks of "putting on armor and struggling against Satan." This way of speaking, using an image such as armor, was "common in the first century, but most people today are not comfortable with it," she explained.

Another challenge is understanding Ephesians' idea of universal redemption, Perkins said. Ephesians portrays "redemption as reconciliation, a bringing together of all people who are hostile and separated."

Throughout his ministry, Paul was willing to suffer to bring about the reconciliation of people with Christ. "He brings the gentiles into the church through suffer-

ing," Perkins observed. All Christians still are faced with and struggle with the challenge of carrying on Christ's task of reconciling people and nations, she said.

Ephesians invites people "to formulate the challenge of Christian life and what makes it different from the general values of society and the world," Perkins said.

It is easy to read the letter, especially its list of

All Christians still face the challenge of carrying on Christ's task of reconciling others.

vices, and think the author meant them to apply only to the pagans—in other words that the followers of Christ need not be concerned about these matters, Perkins pointed out. But, she suggested, this is not just a list of considerations for other people to think about.

Especially appropriate in Lent is the idea of growth in the Christian life found in Ephesians. Growth "comes as a sort of conversation with God," Perkins added. Ephesians encourages people to "imitate the love of God which Christ showed us."

Education Brief

Listen to the heartbeat of the mystical Body of Christ

"Human beings continually inflict death upon others, people who are often unknown, innocent people, people not yet born. Humanity... has often made death the method of its existence on earth... Is modern man ready to share God's great uprising against death?... The last word of God on the human condition is not death but life; not despair but hope" (Pope John Paul II, Easter 1986).

Listen to the heartbeat... Listen to the heartbeat:

Months earlier the couple had listened intently in the doctor's office to the heartbeat of their child in its mother's womb. Here in the labor room, they recalled that moment when they heard the child's heartbeat

The last word of God on humans is not death but life.

for the first time. A sign of the child's bodily life, it had electrified them with excitement.

Listen to the heartbeat:

The ambulance was moving cautiously along the highway. Inside an attendant listened for the woman's heartbeat, her husband at her side. Outside, the snow swept across the road, now and again reducing visibility to almost zero. Due to the storm, a trip that should have taken a half-hour already had taken more than an hour. The woman was to slip into unconsciousness before arrival at the emergency room. On the verge of losing courage, the sound of her bodily heartbeat and her breathing gave her husband hope. Finally they arrived at the large hospital, late, but in time.

At life's beginning and when death is near, the signs of the body's vitality are considered precious. But at points in between the body is often taken for granted: its heartbeat, its breathing and the harmonious working of its parts. That is why it may be difficult to see the real power in the image the Letter to the Ephesians uses when it speaks of the church: the body.

Food For Thought

"The Catholic Bible Study Handbook: A Popular Introduction to Studying Scripture," by Benedictine Father Jerome Kodell. "The Bible is a large volume and can be intimidating. Where do I begin? Do I simply plunge into this ocean?" asks the author. "Some readers have waded into Genesis, stubbed their toe on Leviticus and drowned in Numbers." Observing that guidance is needed for the decision about where to start and how to proceed, he suggests joining a Bible study group or attending a class. Father Kodell suggests that, if no personal help is available, then readers might want to consider turning to one of the many study guides on the market. His handbook provides a survey of both biblical times and the various books of the Bible. It also gives pointers for studying the Bible and for using the Bible as a springboard to prayer. (Servant Books, Box 8617, Ann Arbor, Mich. 48107. 1985. Paperback. \$7.95.)

The church, says Ephesians, is Christ's body, the "fullness of him who fills the universe in all its parts."

Think, for a moment, about the body as a sign of life: a life that is unique, that can reach out to others, that grows; a life in which each member has tasks to fulfill; a life worthy of reflection because its true meaning is of such depth.

The body can be a vibrant sign of a special life. Listen for the heartbeat of Christ's body.

As Lent begins, ask: What does it mean for you to be part of a body that does not inflict death but that gives life? What does it mean to say that "the last word of God on the human condition is not death but life."

What Do You Think?

- The Letter to the Ephesians is brief, but rich. Examine it for a few minutes. How might it be put to use by you this Lent?
- St. Paul was a threat to the idolatry common in Ephesus, so he had to leave the city, writes Father John Castellet. What are some forms that idolatry takes today? Are people like you immune to it? Why?
- In the Letter to the Ephesians, the church is described as a "body." What kind of image is this?
- In what ways can the letter to the Ephesians still speak to Christians today, in a world so different from that of the first century?
- In Katharine Bird's article, how does biblical scholar Pheme Perkins suggest that people set about reading Ephesians?

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What Do You Think?

Why did Timothy think that in his day it was dangerous to become a follower of Jesus?

Children's Reading Corner

In the story, "The Silent Voice," by Julia Cunningham, Auguste, a deaf mute is discovered nearly dead lying on the street by some street urchins in Paris. One of them, Astair, takes him to the place where she lives and shares the little that she has with him. When he is a bit better, he joins Astair and the others in performing on the streets. Astair notices that there is something special about Auguste. Then Astair takes him to a theater and the master mime notices Auguste and takes him in. Auguste and Astair keep in touch although one is in school and the other remains on the street. How they help each other is at the heart of the story and a great tale of caring. (Dell Publishing Co. Inc., 1 Dag Hammarskjöld Plaza, New York City, N.Y. 10017. 1981. Paperback. \$2.50.)

Children's Story Hour

A shy young man who became a leader

by Janaan Manternach
NC News Service

Timothy was a shy, timid youngster. His health was never very good and he was easily frightened.

Timothy was born during Jesus' lifetime but never met Jesus. He grew up far from where Jesus lived in a town called Lystra, in what is now Turkey.

Timothy's father was Greek. His Jewish mother, Eunice, read the Hebrew Scriptures to her son. She also taught him to pray Jewish prayers.

While Timothy was still a young boy, he began to hear about Jesus from some followers of Jesus who moved to Lystra. Timothy was curious about these newcomers and wanted to learn more about them.

Then one day a famous follower of Jesus came to Lystra. His name was Paul. Enemies threw stones at Paul, badly hurting him. They left Paul lying on the ground bleeding and almost dead.

Timothy knew they attacked Paul because he followed Jesus. That made Timothy more curious about Jesus and the Christians. He saw that it could be dangerous to be a Christian.

Timothy and his mother became friends with some Christians. They were so impressed with their new friends that Timothy, his mother and his grandmother became Christians.

The Christians liked Timothy because he was sensitive and caring.

Later Paul came back to Lystra. Timothy was eager to meet him. One day Paul met Timothy and immediately liked the young man. In fact he was so impressed that he invited Timothy to be his traveling companion.

From that time on Paul was like a father to Timothy. Paul called Timothy "son," "brother" and "fellow-worker." Timothy traveled almost everywhere with Paul. He learned about Jesus and his teachings from Paul.

Timothy was arrested and put in jail with Paul more than once. Timothy feared pain and death, but he bravely preached about Jesus Christ no matter how dangerous it was.

Paul and Timothy spent many months among the Christians at Ephesus. They taught the Ephesian Christians all they could about Jesus and Jesus' teachings. When Paul left Ephesus he appointed Timothy as the leader of the Christian community. Timothy stayed there until Paul called him to be with him in Rome.

Timothy later went back to Ephesus. It is possible that he came to know Jesus' mother, Mary, and may have been with her when she died.

Timothy probably died as a martyr at Ephesus around the year 97. The church honors Timothy as one of the earliest saints and celebrates his feast Jan. 26.

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April 1st starts our growing season, so please use fresh flowers in all of the outside locations. You may use fresh flowers in vases on the outside of the mausoleum; on the inside, please continue to use the flower holders for your artificial flowers.

During the week of Easter, April 11-20, you may use any type of decoration.

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the sunday readings

Isaiah 49: 14-15
Psalm 62: 2-3, 6-9
I Corin. 4: 1-5
Matthew 6: 24-34

EIGHTH SUNDAY IN ORDINARY

TIME MARCH 1, 1987

by Richard Cain

"You don't love me!"

I must have said this more than once to my parents. Maybe I wasn't getting my way. Or maybe I felt emotionally unsupported, even abandoned. Sometimes it was hard for me to understand how my parents were loving me.

Growing up is like that. For nations, as well as for children. In their history, the Israelites experienced a special relationship with God. Not only had God freed them from slavery and given them the Promised Land. God had promised to bless them and take care of them.

That is why the Babylonian Exile came as such a shock. It is true that the people of Judah (by now only two of the original 12 tribes of Israel were left) failed to keep their side of the covenant. It is also true that for several centuries the prophets had been warning the people about the consequences of their actions. But the people of Judah never thought God would really let them get into real trouble.

But here they were in exile, dominated by a nation they thought was guilty of greater sins than they were. It was a natural instinct for them to feel that God didn't love them any more.

In response God moved an unknown prophet (scholars call him Second Isaiah) to console them. His messages which are found in the second part of Isaiah (Chapters 40-55) are some of the most beautiful expressions of God's love to be found anywhere in the Bible.

The first reading is taken from one of these messages. Here God reminds the people of the parent-child relation-

ship they have experienced. God invites them to reestablish their trust in the relationship by looking at what is best in human images of this relationship. Would a mother disown her own child? Since God is better than even the best parent, the people could be that much more certain of God's love for them.

The gospel reading is taken from the Sermon on the Mount which explains in a systematic way Jesus' vision of the Christian way of life. Central to that way of life is prayer, and midway through the Sermon is the "Our Father" prayer. This prayer is intended as model of how I am to pray and also a model of how I am to live my life. The rest of the sermon may be seen as a development in reverse order of the ideas contained in the prayer. The reading is taken from the part of the sermon that goes more deeply into the line: "Subject us not to the trial but deliver us from the evil one." (Matt. 6:13)

By trial, Jesus may mean that time in my life where I undergo the supreme test as Jesus would do in the sequence of events leading up to his death on the cross. But he may also be referring to all the little tests I experience throughout my life. Together they determine where my heart is when the time of the big test comes to reveal it.

I don't think Jesus wants me to become obsessed with every little action in my life. Rather, he wants me to be aware of the overall pattern they form. When I look at my life, are most of my thoughts and actions concerned with relationships or with things? With giving or with having? With God or myself?

The basic principle is: "No man can serve two masters." (Matt. 6:24) I have to have a set of priorities. What is going to have the highest priority, God or something else?

In order to make my choice easier, Jesus offers several analogies from nature meant to strengthen my faith. If God takes care of the needs of birds and flowers, I can be confident that God will take care of my needs, for I carry God's image.

The second reading is from Paul's First Letter to the Corinthians. In it he addressed the problem of disunity in the church in Corinth. Some people were calling themselves followers of Paul. Others were associating themselves with Apollos (another missionary who had visited Corinth). Still others were identifying themselves with Peter (the head apostle).

In his letter, Paul went straight to the heart of the problem: their relationship with Christ. According to Paul, being a Christian means looking at everything from the point of view of Christ. This also applied to leadership in the church.

In order to make his point clearer, Paul used the word "servant"—or literally "under-rower"—to describe his role. In the Greek world, under-rowers were an especially low level of slave. They manned the oars on the lowest deck of a ship. It was uncomfortable, dangerous—and thankless work.

In other words, ministers have a unique role in the church. But this role is not something to boast about or use for the minister's own purposes.

This is because the gift and role do not belong to them. Rather they belong to Christ, the true leader. The gift and role are to be used only to serve others. Someday, each minister will have to answer to Christ for the use he or she makes of these gifts.

the Saints *by Luke*

St. JOHN of GORZE



JOHN WAS BORN IN VANDIÈRES, LORRAINE, IN THE 10TH CENTURY. HE WAS EDUCATED AT METZ AND ST. MIHIEL AND ON THE DEATH OF HIS FATHER INHERITED A WEALTHY ESTATE. HE WAS ATTRACTED TO THE RELIGIOUS LIFE, AND MADE A PILGRIMAGE TO ROME AND VISITED SEVERAL MONASTERIES. IN 933, HE WAS ABOUT TO GO TO ROME AGAIN WITH ARCHDEACON EINHOLD OF TOUL WHEN BISHOP APELBORN OF METZ SENT THEM TO THE RUNDOWN ABBEY OF GORZE WITH JOHN AS PRIOR. HE SERVED AS AMBASSADOR OF A DELEGATION SENT TO CALIPH ABDUR-RAHMAN OF CORDOVA BY EMPEROR OTTO I, AND ON JOHN'S RETURN IN 960, HE WAS ELECTED ABBOT OF GORZE.

ALWAYS INCLINED TOWARD AUSTERITY, HE PUT INTO PRACTICE AT THE MONASTERY MANY REFORMS THAT WERE LATER ADOPTED BY OTHER BENEDICTINE MONASTERIES IN THE AREA. HE DIED IN 974. HIS FEAST IS FEB. 27.

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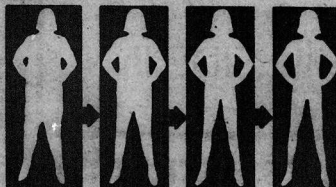
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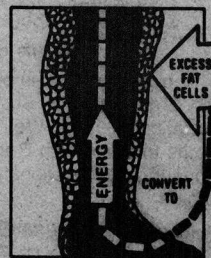
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My Journey to God Stand Tall (A letter from God)

by Terri Bates

I made you small in my universe that you might know the greatness of my love. I gave you flesh that ages with time and disease that weakens the spirit so that you might have the humility to place your trust in me. I made you hungry that you might know what it means to want for my food and feed on my bread. I gave you distractions—of the flesh, of material wealth, of youth—so that when you fail you might feel my hand lifting you up.

But I did not create you to make you feel useless or unneeded. I did not ask you to crawl when you can walk, to hold back when you can move forward, to remain silent when you should speak, to cry when you want to laugh. Rather I made you as my servant through whom I am to perform magnificent deeds.

It is in you that I want others to see me. So stand tall, breathe me... and all else is yours.

(Bates is a member of St. Joan of Arc parish in Indianapolis.)

How do you pray? How has God become meaningful in your life? Share your experiences and tips on prayer. They need not be in the form of a poem—although poems are also welcome. Send them to: My Journey to God, P.O. Box 1717, Indpls., IN 46206.

Question Corner

Deacon bless throats?

by Fr. John Dietzen

Q In our parish we had the blessings of throats as usual on the feast of St. Blaise Feb. 3. The deacon in our parish helped the priest do the blessing. I don't remember it being done before. Is this permitted now? (Massachusetts)

A You are correct. Until recently the blessings of throats was not among the functions delegated by the church to deacons. The new (1984) revision of the Roman Ritual provides regulations and guidelines for such blessings. In this ritual deacons are included among those who may assist at the blessing of throats.

The complete English translation of this ritual is not yet available. The American bishops' Committee on the Liturgy, however, published the section on the blessing of throats separately late last fall.

The introduction states, "The blessing of throats may be given by a priest, a deacon or, with the permission of the bishop, by a properly designated lay minister."

What happened in your parish, therefore, is completely legitimate. Our two permanent deacons assisted with the blessings of throats in our own parish.

As long as we're on the subject, I may as well anticipate questions I will receive after Ash Wednesday. The priest, of course, blesses the ashes for distribu-

tion, usually during Mass. Lay eucharistic ministers and deacons, however, may assist in imposing the ashes.

I'm sure many readers will see this done in their own parish.

Q I am a Catholic married to a non-Catholic. I am concerned whether he could be buried in a Catholic cemetery and whether it would be permitted for me to be buried in a public cemetery?

If my spouse chooses not to join our church I would hate to think that someday we would not be laid to rest side by side. (Texas)

A Either of the alternatives you mention is possible. Many who are not Catholic are buried in Catholic cemeteries and many Catholics are buried in other cemeteries, for precisely the reasons you mention.

Graves may be blessed and prayers for a Catholic burial recited regardless of the cemetery in which the committal takes place.

Q I am 90 years old with two living daughters and many grandchildren and great-grandchildren.

One of my granddaughters who lives in the Southwest told me she was expecting to marry a very nice non-Catholic man. She said that since she has not been going to Mass regularly and isn't signed up in any parish, the priest will not marry them unless they pay him \$500.

I have been a good Catholic all my life and have tried to give my family good example, as did my late husband. I cannot understand this though. How can a priest charge a couple such an enormous fee? (Iowa)

A There is either a serious misunderstanding somewhere or, as is very possible in this situation, your granddaughter may not be giving you a complete or accurate story.

Even if she is not actually registered in a parish, she lives in some parish territory and the priest would care for them just as for anyone else.

To be honest, I do not believe a priest told the couple that they must give him a fee of \$500 to officiate at a marriage. I suggest you ask your granddaughter for the name of the priest and call him. Tell him what you heard and ask him the same questions you asked me. I would like to know his response.

Family Talk

Help teens handle divorce

by Dr. James and Mary Kenny

Dear Mary: Six months ago I was divorced after my husband walked out. I am now the single parent of two teen-agers. I also began working. Yesterday I learned that while I was at work my daughter tried to get someone to buy liquor for her. She is 14.

My ex-husband still lives in town, but he is no help. When I try to discipline the children, he tells them what a mean person I am. How can I raise her when I must work and cannot supervise her? (Pennsylvania)

Answer: Teens face tremendous peer pressure. While popular concern in recent years has focused on drug abuse, the most popular drug for teens in many communities is alcohol. Even young teens try to experiment with alcohol to be one of the crowd.

Do not blame all your problems on the fact that you are a single working parent. Teens have leisure time, money and access to cars. With such resources teens sometimes avoid the supervision of even the most vigilant parents.

You need to define in your own mind what you want to accomplish. Beware of mixing anger toward your ex-husband with concern for your daughter. Do you want to use him as a resource, or do you merely want to prove what a bad and inadequate person he is?

If your concern is for your daughter, try to focus on the problem at hand, namely, to find ways to prevent her from drinking. If you do not think your ex-husband will help, do not get him involved.

Here are some suggestions. Some are more drastic than others. Select the ones that might help you.

1. Can you get a job with the school system? Schools hire many people other than teachers. The great advantage for a single parent is that when your children are off you are too. You avoid the problem of how to supervise your child during vacations and holidays. In addition, you might become better acquainted with your children's friends. Such advantages might justify taking a reduction in salary to work where you can better supervise your children.

2. Hire a "supervisor" for your children for days when they are off school and you must work. A responsible college student or a teacher might check on your daughter. Pay them as you would a baby sitter for a younger child. Obviously you need to select a college student with care.

3. Confide in other parents. Too often, parents of teens keep all their concerns hushed up when other parents almost certainly are facing the same problems. Break through this wall of silence. You can keep each other informed about the comings and goings of your children. And you can help each other with practical problems of parenting.

Perhaps another mother of a teen would supervise your daughter while you work. Your daughter might like to spend her time in the home of one of her friends. If you feel that paying a friend for such a service is inappropriate, find other ways you can return the favor.

Many of us find it difficult to ask for help. If you feel this way, ask yourself, "Would I help her if the situation were reversed? If you answer yes, realize that your friend probably feels the same way.

Ask for help. Your daughter will benefit. Your friendship with another family will benefit. And you may contribute to breaking down the barriers that keep us and our problems isolated from one another.

(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, Ind. 47874.)

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Vatican Letter

Play trivial pursuit with papal travel facts

by Agostino Bono, NC News Service

When Pope John Paul II visits Uruguay and Chile next month, he will set a new record: They will be the 65th and 66th countries he has visited as pope.

Pope John Paul has traveled so much that every time he steps off the plane he sets a new papal-trip milestone. Several months ago, he joked to aides that he is now on his return voyage from the moon because he had surpassed in mileage the distance between Earth and moon, 238,857 miles. The surpassing occurred sometime in February 1986, during the pope's visit to India. So far the pope has traveled 289,038 miles in his trips outside Italy.

In the little over eight years of his pontificate, he has made 32 trips, an average of about four a year. This compares to the nine trips made by Pope Paul VI in his 15-year pontificate. Pope Paul was the first pope in 152 years to travel outside Italy.

During his trips, Pope John Paul has visited 303 separate localities. He has spent about 7 percent of his pontificate outside Italy.

Fast and efficient air travel is responsible for the rapid increase in—and the now commonplace nature of—papal globe-trotting. It also has produced the need to catalogue all the records and mileages compiled by the pope.

This job is being done by Jesuit-run Vatican Radio, which has broadcast live events and special reports of all the pope's trips in 34 languages around the world. Its statistics provide raw material for a papal trip Trivial Pursuit.

Q: Which country has the pope visited the most?

A: The United States, five times. These were: a six-city visit to continental United States in October 1979; a Feb. 22-23, 1981, stop in Guam; a Feb. 26, 1981, stop in Anchorage, Alaska; a May 2, 1984, stop in Fairbanks, Alaska; and an Oct. 12, 1984, stop in Puerto Rico.

Q: How many countries has the pope visited at least two times?

A: Eleven: the United States, Brazil, Portugal,

Poland, France, Switzerland, Spain, Dominican Republic, Ivory Coast, Zaire and Kenya.

Q: How many countries has the pope visited at least three times?

A: Three: the United States, Switzerland and France.

Q: In what country has the pope stayed the longest at a single stretch?

A: Brazil, for 12 days and four hours in 1980.

Q: Which was the longest papal trip in distance?

A: Last November's voyage to Bangladesh, Singapore,

Fiji, New Zealand, Australia and the Seychelles. It covered 30,413 miles.

Q: Which trip was the longest in duration?

A: Also last November's trip: It lasted 13 days, six hours and 15 minutes.

Q: When will this all end?

A: Not in 1987. He has four trips lined up for this year: one to the South American countries of Uruguay, Chile and Argentina; another to West Germany; a third visit to his native Poland; and a record sixth visit to the United States.

The Pope Teaches

Jesus as Messiah is both priest and king

by Pope John Paul II
remarks at his general audience Feb. 18.

Today we continue our reflections on the person of Christ by focusing our attention on the fact that, as the Messiah, he is both a priest and a king. The unity of these two aspects of Jesus' mission as Messiah can be seen in Melchizedek, that mysterious figure in the Old Testament at the time of Abraham. Melchizedek was not only the king of Salem but also, according to the Book of Genesis, "a priest of God most high." The fact that he was both a priest and king made its way into the Old Testament expectations concerning the Messiah. For example, in Psalm 110 God says to the Messiah: "Sit at my right hand, till I make your enemies your footstool" and again: "You are a priest forever after the order of Melchizedek."

If we look closely at the priesthood in the Old Testament, we see that its origin is traced to Aaron, the brother of Moses. This Old Testament priesthood was hereditary in the tribe of Levi. How it is that Christ can be considered a priest, since he was a descendant of David and not of the priestly tribe of Levi? We must look to the cross and resurrection of Christ for our answer. There we see what it means for Christ to be both the eternal High Priest as well as the Messianic King. The Letter to the Hebrews gives a complete presentation of the truth that Jesus, by his whole life and especially by his sacrifice on the cross, fulfilled the Messianic tradition of the Old Testament. There we read that Christ "being made perfect became the source of eternal salvation to all who obey him, being designated by God a high priest after the order of Melchizedek." The essential mystery shows Jesus to be in a true sense the eternal High Priest who offers to his heavenly Father the perfect sacrifice of expiation and praise.



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Viewing With Arnold

A different kind of romantic movie

by James W. Arnold

"At Carmel, the first 30 years are the hardest," says an old nun in "Therese."

Therese Martin never had the chance to explore that idea fully, because in 1897 she died at age 24 after only nine "hard" years in the Carmelite convent at Lisieux. But years are not really important for St. Therese, whom many call the Little Flower. She belongs, as they say, to the ages.

As the world figures things, you don't become a legend until they make a movie about you. Well, Therese now has her movie, and it is dazzling, perhaps the best ever made about a saint. Alain Cavalier's "Therese" has already received much critical acclaim, including the Special Jury Prize at Cannes. One can only add to the respectful huzzahs.

The beauty of St. Therese has always been the small exterior of her life, her ability to find all the material she needed for perfection in the ordinary and commonplace. She never did anything remarkable or even noticeable, and indeed talks in the film of wanting to hide in a remote place where only Jesus could find her.

Compared to another Therese, Mother Teresa of Calcutta, who works dramatically in areas of public conflict, the quiet French girl who became a cloistered nun and spent her days in worship and housework is an improbable movie subject.

Cavalier, a serious veteran director little known outside of France, re-creates



ates the events of Therese's Carmelite years as they are revealed in her "Story of a Soul." As he tells it, co-scripting with his daughter (also director-actress) Camille de Casablanca, it is "a love story between an adolescent girl and Jesus Christ." The achievement of that unusual and difficult goal is the movie's distinctive mark.

From the beginning, Cavalier's Therese is a religious Juliet, a girl who can't wait for her wedding day. Two sisters were already in the convent, and a fourth is to follow her, so the local pastor puts his foot down and urges patience. But the undaunted 15-year-old wheedles the hierarchy all the way to the pope, and gets her way. On the night of her admission, she lies on her cot and prays: "How I've longed for this day. I am yours forever. I wish I was already up there to see you."

It is a mystical wedding night. For Therese, the metaphor of Jesus as husband-lover and of herself as a bride of Christ was literal and pure. As it animated her life, it's also the key to lovely Catherine Mouchet's endearing performance. She is a teenager who has found the love of her dreams and wishes to share it with her sisters with adolescent intensity. Jesus is a suitor. "He'll come for you, too," she tells Celine, the older sister left temporarily at home. To another she advises, "Fondle him. That's how I snared him."

"We're nuts," says troubled novice Sister Lucie, "falling for a guy who lived 2000 years ago, if he existed at all." Therese has her own demons of doubt, and fully modern agonies about the silence of God. But she deals with them characteristically, as with the neglect of a beloved. "They warned me he was more handsome when he hides."

Of course, this is a love story destined for a happy ending, with Therese



SQUARE DANCE—Determined to visit the mother who years earlier had abandoned her, Winona Ryder as 13-year-old Gemma sets out Hitch-hiking in "Square Dance," an island release. Classifying the film A-II, the U.S. Catholic Conference says adults should find the film uplifting. (NC photo)

dying slowly of tuberculosis and fanning the crucifix on her pillow. "The poor thing," she says, "is a bit lonely." But not for long.

Therese's happiness is totally contagious. As Stanley Kauffmann has written, "Therese" describes a religious vocation in which "life is fulfilled, not forsaken." While she herself is accessible as both woman and saint, the movie is far from sweetness and light. It deals honestly and objectively with the extremes of European 19th century convent life.

Without cynicism or irony, it gives the audience a chastely intimate view of this feminine environment. The scenes of community life, especially at Christmas, are warm and loving, almost transcendent. But other moments are difficult 100 years in retrospect.

Besides the often bizarre penances and self-degradation, and the severity (Therese is forbidden to keep her beloved dead father's handkerchief), there are petty jealousies and obsessive friendships—Therese's with Lucie is especially poignant—and the superior is unpredictably resentful of the Martin sisters. When a young doctor tells her of Therese's illness, she simply refuses to accept it.

"We are here to suffer as our hus-

band did," she says. He is incredulous. "They ought to burn this place down," he says. "You are dangerous." Her reply: "I am the salt of the earth." As audience, you judge for yourself.

Cavalier chooses a restrained, minimalist style for a minimalist saint. The images are nearly all in closeup, lit like paintings against a black or gray background, with only a few realistic props. There are no exteriors, and no music except for the occasional ambient singing of the nuns. Each brief scene is followed by a blackout, and so the scenes (an inevitable figure) seem like beads strung on a rosary.

Like its memorable subject, "Therese," even in its style, is a kind of refuge from our generation's fondness for excess, exaggeration and self-indulgence.

(A work of art, recommended for mature audiences.)

USCC classification: A-III—adults.

Recent USCC Film Classifications

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

Do new films reflect hunger for God?

'The Mission,' 'Mother Teresa' and 'Therese' show people asking spiritual questions

by Sr. Mary Ann Walsh

The box office success of three films released in 1986 with religious themes reflects a revived interest in religion and a hunger for God, some film critics have suggested.

But others see the success as a fluke and advise not to look for any new spiritual trend.

The three films are "The Mission," about 18th-century Jesuit missionaries in South America which was nominated for seven Academy Awards, including best picture; "Mother Teresa," a documentary on the Nobel Prize-winning nun; and "Therese," a feature film on the life of the French cloistered Carmelite who later was declared a saint. (All three movies have been reviewed by James Arnold in *The Criterion*.)

All three spent several weeks on the list of top 50 films compiled by the trade publication *Variety*. The list is based on gross income at the box office.

"The world is starving for spiritual values," said Father John Catot, head of The Christophers, whose organization honored "The Mission" and "Mother Teresa" for excellence in values and media.

Father Catot said the three films' popularity may also reflect a sense of impending doom and said concerns about the economy, acquired immune deficiency syndrome, natural disasters and the threat of nuclear warfare may be sending people to God out of fear.

Father Catot said people seek such films when the institutional church does not meet their need for God.

"There are 80 million unchurched" in America, he said. "More than 90 percent of them believe in a spiritual being and 76 percent of them want their children to have religion. They want to believe in God and his love but they don't know how to get it. They're reaching out."

Roland Joffe, nominated for an Academy Award for his direction of "The Mission," told *The New York Times* that the films reflect a current interest in religion.

There come moments in "this strange industrial and artistic world of film," he said, when "ideas are current or felt to be current."

"People are asking questions about spirituality, about whether a purely material view of the world is sufficient," he told *The Times*. "Are we passing on an ethical structure to our kids, and if we've abandoned that, have we done them a disservice?"

Eddie Cochrane, associate film programmer at the American Film Institute in Washington, said Hollywood always has had a "strong spiritual foundation" to which people respond when filmmakers present it well.

"Movies are movement," Cochrane said. "The essential point of spirituality is a moving away from

toward" God. "Filmmakers with intelligence are constantly engaged in a search." The three religious movies have the necessary artistic merit, he said.

Cochrane said that he felt people "are far more willing to deal with the search for meaning than they think they are."

"They want vegetables," he said, but they want them in an easy-to-digest form, "covered with whipped cream."

Henry Herx, a reviewer in the U.S. Catholic Conference Department of Communication, praised the three films but denied they are trendsetters.

"I don't think this is the beginning of a cycle," he said. "I don't think we'll see more religious films."

Herx acknowledged that the emergence of three popular religious films at one time is "very unusual." He suggested one reason for their appearance is that "filmmakers are looking for new themes. Even the movie channels have hit a wall and their numbers are not increasing."

Jesuit Father Richard Blake, who teaches film at Georgetown University, shared Herx's view and said the films' popularity has little to do with religion. He said the popularity of "The Mission" stemmed from its political message about Latin America, of "Mother Teresa" from the nun's personal popularity, and of "Therese" from its artistic merit.

Pope meets Agca's mother

by Greg Erlanson

VATICAN CITY (NC)—Pope John Paul II held an impromptu visit with the mother of his would-be assassin Mehmet Ali Agca and afterward called the encounter "very moving."

"It was a moment very moving not only for her but also for me," the pope said Feb. 26 while standing beside Muzeyen Agca.

"It was a little like the meeting in Rebibbia," the pope said of the 15-minute visit. "One sees how unknown are the ways of the Lord."

In December 1983 the pope met in Rome's Rebibbia Prison with the convicted gunman who wounded him in a 1981 attack in St. Peter's Square. Agca has since been transferred to Spoleto Prison, located about 90 miles northwest of Rome.

Mrs. Agca and her youngest son had arrived in Italy from Turkey Feb. 17. Mrs. Agca said at the time that she hoped to see the pope and seek his forgiveness for her son's act.

After her request was published in Italian newspapers, the Vatican said Feb. 18 that the pope was "available" for such a meeting. However, nothing was heard from Mrs. Agca until she appeared at the bronze doors of the apostolic palace at 10 a.m. Feb. 26, according to Vatican spokesman Joaquin Navarro-Valls.

Despite a full schedule of appointments, including "ad limina" visits with a group of African bishops scheduled to start at 11 a.m., the pope greeted Mrs. Agca in the papal library 50 minutes after her arrival. The pope first met her alone, then with her son and a translator as well.

Through the translator, Mrs. Agca asked the pope to forgive her son.

"I have already done so," the pope replied.

Afterward, the pope and Mrs. Agca appeared before a small group of journalists. The pope gave Mrs. Agca an enamel picture of the Virgin Mary with Child. The pope also called Mrs. Agca "a deep believer."

Before leaving the library, Mrs. Agca faced East and briefly raised her arms as if in prayer. Traditionally, Moslems face East toward the holy city of Mecca while praying.

Besides visiting Agca in prison, the pope also publicly forgave him from his hospital bed four days after the shooting.

The day after meeting the pope, Mrs. Agca said that when he placed his hand on her head, she felt, "a shock right down to my heart." She added, "As a mother I hope that my son's destiny will not be to stay in jail the rest of his life."

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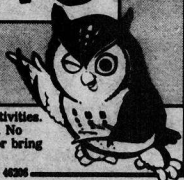
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the active list



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

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

February 27

St. Monica Parish PTO will sponsor an "All You Can Eat Chili Night" from 4:30-11 p.m. in the cafeteria, 6131 N. Michigan Rd. Tickets at the door: adults \$3.50, kids \$1.75.

St. Gabriel Parish, 232 W. 9th St., Carmersville will sponsor a Winter Festival from 8:30-11 p.m. Chili and sandwiches, cash raffle, beer garden, games for the family.

Feb. 27-28-March 1

St. Joan of Arc Parish will hold a "Tent" Revival in the gym from 7-9 p.m. Featured clergy include Fathers Don Schmidlin, Charles Dehly and Glenn O'Connor.

A Weekend of Career Explorations in Service or Ministry facilitated by Father Jeff Go-Archer, Providence Sister Nancy Brennan and St. Joseph Sister Fran Wolf will be co-sponsored by Butler Newman Center and IU/PUI Catholic Student Center at St. John Parish, Osgood. \$10 cost. Call 632-4574.

A Scripture Retreat on "The Fifth Gospel" will be presented at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7336 for information.

February 28

The Office of Worship will sponsor a Workshop for Organists conducted by Rev. Robert Schilling from 9 a.m.-4 p.m. at St. Lawrence Parish, 4000 N. Shadeland Ave. Call 236-1463 for information.

St. Benedict Parish, Terre Haute will hold a Mardi Gras Dance from 8 p.m.-13 midnight in Holmann Hall. \$6/couple.

The Terre Haute Deaneery Religious Education Center will sponsor a four-part workshop on "Praying With... Young Children, Middle Grades, Teens and Adults" from 9 a.m.-noon at St. Patrick Parish, 1807 Poplar St. \$2 fee. Catechist certification credit given. Call 812-232-0400 for information.

March 1

St. Margaret Mary Parish,

Terre Haute will sponsor a Mardi Gras Dinner and Raffle at 6 p.m. in the Holiday Inn. \$100 tickets include social hour, dinner and chance on \$10,000 and other prizes. Dinner tickets \$22. Call 812-232-3512.

Chetard High School Athletic Club will hold its Annual Spaghetti Dinner from 3-7 p.m. in the cafeteria, featuring Dave Page's Italian spaghetti and Joe Leone's homemade Italian bread. Adults \$3.75; children \$1.50.

St. Jude Parish Board of Education will sponsor a public Parent Involvement Program on "Family Communication" by St. Francis Family Resource Center speaker Pat Early at 7 p.m. in the school cafeteria.

St. Boniface Parish, Fluida will hold its annual Chili Supper and Card Party. Serving begins 1 p.m. EST. Euchre tournament 7 p.m. Quilt raffle.

St. Vincent Hospital Calix Unit will meet at 8:30 a.m. in chapel for

Mass followed by 9:15 a.m. meeting in cafeteria.

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

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 4300 Rahke Rd.

Holy Angels Parish, 28th St. at Northwestern Ave. begins a four-day revival on the theme "Just a Closer Walk With Thee," featuring Father Giles Conwell speaking at 7 p.m. nightly. Public invited.

A Natural Family Planning (NFP) class will be held from 9 a.m.-12 noon in room B-17 at St. Louis Parish, Batesville. \$15/one time fee. For information call 812-494-4054.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until 5 p.m. in St. Joan of Arc Church, 4300 N. Central Ave.

Teens and adults of St. Matthew Parish will present a talent show called "Anything Goes!" at 2:30 p.m. in Moriarty Hall (gym). Live auction between acts. Tickets at the door: adults \$2; teens and under \$1.

St. Thomas Aquinas School, 46th and Illinois Sts. will hold a free Mardi Gras from 1-5 p.m. Game tickets available. Raffle for I.U. basketball signed by Bobby Knight and staff.

Mother Theodore Circle #68,



"Oh, good—another old movie you never took me to."

Daughters of Isabella will hold a meeting and social hour beginning at 2 p.m. in the conference room of St. Elizabeth's Home, 2500 Churchman Ave.

St. Joan of Arc Adult Singles will go dancing at the Holiday Inn-Pyramids at 7:30 p.m. Limited free admission tickets available. Call Paul Schmitt 283-5508.

St. Andrew Parish, Richmond will sponsor a Mardi Gras Chili Supper in the parish center following 5 p.m. Mass. Line dancing, games.

precedes at 6:15 p.m. Call 271-4239 for reservations.

Winter/Spring Religious Studies for adult youth ministers sponsored by New Albany Deaneery Youth Ministry continue from 7-9:30 p.m. at the Aquinas Center, 707 W. Hwy. 131, Clarksville.

South Central Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. for an open forum at St. John the Apostle Church, 3410 W. Third St., Bloomington.

March 3

A Pre-Lenten Penance Service will be held at 7 p.m. in St. Andrew Church, Richmond. Visiting clergy will participate.

St. Joan of Arc Adult Singles Group will visit Holy Spirit Parish Singles leaving SJA at 7:30 p.m. Call Paul Schmitt 283-5508 for information.

March 4

The Executive Committee of the Catholic Widowed Organization (Continued on next page)

March 1-5

Redemptorist Fathers Rudy Papes and Gary Heinicke will conduct a Parish Mission at St. Simon Parish each evening at 7:30 p.m. centering on Scripture, the Cross, Reconciliation, Service and Ministry. Everyone is welcome.

March 2

National Pastoral Musicians (NPM) will meet at 7:30 p.m. for a program on "Psalm 150 Revisited" at the Catholic Center, 1400 N. Meridian St. Dinner

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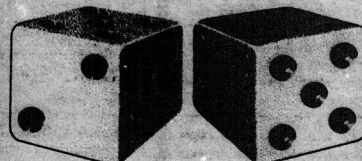
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Indiana teenager on death row asks pope's aid

by Agostino Bone

ROME (NC)—Paula Cooper, a teen-ager on the Indiana death row, has asked Pope John Paul II's aid in having her death sentence commuted.

The request was made in a letter sent to the pope by her lawyer, said the 17-year-old Miss Cooper in an interview published Feb. 20 in the Rome daily, *Il Messaggero*.

"I hope that he will want to help me," she said.

Miss Cooper, who is not Catholic, said she has a photograph of the pope hanging in her cell in the women's prison in Indianapolis. "I don't dare imagine him in flesh and blood, but I hope just the same that he takes an interest in me," she said.

Miss Cooper was sentenced to death for the 1985 stabbing death of her 78-year-old Bible teacher, Ruth Felke, in Gary.

Indiana law allows the death sentence for children as young as 10. Miss Cooper was 15 at the time she and three youthful accom-

plishes broke into the victim's house on an apparent murder and robbery spree. Miss Cooper later pleaded guilty to stabbing Mrs. Felke.

The Vatican, at several international meetings, has opposed the death penalty. In 1983 the pope asked governments to grant clemency for inmates sentenced to death.

Also in 1983, the pope appealed for clemency in the case of Robert Sullivan, sentenced to death in Florida. Sullivan was executed two days after the appeal.

Pope Paul VI also made specific appeals for clemency during his 15-year pontificate.

Since the U.S. Supreme Court lifted the prohibition on capital punishment in 1976, many U.S. bishops and state bishops' conferences, including the Indiana Catholic Conference, have publicly opposed the death penalty.

In 1985 congressional testimony, the U.S. Catholic Conference urged an end to capital punishment.

According to Amnesty International statistics there have been 57 executions in the United States since the start of 1984. There are 1,838 people currently on death row, the agency said.

the active list

(Continued from page 18)
tion (CWO) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. Officers, committee chairman and former presidents are asked to attend.

A Lenten Fish Fry will be held from 5:30-7:30 p.m. in St. Bernadette School cafeteria. Adults \$5, children \$2, pre-schoolers \$1, fish and shrimp \$4.

The Parent Support Group sponsored by the Adult Faith Team of St. Malachy Parish, Brownsburg will meet at 10 a.m. in the parish meeting room (rectory basement).

A Soup and Bread Supper will be held at 5:30 p.m. in St. Andrew Parish Center, Richmond. Spirituality film by Father Vince Dwyer with discussion at 6:30 p.m. and Mass at 7:30 p.m. follow.

March 5
An Evening Walk Evening on "Lord Teach Us To Pray" will be presented by Franciscan Father John Oshlack from 7:30-9 p.m. at Alverna Retreat Center, 6140 Spring Hill Rd. Call 287-7336 for tickets.

March 6
A Lenten Fish Fry will be held from 5:30-7:30 p.m. in St. Bernadette School cafeteria. Adults \$5, children \$2, pre-schoolers \$1, fish and shrimp \$4.

First Friday devotions of Rosary and Way of the Cross at 11:45 a.m. will precede the noon Mass at St. Mary Parish, 317 N. New Jersey St. Refreshments afterward.

March 6-7-8
A Women's Weekend Retreat on "Qualities of a Disciple" will be presented by Franciscan Father Noel Wall at Fatima Retreat House, 5353 E. 50th St.

March 7
The Office of Worship will sponsor a pastoral musicians' workshop on Folk and Instrumental Musicians by Grace Lane and "Today's Spirit" from 9:30 a.m.-3:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 286-1483 for information.

A Workshop for the Widowed of all faiths, entitled "Toward a New Beginning" will be sponsored by the CWO and Family Life Office from 9:30 a.m.-3:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 negotiable fee includes lunch. Call the Office 286-1486, or Ann Wadell 286-1486 or 283-7333.

The World Apostolate of Fatima (The Blue Army) will hold a First Saturday Holy Hour at 2:30 p.m. in Little Flower Parish Center chapel, 12th and Rosier. Everyone is welcome.

Providence High School, Clarksville will hold a free mandatory Placement Test for incoming freshmen from 8:30-11:30 a.m. For information call Rene Lippman 812-645-3336.

March 7-8
A Vocation Retreat Weekend for high school senior and older girls will be held at Our Lady of Grace Convent, Beech Grove. For information call Benedictine Sister Marian Yohs 317-787-3387.

March 8
A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. John of Arc Church, 6th and Central.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 5300 Raikes Rd.

A Pre-Cana Day for engaged couples will be sponsored by the Family Life Office from 12:45-6:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 fee. Pre-registration required. Call 286-1486.

Chatham High School and its Trinity Club will sponsor a Father/Son Mass and Breakfast at 10 a.m. in the gym. Chatham graduate and Butler University head football coach Bill Lynch is featured speaker.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 6:30 p.m. TUESDAY: K. of C. Pius X Council 3633, 7 p.m.; Rosell High School, 5:15 p.m.; St. Peter Claver Center, 8:15 Southern Ave., 8 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 8:30 p.m.; Wadsworth K. of C., 220 N. Country Club Rd., 6 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 6 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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Celebrant — Fr. Joseph Riedman



"May God our Father and the Lord Jesus Christ give you grace and peace." (I Cor. 1:3)

youth corner

Eyeopening event

by Tony Cooper

"This weekend has left me with lots of hope that I can bring peace to the world. All of a sudden my eyes have opened up so much!"

This was the reaction of 17-year-old Laura Storms of Terre Haute after participating in the "I Want to Live" weekend, a experience in peace and justice for high school aged youth. The weekend, sponsored by the Office of Catholic Education, CYO and Campaign for Human Development, drew over 70 youth and adult leaders from around the archdiocese.

The event helped the participants see the dignity of all life and discover ways to live in harmony with God's creation. The activities were designed to help them see violence and injustice in the world and in their own lives. Then they were challenged to answer the question, "What can I do?"

Other topics included: "Conscience Formation," "Studying the Issues" and "What is the Church's Role."

After studying the issues, everyone participated in a Global Awareness Dinner, in

which some were fed a four-course steak dinner, while most got only broth and crackers. Others got an amount of food somewhere in between.

"Is this some kind of a joke?" "Is this all we get to eat?" These were some of the comments from the teens as they sat down to the table.

The purpose of the dinner was to show how unequally food is distributed in the world, and how much we take food for granted in this country.

For 17-year-old Kent Mueller of Indianapolis, an activity called "I Am Lovable and Capable" meant the most.

"It was the toughest for me to deal with because it talked about putting down and insulting people. On this weekend I was reunited with an ex-grade school friend, who I had not spoken to in years, even though we go to the same school. It was neat!" said Mueller.

At the end of the weekend, 15-year-old Dawn Byrne of New Albany said she had made some decisions to be a peacemaker. "I want to change my attitudes toward people I don't like at school," she said. "If I don't have

anything nice to say, then I won't say anything at all. I'd really like to bring up highlights of this weekend to discuss at our parish CYO meeting and maybe even with friends at school." Storms also had some specific ideas to take back to her home and parish.

"I'd like to spend some time with a couple of kids I know who aren't very self-confident, and maybe I can help them feel better about themselves," she said.

To wrap up the weekend, the youth brainstormed ways they would like to work for justice and peace:

- Inform myself by getting the facts. Be open-minded.
- Question my values, to see if they are what I really believe Jesus calls me to.
- Trust in God, pray.
- First seek peace with myself. Then make peace in personal relationships.
- Join a peace and justice organization or contribute financially to a just cause.
- Write my congressman.
- Try to raise public awareness, participate in a peaceful demonstration.
- Work toward changing attitudes that lead to injustice (like Martin Luther King did).

➤ Gently challenge others in the way of love.

➤ Be respectful and accepting of others.

"I Want to Live" will be offered again next year. The program was directed by Mike Carotta, archdiocesan coordinator of adolescent catechesis, and Sr. Joan Marie Massura, archdiocesan coordinator of youth ministry.

(Tony Cooper is youth minister at St. Mary's in New Albany.)



BROTH AND CRACKERS—Youth from around the archdiocese eat a "Global Awareness Dinner" during the "I Want to Live" peace and justice weekend, held recently in Indianapolis. Pictured clockwise from lower left are: Michael Eldred, Peter Nagy, Susie Mattler, Carol Stergar, Beth Brown, Susie Clifford, Sister Joan Marie Massura and Christy Crawford. (Photo by Tony Cooper)

Youth events

- For more information: call 317-825-2944 for Connersville Deanery events, 317-632-0311 for CYO events, 812-945-0354 for New Albany Deanery events, 812-947-3728 for Tell City Deanery events and 812-232-8400 for Terre Haute Deanery events. Or call your parish youth minister or pastor.
- The calendar will appear every other week. Deadline is 10 a.m. Monday of the week the calendar appears. Send information to Youth Events, P.O. Box 1717, Indpls., Ind., 46206.
- Mar. 2 Registration deadlines for New Albany Deanery freshman retreat to be held Mar. 7-8 and Peer Leadership Experience to be held Mar. 6-8
- 5-7 Terre Haute Deanery retreat for juniors at Shalom Center near Terre Haute
- 6 Registration deadline for Tell City Deanery lock-in to be held Mar. 12-14 at St. Paul's in Tell City
- 6 Registration deadline for CYO Quest Retreat to be held Mar. 27-28 at CYO Youth Center
- 6-7 CYO Pro-Life Retreat at St. Bartholomew in Columbus
- 6-8 New Albany Deanery Peer Leadership Experience (location to be announced)
- 7-8 New Albany Deanery freshman retreat at Mt. St. Francis
- 8 CYO One Act Play Festival, 1-7 p.m. St. Catherine in Indianapolis
- 13-14 Tell City Deanery Lock-in, St. Paul Youth Ministry Center in Tell City (Register by Mar. 6)
- 13-15 CYO Search Retreat for jrs. and srs. at CYO Youth Center
- 15 CYO Style Show and dance, 6:30 p.m. at Holy Name parish in Beech Grove
- 16 Super Monday, 7-9 p.m. at CYO Youth Center
- 20 Registration deadline for Archdiocesan Youth Conference to be held Apr. 11-12 at Roncalli H.S. in Indpls. (late registrations OK if room)
- 21 Terre Haute Deanery dance at St. Mary of the Woods
- 27 Registration deadline for New Albany Deanery sophomore retreat to be held Apr. 4-6 at Mt. St. Francis

CYO Music Contest winners

- The 29th annual CYO Music Contest was held Feb. 14 at Chastard High School in Indianapolis. This year 475 youths participated. The winners are listed below. The vocal solo category is divided by grade level and the piano category by years of experience.
- Vocal Duet: Kevin McGuire and Matt Rolfsen, St. Barnabas
- Vocal Ensembles: St. Joseph, Shelbyville and St. Louis, Batesville
- Vocal Quartet: Kate Clark, Melanie Caudill, Nikki McKinney and Michelle Urdal, St. Gabriel, Connersville
- Vocal Solo-Class A: Janita Hale, St. Joan of Arc
- Vocal Solo-Class B: Melanie Canastey, St. Ann
- Vocal Solo-Class C: Julia Burns, St. Joseph, Shelbyville
- Vocal Duet: Melanie Canastey and Jennifer Codarmez, St. Ann
- Piano-Class A: Laurie Sayoc, St. Gabriel
- Piano-Class B: Stephen Maharak, St. Lawrence
- Piano-Class B-1: Jennifer Means, Park Tudor School
- Piano-Class B-2: Tara Evans, Brebeuf High School
- Piano-Class B-3 Duet: Andrea Bueening and Eric Schmigel, Chastard and North Central High Schools
- Piano-Class C: Braden Miller, St. Thomas
- Piano-Class D: Charu Kulkarni, Clay Jr. High School, Carmel
- Piano-Class E: Sonia Chen, Carmel
- Saxophone Solo: David Golden, St. Monica
- Percussion Solo: Sherman Darras, St. Mark
- French Horn Solo: Katie Myers, St. Joseph, Shelbyville
- Clarinet Solo: Kathy Baukert, St. Matthew
- Flute Solo: Ayesha Williamson, Holy Spirit
- Flute Duet: Colene Barlow and Kelly Geyman, Shawe Memorial High School in Madison
- Trumpet Solo: Dan Dattilo Shawe Memorial High School
- Viola Solo: Liberty Beltran, St. Gabriel
- (Unless otherwise noted, all parishes and schools are in Indianapolis.)

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Pope John Paul II feels this power keenly: "Just as the early Christians prayed for Peter, so the members of the Apostleship of Prayer pray each day for the Vicar of Christ." That is why he so carefully prepares the intentions for each month; he wants your prayer to be knowledgeable and responsible.

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Music and life

Four steps to happiness

by Charlie Martin
NC News Service

WEIGHT OF THE WORLD

I used to carry the weight of the world on my back/I never trusted my friends or my girl/Can you imagine that?/I used to shuffle my feet/when I walked/I hung my head down low/Kept to myself all my private thoughts/But when I met you girl

Refrain: I dropped the weight of the world/The weight of the world/I dropped the weight of the world/The weight of the world

I knew some people used to dance all night but not me/I never knew if it was wrong or right/to be so free/I used to close my eyes/Try to hide from the light of love/Spent all my time with the darkness inside/But when I met you girl

(Repeat Refrain)

I was alone for all of my life/I was alone for all of my life/Until you came my way.

(Repeat Refrain)

Written and sung by Neil Young © 1986 by Silver Fiddle
Neil Young's latest release, "Weight of the World,"

describes someone who has rediscovered what it is like to feel happy. A new romance has opened him up to life's joy so he no longer feels like he carries the weight of the world's sadness.

We all want to be happy in life. Some of us make the mistake of thinking that it is others who will make us happy. Yet happiness is our own responsibility. Our choices, attitudes and beliefs have a big effect on our happiness.

The song offers tips on how to find happiness.

1) Take the risk to care

about others. Sometimes, loving others leads to pain, but none of us can be genuinely happy without being close to a few other people. In the long run, building real friendships with others brings satisfaction and happiness.

2) At times, all of us experience sadness. Yet we do not have to let our hurt control all our actions. When you are feeling sad, try doing something that you usually enjoy. What we do has a definite effect on what we feel. If you go around with your "head down low" most of the time, you are likely to find little of life's joy.

3) Take time to celebrate life's small achievements. Too often we forget to reward ourselves when we accomplish

a task or complete a goal. Find inexpensive and healthy ways to reward yourself when you reach everyday goals.

4) Be free to be yourself.

Imitating others isn't going to make you happy. Discovering and appreciating your own style and talents leads to happiness.

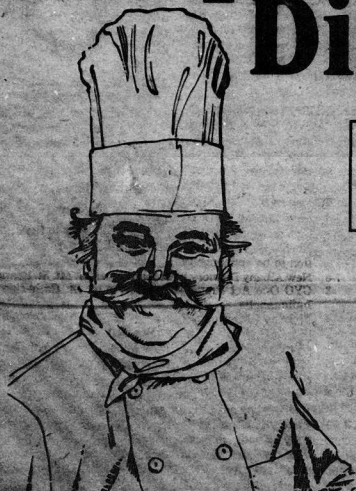
'Lifesigns' schedules for Mar.

The following are the schedules for the 'Lifesigns' series for March on the four Central Indiana radio stations that carry the program. All times are E.S.T. WICR-FM, 88.7, Indianapolis, Sunday at 11:30 a.m.; WWWY-FM, 104.9, Columbus, Sunday at 10:30 a.m.; WRCR-FM, 94.3, Rushville, Sunday at 6:30 p.m.; WAXI-FM, 104.9, Rockville, Sunday at 5:30 p.m.

Date Program topic
Mar. 1 "Embarrassing Moments" — Secina Memorial High School, Indianapolis
Mar. 8 "Cheerleading" — Secina Memorial High School, Indianapolis
Mar. 15 "Justice For All: Pt. I" — Chatard H.S., Indpls.
Mar. 22 "Justice For All: Pt. II" — Chatard H.S., Indpls.
Mar. 29 "Guilt Trips" — St. Luke, Indianapolis

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Book review

Book says fundamentalist ideas are influencing Middle East policy

Prophecy and Politics, Grace Halsell. Lawrence Hill & Co. (Westport, Conn., 1986). 210 pp., \$14.95.

Reviewed by Robert F. Baldwin

Militant television evangelists reach an estimated audience of 60 million Americans every week with this kind of message: God's plan calls for the Battle of Armageddon, a nuclear holocaust in the Middle East. It would be un-Christian to try to prevent it. It will purify the world of all who don't believe in Christ.

But there's no reason for true Christians to worry, these evangelists contend. Before the great day comes, Jesus will come down to draw all born-again believers to him in the heavens.

According to author Grace Halsell, "Armageddon theology" is influencing the political and foreign policy decisions of both the United States and Israel.

In "Prophecy and Politics," Ms. Halsell, a former White House speech writer for President Lyndon Johnson, says there is evidence indicating that even President Reagan believes nuclear war may be part of God's plan for the world. The subtitle of the book is "Militant Evangelists on the Road to Nuclear War."

One of the main points of her disturbing book is that Israeli political leaders and right-wing American religious leaders have become allies in Israel's struggle to gain more control over Palestinian-occupied lands. To the fundamentalists, the nation of Israel deserves uncritical loyalty on the grounds that the

Jews are God's chosen people. It wasn't so many years ago that some fundamentalists were claiming that God doesn't hear the prayers of Jews—most of them still claim that someday soon, all Jews will either worship Jesus or perish with the rest of the unsaved.

Yet, as Ms. Halsell points out, that has not stopped Jewish leaders in Israel and the United States from courting the support of fundamentalist preachers like the Rev. Jerry Falwell.

She quotes B'nai B'rith's Nathan Perlmutter as saying Jews can accept the support of the Christian right even while disagreeing with its theology because Israel is more important.

This book is a disturbing expose of the effects of fundamentalist religion on current political affairs. It is well-written and, although it does not contain footnotes, the author cites her sources in the text itself.

It does not, however, offer a balanced view of the Israeli-Arab conflict. Ms. Halsell clearly has more sympathy for the Arabs than she has for the Israelis.

On the other hand, she knows her subject well. In an earlier book, "Journey to Jerusalem," she described visits to Israel during which she lived with Israeli and Palestinian families. In researching "Prophecy and Politics," she went to Israel twice as a member of tours sponsored by Mr. Falwell.

(Baldwin is the author of several books including "The End of the World: A Catholic View.")

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† BRENNER, Howard Joseph, 67, St. Paul, Tell City, Feb. 9. Husband of Peggy; father of Ann Corrigan and H. Joseph, Jr.; brother of Evelyn Marcellus, Rovilla Bryant, George, Ralph, Fred and Robert; grandfather of seven.

† CRANEY, Robert T., 72, St. Augustine, Jeffersonville, Feb. 7. Husband of Marjorie M. Duley; father of Mary L.; brother of Glenn, Camille, Kathleen, and Lillian Petrucci.

† DEBOM, Cletus Paul, 72, St. Paul, Tell City, Feb. 8. Husband of Zella; stepfather of Robert East; brother of Elmer, Dennis, Fred, Harold, and Omar; step-grandfather of four; step-great-grandfather of five.

† EGLER, Victor, 86, St. Mary of the Knobs, Floyd Knobs, Feb. 3. Father of William and Martha Ritman; grandfather of five; great-grandfather of five.

† GREENWELL, Marie Robert, 65, St. Vincent de Paul, Bedford, Feb. 13. Husband of Mary Catherine Werner; father of Judy Webster, Linda, Marie Robert, Jr. and Thomas Michael; brother of Elma Rose Curly and Mary Jean Ray; grandfather of four.

† HAMILTON, Jean, 84, Holy Trinity, Edinburgh, Jan. 14. Wife of Perry; mother of Mark; sister of Frances Chavis and Velma Robertson; grandmother of one.

† HAUERSPERGER, Raymond A., 85, St. Ambrose, Seymour, Jan. 30. Father of Gb. Allan, Fred, Barb McAdams, Sally Hinton and Beth Ritz; brother of Gerald, Delbert, Elmer, Bernice Colvin and Mary Woodard; grandfather of eight.

† KINDERMAN, Douglas, 19, St. Anthony of Padua, Clarksville, Feb. 10. Son of Connie and Beverly; brother of Teresa Richards, Anthony and Stephen; grandson of Edna Meador.

† LANGFORD, Norman G., 64, St. Augustine, Jeffersonville, Feb. 9. Father of Pam Carter, Mary Beth Pennington, Mike, Dennis, Terry and Pat; brother of Thomas, Chris, Les, Violet Phipps, Della Stinnette and Stella Shake; grandfather of six.

† LeFAVE, Richard, 53, Holy Spirit, Indianapolis, Feb. 12. Husband of Paula; father of Thomas P., Michael J. and Kevin; son of Lattie; brother of Nellie Rodgers, Lynn and Robert.

† MANNING, Mary Jane "Tina" Pitzer, 53, Our Lady of the Greenwood, Greenwood, Feb. 5. Wife of David E.; mother of Steven H. and Lorinda Ann; daughter of Ann

Pitzer; sister of Betty Rolfsen, Katherine Forestal, Joann McVey, and Fred, Jr. and William Pitzer.

† McFARLAND, Anale E., 78, St. Gabriel, Conservville, Feb. 15. Husband of Bessie; stepfather of Jerry Dickerson, Betty Allen, Lucille Klein, and Joseph, John and Eugene Wedding; step-grandfather of 31; step-great-grandfather of 41; brother of Mary Gruell.

† MEYER, Anna Jeanne, 61, Holy Family, Oldenburg, Feb. 10. Wife of Gilbert A.; mother of Edward A., Anne, Barbara Suorney, Mary Jo Goldsmith, Loraine Steinfert, Ruth, and Dorothy Ziegler; grandmother of five; sister of Paul Schuck and Mary Jane Mendoza.

† MOLLAU, Bernadette M., 92, Holy Family, Oldenburg, Feb. 13. Sister-in-law of Theresa.

† OPAL, Eleanor M., 76, Our Lady of the Greenwood, Greenwood, Feb. 13. Mother of Robert J., Lawrence G., Dennis R., and Lois L. Bromley; sister of Sylvia Wyszni and Angela Hafeli; grandmother of 12.

† REDELMAN, Elmo B., 75, St. Mary, Greensburg, Feb. 18. Husband of Rosemary; father of Michael, David, Jane Lanane, Mary Catherine Baker and Kathy Duncan; brother of Donald, and Naomi Woods.

† REEVES, Wilbur K., 79, St. Anthony of Padua, Clarksville, Feb. 14. Husband of Alice Simon; father of Bernard, Tim, Sue Harvey and Marilyn Bacon; grandfather of 11; great-grandfather of two.

† SAVAGE, Neal, 88, St. Lawrence, Indianapolis, Feb. 17. Husband of Margaret; father of Frank, Robert, Paul, Tom, Richard and Margaret.

† SCHNEIDER, Carl E., 79, Immaculate Conception, Millhouse, Feb. 15. Husband of Dora; father of Edward.

† SEXTON, Marie, 67, Holy Spirit, Indianapolis, Feb. 11. Mother of Rosemarie Heckman; grandmother of 29; great-grandmother of 18.

† SMITH, Helen A., 80, Christ the King, Indianapolis, Feb. 15. Wife of Earl C.; mother of Janice Beck, Carolyn Cooper, Jerry and David; grandmother of 18; great-grandmother of six.

† STRADER, Robert A., 73, Holy Trinity, Edinburgh, Jan. 14. Husband of Dorothy Ogg; father of Robert, and Patricia Williams; brother of Viola Rebovick, Irene Mikup and Rita Beckman; grandfather of nine; great-grandfather of seven.

† WELER, William F., 64, St. Elizabeth, Cambridge City, Feb. 4. Husband of Eleanor; father of Mary Bonner, Ruthanne Mullenkamp, John and Howard; brother of Alfred.

† WRIGHT, Victor F., 68, St. Luke, Indianapolis, Feb. 15. Husband of Julia A. Budens; brother of Patrick; stepfather of Michael, Stephen, David and Deborah Scanlon, Kathleen Stripes and Nancy Brijak.

Church, U.S. saved Marcos' life, Cardinal says

by Sr. Mary Ann Walsh

WASHINGTON (NC)—The Filipino Catholic Church and the U.S. government worked closely to enable former President Ferdinand Marcos to leave the country alive during the 1986 Philippine revolution, said Cardinal Jaime Sin of Manila. "We were the ones who saved Marcos' life," Cardinal Sin said in a Feb. 19 telephone interview from Manila as the first anniversary of Marcos' downfall approached.

The cardinal recalled days of "continuous dialogue" which was coordinated through the U.S. Embassy in Manila.

"We were looking for ways and means to diffuse the anger of the people," he said, citing conversations with U.S. special envoy Philip Habib and other American representatives.

They "usually came to my home" to "share information," Cardinal Sin said.

When Habib went to the Philippines in mid-February 1986 the U.S. government said his mission was to assess presidential elections. He met with the cardinal that Feb. 17.

Former U.S. Ambassador to the Vatican William Wilson has also described close and continuing U.S.-Catholic Church contact on the Philippines during the same period. Wilson said his embassy, the Vatican, the U.S. State Department and Cardinal Sin were continually in touch, trying to avoid "bloodshed" in the turmoil.

A U.S. government spokesman said Feb. 12 there was no attempt to "enlist" church leaders for U.S. objectives in the Philippines.

Cardinal Sin recalled his role in the change of government, including a conversation he had with President Jose Asnara Hoyo of Honduras about giving Marcos asylum. According to the cardinal Asnara had decided not to accept Marcos, but said if the cardinal made the request he would "receive it positively."

"But I thought, 'Why should I request it?'" Cardinal Sin said.

U.S. government sources confirmed that Honduras was among several countries approached as possible destinations for Marcos. The deposed president was eventually allowed to stay in Hawaii.

The cardinal recalled "three tense hours" immediately preceding Marcos' Feb. 25 exit from power.

"If he did not leave the city, he would have been killed," Cardinal Sin said. "Forty-five Moslems came to my home with swords. They said I had called people together and said, 'We are your people. Give us instructions.'"

"I was afraid they were going to go to Malacanang Palace to kill the president and told them, 'don't do it.'", he said. Cardinal Sin dismissed reports that Vatican officials opposed his involvement in the Philippine revolution.

"The Holy Father supported us," he said. "He's from Poland."

If there were Vatican objections they came "from secretaries," the cardinal said.

But after a March 7, 1986, meeting with Pope John Paul, Cardinal Sin said the pontiff was "just too concerned" that the Filipino bishops "are engaged in too much politics."

Cardinal Sin said in the Feb. 18 interview that the apostolic nuncio to the Philippines, Archbishop Bruno Torpigliani, "is of the opinion we should not interfere in politics."

The Filipino church was not involved in politics during the Philippine revolution, but in "the lives of people," he added. "It was a matter of life and death, a moral matter."

On Feb. 25, 1987, the anniversary of Marcos' departure, "there will be dancing in the streets," Cardinal Sin said.

"The future is bright," he said. "We have gradually restored freedom and democracy."

"I am thankful we have a woman president," the churchman said, because "a woman has the capacity to be compassionate, good, and, at the same time, fair."

Cardinal Sin is an outspoken supporter of President Corason Aquino.

Wilson, who resigned as ambassador to the Vatican last summer, said in a telephone interview that "we wanted to avoid any bloodshed if possible" in the Philippines.

"Cardinal Sin was involved in the whole change of government," he said, adding that Cardinal Ricardo Vidal of Cebu, Philippines, was also involved to a lesser degree.

The former ambassador said that the United States has "had more contact with Cardinal Sin over the years."

Cardinal Sin called Filipinos into the streets to aid government military officials who had defected from the Marcos government and seized Defense Ministry headquarters. Upward of 1 million people surrounded the army base where the ministry was located Feb. 22, 1986—preventing military units still loyal to Marcos from reaching the rebelling officials.

During the days leading up to the Marcos ouster, the United States supplied the Vatican with daily reports of Philippine events, Wilson said.

He discounted reports of papal displeasure with the Filipino hierarchy.

Wilson, who often met with the pope and with other highly placed Vatican officials, said he was "not aware" of any papal displeasure with the Filipino hierarchy's role in the revolution.

His embassy, Cardinal Sin, the U.S. government and the Vatican "were working very closely. We had to anticipate what everybody was going to do so that we would make the right moves."

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Vatican watching new Soviet 'openness' campaign

by John Thavis
Second in a two-part series

VATICAN CITY (NC)—Vatican experts on Eastern Europe say they are following Soviet leader Mikhail Gorbachev's "openness" campaign with "expectation," but so far have not seen any real Soviet concessions on religious freedom.

The experts said they were skeptical about the prospect of serious religious reforms spreading through Eastern-bloc nations as a result of Soviet "democratization."

On the other hand, they unanimously expressed confidence in the Vatican's slow-moving "Ospolitik" in winning small, practical concessions from communist governments, particularly in recent years.

Father Ritter receives award

WASHINGTON (NC)—Franciscan Father Bruce Ritter, founder of Covenant House, a shelter for homeless youth, was presented a \$100,000 award by President Reagan and philanthropist W. Clement Stone at a White House meeting Feb. 19.

The award, called "Endow a Dream," is given annually "to recognize an individual who has overcome great difficulties to make a contribution to society," according to the W. Clement and Jessie V. Stone Foundation.

In an interview after the meeting, Father Ritter said he plans to use the award to set up a "national help line" for runaway youths and their families. He said the line is intended to facilitate crisis intervention for runaways and help prevent others from leaving home by putting callers in contact with local services.

The experts spoke on Vatican relations with the Eastern bloc in a series of interviews with National Catholic News Service.

In January, Eastern European expert Jesuit Father Giovanni Rulli wrote an article in the Jesuit magazine *La Civiltà Cattolica*, which made a case for Catholic participation in Soviet reform as long as religious freedom was expanded. It was seen by many as the most complete church response so far to "glasnost" or openness.

Since that article appeared, one small sign of hope, Father Rulli said, was the unprecedented publication in January of an interview with Cardinal Jozef Glomp, the primate of Poland, in the Soviet magazine *The Literary Gazette*.

Another sign, said Vatican officials, is that the Soviet Union has, since Pope John Paul took office, raised the limits on candidates for the priesthood. For example, the limit was raised from 50 to 100 at the Riga seminary a few years ago.

"Ospolitik, the policy of dialogue, has produced results," said one Vatican official who deals with Eastern Europe. "Glasnost is a kind of roulette for the church—it can go one way or the other."

He and others at the Vatican, who have sometimes negotiated years for a single bishop's appointment, were wary of the sudden social reforms introduced by Soviet leadership in recent months. They stressed that cultural and political changes, aimed at making Soviet society more efficient, do not necessarily translate into religious freedom.

"Many people remember that (Soviet leader Nikita) Khrushchev, too, was a reformer. But that period was one of a strong crackdown on the church," said Father John Long, a U.S. Jesuit and member of a Vatican delegation to a Feb. 14-15 Soviet-sponsored peace conference in Moscow.

"We got the feeling that Khrushchev was trying to show his ideological purity on the religious issue. This could be a problem for

Gorbachev, too. In order to make economic reforms, he may have to show the party stalwarts that he's ideologically pure," said Father Long, a consultant at the Vatican's Secretariat for Promoting Christian Unity.

Several Vatican officials compared Khrushchev and Gorbachev. At the same time, they said the Vatican was carefully watching for positive signs.

"There is great expectation about Gorbachev's announced liberalization," a senior Vatican official said, stressing the word "announced."

"We hope that something will change, and we hope the changes will be considerable," said the official, who has regular contacts with East European authorities. If Gorbachev's "new atmosphere" is going to bring religious freedom, he said, one indication would be Soviet legal recognition of the Orthodox Church, which apparently is being considered.

Another sign would be allowing Pope John Paul II to make a pastoral visit to the Soviet Union, visiting Catholics in Lithuania or other areas, as well as officials in Moscow.

"We hope and pray for this, but so far there's nothing positive," said the official. He said a papal trip would be particularly important because it would open a Vatican-Soviet dialogue "before, during and after" the actual visit.

"It would start a movement that could go a long way," he said.

Father Rulli, an expert on Eastern Europe, said other evidence of Soviet religious reform should include:

► Release of people imprisoned for their faith.

► An end to the "atheistic campaign" in the official Soviet press.

► A formal pledge to observe the Helsinki agreement's provisions on religious liberty.

So far, he said, none of this has occurred. He said the Soviet press's recent insistence on atheism as the source of Soviet culture was particularly worrisome.

Another Jesuit, Father Bernd Groth, the order's special delegate for Russian affairs, said if Gorbachev could apply even the minimal religious guarantees included in the Soviet constitution, it could lead to "a future of great hope for all religious communities."

Father Groth said that "if Gorbachev succeeds in obtaining a more free atmosphere of expression, including self-criticism, that would really be a turning point for the Soviet Union." The church would also benefit from that, he said, especially if it were given the legal right to propagandize, which was allowed in the country until 1926.

"Right now, we must be patient, and wait for the facts," he said.

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