

Vatican publishes new fidelity oath

Greg Erlanson

VATICAN CITY (NC)—Newly appointed seminary rectors and professors, deacons and pastors must take an oath of fidelity as well as recite a revised profession of faith, the Vatican Congregation for the Doctrine of the Faith has announced.

The new oath promises "communion with the Catholic Church" in words and deed and the avoidance of "those teachings contrary to the deposit of the faith."

Along with the oath, the doctrinal congregation published a revised profession of faith, with three added sentences "to better distinguish the type of truth and the

relative assent requested," according to an explanatory note.

The new oath and revised profession of faith, both published only in Latin, went into effect March 1.

The oath of fidelity "is a public commitment to exercise one's office in the church with fidelity both to the profession of faith and to the particular obligations inherent in one's office," Franciscan Father Umberto Betti told Vatican Radio.

Father Betti, a consultant to the doctrinal congregation, said this public commitment explains why the church takes certain actions, such as removing the teaching faculties of some theologians it decides have strayed from their commitment.

Removal of the faculties "is not an oppressive measure,

but simply the verification that one has not remained faithful to the commitment which one assumed to teach in the name of the church," he explained.

Because bishops and cardinals already have their own oaths of fidelity, the new oath directly affects those officials who must make a profession of faith when they first begin their terms of office according to canon law.

These include pastors, seminary rectors, professors of theology and philosophy in seminaries, deacons, rectors of ecclesiastical or Catholic universities, university teachers "who teach disciplines which deal with faith or morals" and superiors in religious institutes.

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the CRITERION

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Archbp. meets Italians opposed to death penalty

by John F. Fink

Seven Italians who are in the U.S. on behalf of convicted murderer Paula Cooper met with Indianapolis Archbishop Edward T. O'Meara March 1 and received encouragement from him.

The Italians were representatives of "Non Ucidere (Thou Shalt Not Kill)," an international coordinating committee of religious and lay associations opposed to the death penalty. The committee, based in Rome, believes that the death penalty is a violation of the right to life as established in the United Nation's Declaration of Human Rights.

The delegation was led by Msgr. Germano Greganti, president of the committee, and Franciscan Father Vito Bracone, who has been in Indianapolis on behalf of Paula Cooper before. The other five were lay men, each representing a different anti-capital punishment organization.

Paula Cooper was convicted of the brutal stabbing death of 78-year-old Ruth Pelke in 1985 while Paula was 15 years old. The Italian delegation timed its visit to coincide with arguments before the Indiana Supreme Court on the constitutionality of the law that permits the death penalty for someone as young as 15 at the time of the crime.

In 1987 the Indiana legislature changed the law to prohibit the death penalty for

anyone under 16. However, it specifically stated that it was not retroactive to benefit Cooper.

The Italians attended the hearing at the Indiana Supreme Court before their meeting with Archbishop O'Meara. On that day in Italy, more than 400 people fasted for a successful outcome to the hearing and a torch was lit in front of the United Nations office in Rome as a gesture of support for Cooper.

The Italians met with Cooper on Thursday, March 2. The following day they were in New York where they presented a petition with two million names to the Secretary General of the United Nations.

During their meeting with Archbishop O'Meara, he reminded them that the bishops of the U.S. as well as the bishops of Indiana have opposed the death penalty because of the sacredness of human life. "I don't think you should execute anyone for any crime," he said, "but especially a child."

The archbishop gave the Italians copies of the statement on capital punishment made by the board of directors of the Indiana Catholic Conference.

He also told the Italians very frankly that there is sentiment in the U.S. that the Italians should stay home and mind their own business. Father Bracone said that he recognizes this but feels that he receives more favorable reaction each time he visits,



OPPOSE CAPITAL PUNISHMENT—Franciscan Father Vito Bracone and Indianapolis Archbishop Edward T. O'Meara discuss their opposition to capital punishment. Father Vito and six other Italians were in Indianapolis on behalf of convicted murderer Paula Cooper.

that the actions being taken by so many international groups (not just Italian) are making Americans think more about capital punishment.

Father Bracone said there is no evidence

that the threat of capital punishment deters crime. "In those states that have the death penalty, the crime rate is the same or worse than in those states without the death penalty," he pointed out.

Joseph Hornett named Chief Financial Officer

by John F. Fink

Joseph B. Hornett, 35, has been appointed Chief Financial Officer for the Archdiocese of Indianapolis by Archbishop Edward T. O'Meara. He will begin his duties March 20.

Hornett will assume the duties of the

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present Secretary for Temporalities, a position now held by Msgr. Gerald A. Gettelinger. Msgr. Gettelinger will continue as vicar general of the archdiocese and pastor of St. Peter and Paul Cathedral.

Hornett will be responsible for all temporal matters of the archdiocese and will be directly accountable to the archbishop. He will be in charge of financial planning, development of fiscal policies, and development and implementation of the archdiocesan budget. He will supervise the offices of Accounting, Services, Development, Information Systems, and Management Services.

For the past 10 years Hornett has been employed by Indiana Bell Telephone Co. in a variety of positions involving budgeting, forecasting, product development and internal auditing. Since 1985 he has held the position of strategic planning manager and was primarily responsible for the development of Indiana Bell's current five-year strategic plan.

Prior to his employment by Indiana Bell, he was employed by General Electric Co. in Holland, Mich.

A 1976 graduate of the University of Notre Dame, Hornett also received a master of business administration degree from Butler University in 1988. He became a certified management accountant in 1985.

Hornett is an active member of St. Malachy Parish, Brownsburg, where he



Joseph B. Hornett

is president of the board of total Catholic education and a member of the parish council. He is a trustee and treasurer of the Brownsburg Public Library and secretary of the Brownsburg Junior Football League. During the recent Pan America Games, he was co-sport commissioner for fencing.

Applicants for the position were screened by Msgr. Gettelinger, chancellor

Father David Coats and assistant chancellor Providence Sister Loretta Schafer. Top candidates were reviewed by the archdiocesan finance council—Eugene Henn, Norman Hipskind and Charles Wagner—who recommended Hornett to Archbishop O'Meara.

Hornett is married to the former Roberta Leiter. They have three sons.

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Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The tragedy of the Fred Sanders case

by John F. Fink

The Fred Sanders case has been a tragedy for everyone concerned, but the plea bargain that the judge accepted last Friday and the sentence of seven years were the best solution to a difficult problem.

I know that many people will disagree with that assessment, both the police and their supporters who believe that the sentence should have been much stiffer and Sanders' supporters who believe that he should have received a lighter sentence. My reading of the situation is that the prosecutor, the attorneys and the judge made the best decision possible.



For anyone outside the city of Indianapolis who might not know, Fred Sanders is the fourth-grade teacher at St. Luke's School in Indianapolis who shot and killed a policeman, Matt Faber, last summer after the police forced their way into Sanders' home, where Sanders had gone after a discussion with Faber. Subsequently, the police shot and beat Sanders, breaking his arm and leg and giving him other injuries. He was originally charged with murder but Prosecutor Steve Goldsmith later reduced the charge to involuntary manslaughter and Sanders pleaded guilty to that charge.

THE INDIANAPOLIS POLICE were understandably unhappy about the reduced charge because they believed that the punishment was not severe enough for someone who had killed a policeman. Can you imagine, though, how much more upset they would have been if there had been a trial for murder and a jury would have declared Sanders not guilty and let him go free?

Goldsmith realized that that was a distinct possibility, which is why he agreed to lower the charge. During preliminary hearings, the policemen who beat and arrested Sanders proved to be poor witnesses for the prosecution. One took the Fifth Amendment against self-incrimination and others had convenient lapses of memory about details of the arrest. Sanders' beating after the arrest might have been irrelevant, but the police didn't exactly go according to the book when they broke into his home before the shooting.

It would have been extremely hard for Goldsmith to convince 12 people that the actions of the police in forcing their way into Sanders' home without a search warrant were legal and constitutional. Nobody could prove that Faber had put Sanders under arrest before Sanders went into his home and there were witnesses who were ready to testify that Faber answered "no" when Sanders asked him if he was under arrest.

It's easy for someone to say that Sanders should have come out of his home when the police demanded it. But apparently Sanders was scared to death and felt that he had to defend himself. Perhaps he panicked. It seems to me that an attorney wouldn't have had too much trouble convincing at least one member of a 12-person jury that that's what happened. And that's all that would have been needed to get a hung jury. That's why Goldsmith agreed to the lesser charge.

ON THE OTHER SIDE, it seems to me that Sanders' attorneys were also right to advise their client to plead guilty to the lesser charge. He did, after all, kill a policeman and it would not have been right for him to get off scot-free. I suspect, as a matter of fact, that that is how a jury would have felt, too, and it probably would have convicted him of involuntary manslaughter.

There could never have been any winners in this case. One life was ended and another forever changed. It remains to be seen, of course, what Sanders will do

while he serves his sentence and after he is released. But there are many other losers, too, especially Matt Faber's parents and Fred Sanders' mother. Relations between the police and some citizens have also been badly damaged.

Some St. Luke parishioners have received harsh criticism for their support of Sanders. It's too bad that their support of a man they know as a good teacher is seen as condoning what he did. Even some of the St. Luke parishioners who do not know Sanders and have never had children taught by him, or some who naturally feel that anyone who would shoot a policeman deserves to be punished severely, do not understand their fellow parishioners' support for Sanders.

ALL THIS HAS PUT St. Luke's priests, Msgr. Francis Tuohy and Father Bill Stumpf, right in the middle. They have responded magnificently. Not a day has passed since the tragedy happened last summer that they haven't remembered Fred Sanders and his family and the family of Matt Faber in every Mass. They have tried to smooth relations between the police and St. Luke parishioners.

Sandra Wellman, St. Luke School principal, has also performed well under trying circumstances. The school has been criticized, even by some St. Luke parishioners, for hiring "a man like Fred Sanders," but she has replied truthfully that Sanders was an excellent and very dedicated teacher and has given examples showing why she could make that assessment. But she has never condoned what he did.

The community must now try to put all this behind and look to the future. St. Luke's will undoubtedly continue to pray for the Sanders and Faber families. Let's all of us do the same.

Father Ken Czillinger addresses 130 at widowed workshop

by Margaret Nelson

"People should leave their clichés outside the door" when comforting the bereaved, Father Ken Czillinger told about 130 widows and widowers at a "Toward a New Life" meeting Saturday.

The Catholic Center Assembly Hall was the location of the day-long Catholic Widowed Organization (CWO) Workshop for the Widowed on March 4. The event was sponsored by the archdiocesan Family Life Office.

Father Czillinger said that the bereaved need people to show they care more than to say the "right" words.

He talked about how relationships with others change after the death of a spouse. He emphasized that the widowed need to

"recognize the wallop we take" when a loved one dies. And he said, "Sometimes we need people to give us permission to return to living."

The nationally-recognized counselor said that the bereaved may need help getting beyond the guilt process, whether guilt is legitimate or not. But he noted that a long illness "sometimes gives you time to share what is bothering you."

He said that the worst thing to tell someone who is experiencing "illegitimate" guilt is not to feel guilty. "That's like a trick birthday candle," he said.

Father Czillinger pointed to the need for grieving people to "find a reason to live, to rediscover a sense of mission." He said that it is difficult to make the connection between the experience of loss and their faith.

"There is that belief that if you led a good life, God should reward you. You go through the process of examining the role of God, hopefully to a deeper relationship," he said.

"Many of us don't get much dialogue with a human person," Father Czillinger said. He said that is what makes losing a spouse so important. "You had a person you could dialogue with. That adds to the

magnitude. It is something so much needed in the world today."

The personnel director for the Cincinnati archdiocese said, "It's very important in our culture to let people protest. I have grown through wrestling with dissent. The church can grow. Relationships can grow."

Father Czillinger pointed to the lament as "one of the most important patterns of the scriptures and one of the most neglected in the Catholic Church."

The Cincinnati priest said that by the existence of the CWO, this opportunity is present in the Indianapolis archdiocese, but not in many others.

"Laments are being heard all over. There is suffering and anguish in the world today. It is very important for the leaders of the world to hear these and respond to them."

He advised the bereaved not to be submissive, but to recognize "God will not bring my spouse back to life, but I can do something about my life."

The participants in the workshop were given St. Anthony Messenger reprints about grief, written by Father Czillinger. In them he wrote, as he stated to the bereaved at the conference, "God promises that nothing, including death and grief, can separate us



Father Ken Czillinger

from his love. If we truly believe this, then no matter what faith crisis we go through, we eventually can make it a faith opportunity to cry out with Jesus, 'Father, into your hands I commend my spirit.'"

Archbishop O'Meara's Schedule

TUESDAY/THURSDAY, Mar. 14/16 - NCCB/USCC Administrative Committee & Board meetings, Washington, DC.

FRIDAY, Mar. 17 - St. Patrick's Day Parade, Indianapolis, 11:30 a.m.

- "Views of Rome," Indianapolis Art Museum, Indianapolis, 6:30 p.m.



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MOVING?

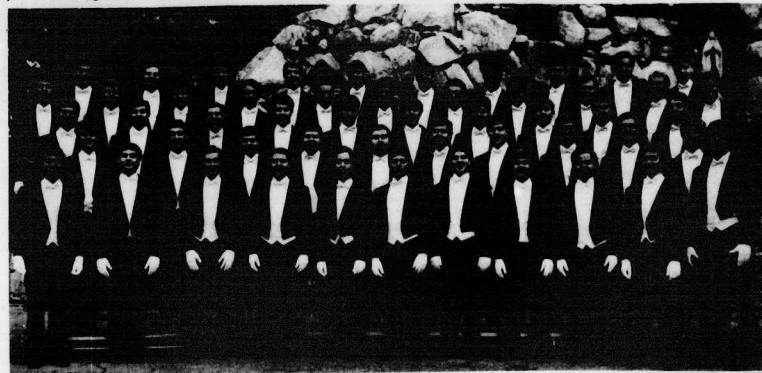
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THE CRITERION

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ND GLEE CLUB—The University of Notre Dame Glee Club will perform a benefit concert at St. Joan of Arc Church, 42nd and Central in Indianapolis, this Sunday at 7:30 p.m. They are

appearing on behalf of the 10 parishes that are members of the Urban Parish Cooperative, serving in the center city. For information about tickets, call 283-5508.

Vatican's 'Views of Rome' to be in Indianapolis

The Indianapolis Museum of Art (IMA) will exhibit "Views of Rome: Watercolors and Drawings from the Collection of the Biblioteca Apostolica Vaticana" from March 10 through June 4.

The sights of the city of Rome between the 16th and 19th centuries are shown in the 81 drawings from a collection that has never been shown outside the Vatican before this tour.

Bruoghel, Claude Lorrain and Richard Wilson are among the European artists

who have interpreted the famous ruins and sites of Christianity in the Eternal City.

Martin F. Krause, Jr., IMA curator of prints and drawings, said that the "Views of Rome" exhibition "helps reassert the city's unparalleled legacy."

The exhibition begins with views of St. Peter's Cathedral under construction, then shows the Colosseum, Forum and Capital. Also included are famous churches and neighboring villages.

The collection is organized and circu-

lated by the Smithsonian Institution Traveling Exhibition Service. In Indianapolis, the exhibition was made possible by the Indiana Arts Commission and the National Endowment for the Arts.

"Views of Rome" is accompanied by a 300-page illustrated catalogue.

The IMA is open from 11 a.m. to 5 p.m. Tuesdays through Sundays. Admission to "Views of Rome" is free to IMA members. Nonmembers are charged \$2 for adults, and \$1 for children and senior citizens, with a maximum charge of \$5 per family. No admission is charged on Tuesday.

Parental leave bill dies without committee hearing in Ind. House

by Ann Wadellon

Should mothers in the workforce be allowed maternity leave? Most of the industrialized and developing nations throughout the world have said yes for years. The United States, South Africa, Sudan, Guyana and Upper Volta have yet to move in this direction, although 21 U.S. states have some form of a parental leave policy.

So far, Indiana legislators have passed up the opportunity to debate the issue during this session. HB 1376, the Family Leave Bill, died without a committee hearing. It was the object of strong, organized opposition from the Indiana Chamber of Commerce and lacked countering support from other groups.

Specifically, HB 1376 would have allowed an unpaid leave to either or both parents for the birth, adoption or serious illness of a child. The leave would be limited to six weeks per year. Employees would return to the same or a comparable job and health benefits would be maintained during the leave. The bill would apply to employers with 30 or more employees.

The bill was a victim of circumstances, according to Dr. M. Desmond Ryan, lobbyist for the Indiana Catholic Conference. It was assigned to the House Labor Committee, one of the session's most troubled committees under the system of bi-partisan chairpersons designed to cope with the 50-50 partisan split in the House. Only 14 of the 69 bills assigned to the committee were heard and approved. HB 1376 had the support of co-chairman Rep. Roland Webber (D-Anderson) but lacked that of Rep. James Davis (R-Frankfort). Under the session's rules, only bills agreeable to both chairmen were scheduled for hearing. However, each chairperson had five "wild cards," i.e., could call for a hearing of five bills

opposed by their counterpart. Family leave was never heard.

The Chamber of Commerce, in general, opposes any mandates on businesses, calling instead for negotiations between employer and employees.

Family leave supporters feel that family leave should not be seen as a "benefit" but should take its place alongside the 40-hour work week as standard business practice.

Family leave is increasingly being recognized as one solution to the many problems faced by young families as they try to cope with working and raising children, according to Ryan. The latest figures (1987) show that 52 percent of women with children under one year old of the nation's married women between the ages of 20 and 24 were employed. And 70 percent of working women are single, divorced, widowed or have husbands earning less than \$14,000 a year. Their paychecks are seen as vital to the stability of the family.

Help for Hoesier families may come in the form of a mandate from the federal government. Family leave bills have been introduced in both houses of Congress. In the House of Representatives, H. 770, the Family and Medical Leave Act, has been introduced by Representatives Schroeder, Clay and Roukema. In the Senate, S. 345 was introduced by Senators Dodd, Kennedy and Packwood. Both would allow for 10 weeks unpaid leave in a two-year period. The House bill would allow 15 weeks for medical leave. The Senate bill allows 13 weeks medical leave and adds a provision for elder care for disabled parents. Similar bills were debated last session but died for lack of a vote when Congress adjourned.

Ryan urged family leave supporters to contact their U.S. senators and congressmen about these bills.

St. Maurice burns its mortgage

by Barbara Jachimiak

Another milestone was reached by St. Maurice Church of Decatur County on Sunday, Feb. 26, when the mortgage on the church hall was burned after a 2 p.m. Mass.

Archbishop Edward T. O'Meara was the principal celebrant at the Mass and the honored guest at the mortgage burning ceremony.

After the Mass, the archbishop, attending priests, and parishioners moved to the hall. The symbol of five years of labor and fund raising was ignited. A reception followed the blessing and prayers by the archbishop.

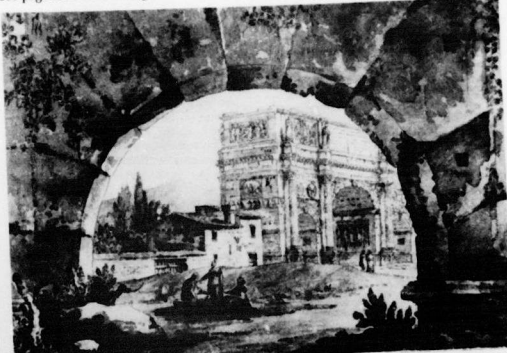
Construction of the building began on Aug. 27, 1983. The grand opening of the hall took place on March 3, 1984. The \$81,990 mortgage on the structure was paid in full on Sept. 6, 1988, when the \$82,000 goal was reached.

This event not only commemorated the elimination of the debt, it also emphasized the importance of the Parish Hall to the building of community for the parishioners. Besides educational programs, social activities such as wedding and anniversary celebrations, family reunions, picnics and dinners are held in the parish hall.



CELEBRATION—Progress on debt shown. (Photo by Barbara Jachimiak)

Benedictine Sister Mary Cecile Deken said, "Even working together to eliminate a debt is a way of bringing people together to work and have fun doing it." She and Benedictine Sister Mary Philip Seib serve as pastoral ministers at St. Maurice.



"VIEW OF ROME"—Part of the Vatican's "Views of Rome" collection is this pen and ink with watercolor by Giacomo Quarenghi, called "The Arch of Constantine viewed from the Colosseum." The traveling exhibit will be shown at the Indianapolis Museum of Art March 18 through June 4.

Bedford auctions celebrity gifts

St. Vincent de Paul School, Bedford, had a celebrity auction and dinner to raise money this year. Since it brought \$1,500 profit and everyone was getting tired of selling candy, the Booster Club is planning another for 1990.

George Bush, Dan Quayle, Larry Bird, Lou Holtz, Jane Pauley, Bill Mallory, Carol Burnett, and John Cougar Mellencamp were represented with items to help.

Autographed basketballs and footballs, caps, photos and albums, were among items auctioned after the Mexican dinner in the school cafeteria.

Some students received bonuses—personal notes from the celebrities thanking them and encouraging them.

The boosters also appealed to local merchants for gift certificates and merchandise.

Matters Temporal

by Msgr. Gerald A. Gettelfinger
Secretary for Temporalities

'Tool Kit' for Pastors and School Administrators

As promised in my workshops throughout the archdiocese, a packet of information has been forwarded to those having the responsibility for the employment of staff members. This "Tool Kit" is to assist specifically in the hiring of non-ordained members of religious communities. This kit was mailed on Tues-



day, March 7, 1989. Below is the substance of the cover letter accompanying it.

Recipients of the kit are encouraged to duplicate its contents as needed in the parish school.

Policy Positions Impacting Employment of Religious

There are some very important policy positions which impact the employment of non-ordained members of religious communities.

A. It is to be presumed that any religious applying for a position has the prior approval of his or her religious community.

B. Members of religious communities by reason of their vows of poverty are not bound by federal, state and local tax laws. For this reason compensation must be made to the religious community. (Identification of the religious community must be on any compensation check, e.g., Sr. Jane Doe, XYZ, or Br. John Doe, UVW).

C. As clergy, religious are considered "self-employed." For this reason, religious communities must pay all the Social Security Tax. We are committed to provide the equivalency to that which we pay in FICA for our lay employees.

D. All earlier specific policies governing compensation for non-ordained members of religious communities cease as of June 30, 1989.

E. All educational policies governing employment of teachers and administrators apply to members of religious communities.

F. Any agreements relating to housing in church owned facilities are to be considered separate from salary whether the employee is a member of a religious community or a lay person.

G. The employer is not to request a member of a community to consider less compensation than the position commands.

Other Documents

Also included in the kit are: 1) a method to establish a salary for the positions of pastoral associate and pastoral minister; 2) a model demonstrating compensation for religious after federal and state tax obligations have been removed, calculations for retirement and a schedule of payments of retirement and FICA equivalency to the appropriate religious community; 3) sample housing agreement formats between a religious community and an employer and for an individual when a church owned facility is to be used as a residence.

Questions that may arise may be directed to the Catholic Center. For those outside the Indianapolis calling area: 1-800-382-9836 or 1-317-236-1421.

Commentary

THE YARDSTICK

Has country become older, wiser nation?

by Msgr. George G. Higgins

The Catholic University of America, where I have resided for the past eight years, is about to celebrate its centenary. If the founding fathers of the university could return to earth again, I dare say they would feel they were living not only in a different century, but in a different epoch in world affairs.

Many of the founders, notably Bishops Spalding, Ireland, Gibbons and Keane, appear to have shared an almost unlimited optimism about the future of the United States and the future of American Catholicism.

Bishop John Lancaster Spalding, who



did more than any other single person to bring the university into being, could have been speaking for all the others when, a dozen years after the university opened, he looked back on the 19th century and hailed it as an "era of emancipation, of enlargement." The nation's optimism, he said, "blew like a creative breath on the face of the people."

Archbishop John Ireland offered even more extravagant praise of the republic at a gathering held in honor of President McKinley just a few years after the university was established.

"In America," he said, "the general tone and trend of social life make for honor and honesty, for truth and morality. Public opinion metes out stern condemnation to wrongdoing and unstinted approval to righteous conduct. The typical American home is the shrine of domestic virtues."

One would have to be either very

insensitive or very naive—or perhaps a combination of the two—to indulge in this kind of rhetoric in the aftermath of Watergate, the tragic war in Vietnam and the Iran-Contra scandal.

The author of a recent study of 20th-century American Catholicism argues that until very recently Catholics in this country have attempted to maintain a firm hold on the American moralism and idealism which figured so prominently in the outlook of Catholic University's founders and many of their contemporaries.

"Catholics," he says, "attempted to construct a world impervious to the disruptions of modernity and determined to preserve the receding boundaries of American innocence," a set of values which included a firm belief in progress, a firm conviction that the human race, at least within the continental boundaries of the United States, was slowly but surely advancing and would almost inevitably continue to advance through the foreseeable future.

While such euphoric idealism had much to recommend it and is certainly not to be disdained, today Americans are much more sober-minded about the future of the republic. That shouldn't be cause for alarm.

The very fact that we no longer think, as the Puritans did, that we have a divine commission in the world or that our nation has a God-given manifest destiny is a sign of hope, I believe, a sign not of decadence, but of a growing maturity. Belatedly we have begun to learn that our nation, like every other in the history of the world, is made up of people who are frail and sinful



and condemned to the human predicament.

Self-doubt and self-criticism, of course, can be destructive if indulged in cynically or uncritically. Yet I think we are better off as a nation—because Americans and American Catholics in particular, are more willing to question, to criticize, to challenge and, if necessary, to oppose government policies.

Responsible opposition, born of the conviction that all nations and peoples stand under the judgment of God, is calculated not to weaken but to strengthen the solidarity of our nation.

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TO TALK OF MANY THINGS

'Satanic Verses' reaction multiplying the madness

by Dale Francis

I suspect, except for those screaming followers who surround him, there's virtually no one in the world who thinks of the Ayatollah Khomeini as a rational man. He is an anomaly in the modern world, not to be understood by the standards of the rest of society.

It was outrageous but not surprising that his response to a novel, "The Satanic Verses," was to call on his followers to murder its author, Salman Rushdie. Had Rushdie been living in Iran, the execution order would have been quickly carried out. But the author, was living in London and Khomeini's execution order reached out over all the world and included all who



participated in the publication of the book the Ayatollah called blasphemous. It was an extension of his madness everywhere in the world.

There was an immediate reaction in Western nations against Khomeini's order to his followers to murder the author and his collaborators. Diplomatic relations with Iran were broken off. World leaders and ordinary people denounced Khomeini's execution order. This has no influence on Khomeini, you cannot respond diplomatically but must respond to the terrorism Khomeini has promised to unleash to carry out his execution order. It is not clear whether rational leaders have either the will or the way to respond to the madness of terrorism.

Public opinion in this country was clearly against Khomeini's madness but some of the response only multiplied the madness. Major booksellers, dominated by a few corporate chains, would certainly have said they were opposed to

terrorism, but they announced they would not stock the novel Khomeini opposed because they feared their employees might become the victims of the terrorists. They, therefore, gave the terrorists the victory they sought without the terrorists acting at all.

But another madness developed. Some of those who denounced Khomeini used the denunciation to suggest it is an infringement on freedom even to disagree with what others say.

One midwestern daily newspaper agreed with the condemnation of Ayatollah Khomeini and added: "But before casting stones at our Islamic brothers, we should first take a look at our own country. If we're honest, we'll cringe at what we see: the similarity between Moslem fundamentalist reaction to 'The Satanic Verses' and Christian fundamentalist reaction to Martin Scorsese's film, 'The Last Temptation of Christ.'"

"Yes, there is a difference between the

two situations, but it is only a matter of degree. In principle, both groups preach the same message: intolerance of views other than their own and a lack of understanding of the importance of free speech."

It is an extension of madness to suggest that the difference between calling for the murder of an author and strong criticism of his work is only a matter of degree. It is not a violation of the principle of free speech but an exercise of it to oppose a book or a film vigorously. Free speech does not require that there be no criticism. It allows strong criticism. Those who boycotted Scorsese's film "The Last Temptation of Christ" did not just differ in degree from Khomeini's call for the execution of Salman Rushdie but in essence.

What an irony that the madness of Khomeini's execution order of an author should be used to argue it is wrong to exercise the right of free speech by strongly criticizing and opposing an author's work. Madness becomes contagious.

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THE BOTTOM LINE

Labels tend to limit our abilities as caring human beings

by Antoinette Bosco

Maybe some people would be more comfortable if every human being came with a label pasted on, like a jar of raspberry jam.

Every day we hear people categorized, wrapped up, packaged and slapped with a label that sums up whatever we want to know about them. We do it in dozens of ways.

All we really know about a white, male divorce lawyer or an oriental female waitress are their race, sex and occupation. Yet we make dozens of unconscious assumptions about them. If I said the lawyer was sleazy and the waitress humble, I'd be believed. If I said he worked pro bono and she climbed Mt. Everest, people would think I was kidding.

Occupation tells a lot about how a person spends his days. The labels are fine, as long as we do not extrapolate too much from the data.



Socioeconomic categories can be helpful in studying societal patterns and understanding someone's background. But if we assume a Bostonian bloodline is snotty and privileged while a disadvantaged youth is ignorant and tough we may be way off-base. Socioeconomic labels also distance us. The less we identify with another class, the less compassion we feel.

We risk unfairness and prejudice when we label people by what they have done and where they have been in the past. Someone may be called an Ivy Leaguer because he went to Yale or a criminal because he once committed a crime, but the labels alone tell us next to nothing about either person's present values or character.

What offends me most is psychological labeling. It is bad enough that professionals are often too eager to classify patients as schizophrenic or manic depressive because their personalities seem to fit a textbook definition. But these days the average man in the street or in the office has a grocery bag full of psychological terms to toss around.

When a friend complains that someone has deliberately hurt him, a common

response is: "You're just paranoid." The labels glide off our tongues too easily, and then it's case-dismissed. A person who is packaged and defined doesn't have to be taken seriously by us.

Workaholic is a label that hits closest to home for me. I wondered about it last week while vacationing on the beach in Florida.

As I slowly cherished every moment of beauty in the sand, sea, sun and shells, I questioned why people referred to me with the term workaholic.

Many people work hard because they take their responsibilities seriously, take pride in their accomplishments or want to build good lives for their families. Other people often find it more comfortable to accuse the hard worker of workaholism. Instead of respecting him, they dismiss the hard worker as "sick."

Labels make people deficient by packaging them and taking away their mystery. Once defined, they are easier to deal with. It lessens the need for creativity and flexibility in our responses to them.

Instead, if labels were lacking, we could admit the unfathomable mystery of another human being.

We could withhold judgment, staying

open to the surprising behaviors and thoughts of which every human person is capable.

Knowing someone's type tells us nothing about that person's soul. Ultimately, that is the only part worth discovering.

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the
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To the Editor

Birth control article called misleading

The NC News Service birth control "analysis" ("Birth Control Flap Focuses on Papal Authority," Feb. 24 issue) was misleading on several points.

It is erroneous to state that the birth control debate 20 years ago focused on the teaching itself. As soon as the birth control commission reports were leaked in 1967, the contraceptionists abandoned the real issue—the demands of Christian married love—and focused on the authority issue. Father Charles Curran intensified this focus with his dissent movement in which dissenters claimed that their authority was equal to that of the pope and 1900 years of tradition in coming to know the truth about the demands of marital love.

It is misleading of the dissenting theologians to give the impression that their stance would be any different if the evil of contraception were stated more clearly in Sacred Scripture. Curran is the dean of dissenters in this country, and he has made it abundantly clear for almost 20 years that Scripture is simply not normative for him and his fellow dissenters.

In 1971, I demonstrated in a leading liberal journal, *Theological Studies*, that the principles of Curran could not say a firm "NO" to anything mutually acceptable—even spouse-swapping! No one ever debated my analysis. It is admitted by anyone who knows the so-called theology of the dissenters.

Just this past week Father Curran became even more foolhardy. No longer content to making himself an authority above the pope, he now wants to be an

authority above Sacred Scripture. According to a Scripps Howard story, "Father Curran said... the hierarchy should admit the Bible contains mistakes, too... For example, biblical teachings that sex outside of marriage is sinful must be seen as out of date—evidence of a less sophisticated age (*Cincinnati Post*, Feb. 25, 1989, pg. 4A).

Let anyone with the least tinge of intellectual honesty ask himself or herself: "How can God's church accept a teaching about sexual love that is open to spouse-swapping, to say nothing of pre-marital sex and sodomy?"

That has been the issue since 1967, and since not too many Catholics want to tell their kids that if contraception is okay for them as parents, so is what the Bible calls adultery and fornication. So the dissenters keep the focus on the issue of authority, not the demands of love.

This man who puts himself and his fellow dissenters above the Bible—this is the man employed by the American bishops for more than 20 years at Catholic University until recently dethroned by the Vatican. And they're wondering why the pews are empty?

John H. Kippley
The Couple to Couple League
Cincinnati

The plight of the Palestinian people

I really enjoyed the wonderful reporting of John F. Fink in "The Injustice the Palestinians Are Suffering" ("From the Editor," Feb. 17). The Palestinians have received so little "good press" in our country.

Americans seem afraid to sympathize

with their pitiful condition, because the label anti-semitic might be put on them. Yet it is a crime against human rights to ignore these poor dispossessed people. Surely they are among the least of God's little ones.

I have several Palestinian friends who have come to this country. They are very gentle, intelligent, and wonderful people—assets to any society. If only Americans had a more even-handed view of this situation—not the one-sided closed-mind view that seems to prevail.

I am thankful for this article by someone who has been over to the occupied lands and has seen first-hand the situation and is unafraid to report what he has seen.

Elizabeth Harmon
Lexington

Human rights in El Salvador

On Jan. 26 President Bush called for a new morality in government, one that can tell right from wrong. We applaud this call from President Bush and we take it seriously.

The economy of El Salvador is highly dependent on the U.S. and the Salvadoran army is almost entirely dependent on it. More than \$3 billion have been spent on that small country in the last eight years and about 70 percent of that has gone to support the efforts of the military—either as direct support or as infrastructure that had to be rebuilt as a consequence of the civil war. Mr. Bush has met once before with the Salvadoran military and as a result of these talks human rights violations in that country decreased somewhat. Mr. Bush's influence is undoubtedly related to the generosity of the U.S. government toward the government of El Salvador.

The human rights situation in El Salvador has been worsening at an alarming pace in the last few months. New death squads, sanctioned by the army, are active, disappearances are increasing, harassment and intimidation continue.

Concerned people all over the world have been dismayed at the continued violations of human rights in El Salvador

The Criterion welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues as long as those opinions are relevant, well-expressed, temperate in tone, and within space limitations.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will resist demands that letters as long as those opinions are relevant, well-expressed, temperate in tone, and within space limitations.

Letters for publication should be sent to The Criterion, P.O. Box 1717, Indpls., IN 46206.

and at the seeming lack of concern the previous U.S. administration displayed toward the problem. Is President Bush prepared to use his great influence over the Salvadoran military establishment to make it respect human rights and stop the forced disappearances, arbitrary arrests and extrajudicial executions that it commits? This would indeed set a new moral tone for U.S. policy toward El Salvador and would send a welcome signal to the rest of the world.

Gail Lorimer
Burlington, Ontario, Canada

Chain letters are plain superstition

I am forwarding a chain letter I received in the mail. I have disliked chain letters in general but I particularly dislike the idea of religious chain letters. This letter has one line about love. The rest deals with good fortune or bad luck if the letter is not dealt with.

I wish someone would address the issue of religious chain letters. I certainly don't believe my fate depends on my sending out 20 copies of this letter.

Alice Thomas
Indianapolis

(Editor's note: The letter, signed "St. Jude," promises good luck for those who send the letter to others and bad luck to those who break the chain. To believe in this is nothing more than superstition and contrary to the beliefs of the Catholic Church.)

Point of View

People are calling for the diaconate

by Dale Plattner

The day I graduated from college, I was very proud of my new profession. I had suffered through those electrical engineering courses, but the long hours had paid off.

I began my career with the largest (and oldest) manufacturer of computers in the country. I worked very hard and became recognized for my advanced design insight, ability to capitalize on market trends, and especially my ability to meet customers' requirements.

Then a major crisis struck my company. Very few young people were enrolling in engineering schools and some plants were closing for lack of non-degreed engineering. Many plants (in rural areas) were even sharing engineers. Our company was in desperate need of trained professionals to maintain our resources and meet the demands of the community of computer users.

Field service engineers (also professional engineers by trade) were pleading to management for relief. These field engineers were working 60-hour weeks and the quality of their work was suffering. They would continually call headquarters with the same complaint: "We are losing customers every day. There are a lot of broken computers out there with no one to service them. We are not meeting our customers' needs."

Meetings were held in every plant with customers as well as field service engineers. Some customers noted that neighboring divisions (in Japan) were successful because they were using non-degreed engineering technicians to perform engineering functions that were previously reserved only for professional engineers. At the Japanese plants, each electronic engineer was teamed with several non-degreed techni-

ans. Not only did the work get done, but the technicians brought a new interest and enthusiasm into the workplace.

However, professional engineers on the board of directors (average age 63) didn't agree with the Japanese approach. They personally enjoyed the comfort of their fraternity, fringe benefits, and job security. Besides, these engineers would be retiring in a few years and then it would be somebody else's problem.

The solution to this crisis required a wise division manager who recognized that our customers were right and to invest several million dollars in technician training, program administration, and overhead support services at a time when resources were at an all-time low. The crisis was not solved immediately but, with an increased number of electronic technicians in the field, a renewed interest in the engineering profession began to emerge.

Now this is just a story, but it illustrates a point. Sometimes life demands drastic changes to help God's Spirit work. The fact that a person is not ordained as a "priest" makes him no less qualified for doing God's work, administering God's sacraments, visiting God's sick, attending his meetings, and preaching his gospel on Sunday.

My uncle passed away last week. After the long drive to Iowa and hassle with all the arrangements, I wasn't in the mood to find out that the parish priest was too busy to come to the funeral home. But a deacon from my uncle's parish was available. He led us in prayer and a rosary, and comforted us in our time of sorrow. The next day he assisted with the Mass and burial. Before the drive home, he arranged a meal at the parish hall for my family and friends. I thank God for this man's ministry!

Archdiocese of Indianapolis, recognize the fact that your people are calling for the diaconate program. Listen to them during this time of crisis. Your priestly ministry will increase, but only if you use all of the resources that God has put at your disposal.

COMING SOON — THE 1989 EASTER SUPPLEMENT

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CORNUCOPIA

Nursing home cheer

By Alice Dailey

Often the very young enchant us with their innocence and entertain us with their unstudied antics. In a parallel, sometimes the very old inspire us with their wisdom and may, because of dimmed faculties, provide us with a bit of humor.

Let me make it very clear right here that this is written with great compassion and affection for any whose razor-sharp awareness has been dulled. I realize that the more fortunate of us may be just a hairbreadth away.

But illness and humor can go hand in hand and sometimes the very quirks of the afflicted may make them that much more lovable.



Recently a friend who bends over backward doing for others called from out of town.

"Alice, I'm going to be tied up here indefinitely and can't get to visit my Aunt Mary Miller at the Happy Center here. I'm all she has. Could you—would you—go see her and explain?"

"Sure thing," I promised.

Inside the Center no one was at the information desk. While waiting I became aware of a little lady in a wheelchair eyeing me intently.

When no one appeared I said, "Pardon me, but do you happen to know a Mary Miller?"

"I do."

"Could you tell me if one of these rooms is hers?"

She pointed. "It's that very last one way down the hall."

A couple of knocks at that door brought no answer so I retraced my steps to where the old lady was still watching.

"Mary Miller doesn't seem to be in her room," I said.

"No she ain't in there."

"Do you happen to know where I might find her?"

Her brown eyes snapped. "I'm her." Strangling with suppressed laughter I explained my presence.

"Is there any place where we could go and visit awhile?"

She expelled her chair down the hall and into a community-type room.

One tiny old woman in there was slumped so far down in her chair that her dress had slipped off one shoulder. An aide happening by called cheerily, "Would you just look at you, Laura. Let's help you sit up straight."

The tiny one smiled sweetly. "What, dear?"

The aide repeated loudly, "Let's help you sit up straight."

There was a change of countenance. "I'll sit any way I damn please!"

Attempts at conversation with Mary Miller were not being very successful. I tried another tack.

"Your niece tells me you were quite a church worker. Is that right?"

"Yep. Did most of the work in the church kitchen while the rest of 'em was down a lot of talkin'."

"Good for you. I bet the pastor was proud of you."

"I don't suppose he's still there after all these years."

"He is 'too! Comes to see me now and then."

"What's his name? I might know him."

She thought a minute. "It's John Paul the Somethin'."

vips...

Franciscan Sister Norma Rocklage, has been named director of mission effectiveness for Marian College, with the responsibilities of executive vice president of the college.

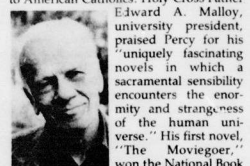
In that role, she will facilitate the transition between presidents and serve as the chief operating officer with responsibility for internal operating decisions. Dr. Louis C. Gatto retires as president at the end of this academic year. Jim McKean will serve as his special assistant. Bain Ferris, chairman of the board, announced the appointment.

State Representative John J. Day of Indianapolis will receive the President's Award from Kevin Barry Division No. 3, Ancient Order of Hibernians during a

special Mass at 1 p.m. March 12 in St. John Church as part of the organization's St. Patrick's Day observance. The Hibernians are honoring Rep. Day for his legislative efforts at landlord and tenant reform, health care improvements, and programs to assist children and families. A member of Holy Cross Parish, John Day has served in the Indiana House of Representatives since 1974. He is a graduate of Cathedral High School, Marian College, and Indiana University, and traces his ancestry to Galway in Ireland.



Novelist Walker Percy is the 1989 recipient of the University of Notre Dame's Laetare Medal, widely considered the most prestigious award given to American Catholics. Holy Cross Father Edward A. Malloy, university president, praised Percy for his "uniquely fascinating novels in which a sacramental sensibility encounters the enormity and strangeness of the human universe."



"The Moviegoer," won the National Book Award in 1961. Others include "The Last Gentleman," "Love in the Ruins," and "The Second Coming." The Laetare Medal is so named because the recipient is announced on the fourth Sunday of Lent.

check-it-out...

Queen of Peace Ministries will sponsor the First National Conference on Medjugorje on the weekend of May 13-14 at the University of Notre Dame in South Bend. Participants include Franciscan Father Nicholas D'Antonio, auxiliary bishop of New Orleans; Father Rene Laurentin, a French theologian; Franciscan Father Phillip Pavich, now of Medjugorje and formerly from Sacred Heart Parish in Indianapolis; Father Ken Roberts, Holy Cross Father Edward O'Connor; and Jesuit Father Harold Cohen. The cost of the conference is \$25. To obtain a reservation form, send a self-addressed, stamped business size envelope to: Queen of Peace Ministries, P.O. Box 761, Notre Dame, Ind. 46556. For information call Martha Daufenbach at 616-349-7546.

Rejoice Production Ministries will present "Upon This Rock," an Easter Passion play at 8 p.m. on Good Friday, March 24, and at 2 p.m. and 8 p.m. on Holy Saturday, March 25, in Caleb Mills Hall at Shorthridge Junior High School auditorium, 3401 N. Meridian St. Rejoice Productions is a non-profit religious drama guild based in Indianapolis. The play was written and produced by Sharon L. Strain, a local Christian playwright. Tickets are \$5 through March 18; \$8 until March 25. Call 317-547-4234.

The Acquire \$25 - A PUZZLE FOR PRIZES - \$25

The following readers correctly unscrambled last week's puzzle:

- Heavenly Hugs, St. Joseph Hill, Sellersburg... F.N. Hermann, Sacred Heart, Indpls... Andrew Pless, St. Philip, Westfield, Indpls...



CHATARD HALL OF FAME—Carol Nungesser (from left), parent volunteer; Nancy Clapp, faculty; and Helen and Thomas "Pat" Burke, parent volunteers, were selected as the 1989 inductees into the Bishop Chatard High School, Indianapolis, Hall of Fame. Having contributed to the "exhale of Chatard," the four were installed at the alumni association dinner on Feb. 25. Victor York, 1973 graduate served as master of ceremonies. Mike Ahern, Channel 8 news anchor and Chatard parent, was the guest speaker. (Photo by Gayle Kaster)

ADVERTISERS TO LAST WEEK'S "AD GAME": GATEDOWNAUGLERSOSO GREENWOOD AUTO GLASS... MARQUETTE MANOR... LHOAFHGMHIRSTHL... HIGHSMITH FLORAL... MAGTODCOBRELENELE... NOTRE DAME GLEE CLUB... PEADLELABELPAIRS... BEALLS LADIES APPAREL... DIALHEETVEVGOGL... THE VILLAGE DOWE

Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #4). Congratulations to the winner this week.

Mary Glass, St. Michael, Greenfield - Your \$25 Check is in the Mail -

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

Look for "The Ad Game" in Next Week's Criterion!

WTHR, Channel 13 in Indianapolis will present several programs for the Easter season. They include: "The Sorrowful Mysteries" from 12:30-1:30 p.m. on Palm Sunday, March 19; "Easter Sunday in Rome" from 10-11 a.m. on Easter Sunday, March 26; "A Walk Through Jerusalem at Jesus' Side" from 12:30-1 p.m. on Easter Sunday, March 26; and "Three Days' Lot 1-1:30 p.m. on Easter Sunday, March 26.

Theatre on the Square located at 1110 Shelby St. will present the Indianapolis premiere of the musical comedy "Do Black Patent Leather Shoes Really Reflect Lip?" from Friday, March 17 through Saturday, April 15. This funny look at growing up Catholic in the '50s and '60s will be performed on Thursdays, Fridays and Saturdays at 8 p.m. and Sundays at 2 p.m. Tickets are \$12 for adults and \$10 for students and senior citizens on Fri. and Sat.; and \$9 for adults and \$7 for students and seniors on Thurs. and Sun. Group discounts will be available. For reservations or information call 317-637-8085.

St. Catherine of Siena Court #109, Ladies Auxiliary of the Knights of St. Peter Claver will sponsor its annual Scholarship Salad Spread and Card Party from 12 noon until 3 p.m. on Saturday, March 18 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 317-357-9474.

Roncalli High School's drama department will feature three performances of "Fiddler on the Roof" as their spring musical this month. Evening shows begin at 8 p.m. March 17 and March 18, while the dinner matinee starts at 2 p.m. on March 19. General admission tickets for the evening shows are \$2.50 and reserved seats are \$4. Reservations for the dinner matinee are \$10 each by contacting Jan Lauck at 317-888-0624. Advance sale tickets may be purchased at Roncalli, located at 3300 Prague Road on the Indianapolis southside. Telephone the school at 317-787-8277 for information.

Indiana is more closely associated with car racing and basketball than with jazz, but Jack Gilroy, drummer and founder of the Naptown Jazz Quintet, says the Hoosier state is a "great breeding ground for jazz talent." Gilroy and members of his ensemble will prove his point during a 7:30 p.m. performance of "The Jazz State of Indiana" March 14 at the Ballroom at St. Mary of the Woods College. The presentation is based on a book of the same name by Duncan Schiedt, and includes music by Indiana composers Hoagy Carmichael, Wes Montgomery, David Baker, Claude Thornhill, and others. Tickets will be sold at the door prior to the performance or may be reserved by calling 812-535-5212. The Naptown Jazz Quintet performed at three receptions for Vice President Dan Quayle during Inauguration Week in Washington.

The National Council of Catholic Women announces a Leadership Development Institute April 21-23 at the Beech Grove Benedictine Center. The program is designed to provide effective leadership motivation and skills to persons called to a ministry of Christian service in church and community. Reservations and \$155 fee are due by March 21 to Leadership Institutes, National Council of Catholic Women, 1312 Massachusetts Ave., N.W., Washington, D.C., 20005. For information, call Virginia Back at 812-623-2270 or Rosemary Bruns at 812-576-3277.

St. Barnabas School teachers are sponsoring a "Back to the Prom" Dinner and Dance on April 15 from 7:30 p.m. until 1 a.m. at 8300 Rakhe Road, Indianapolis. Admission for the "adults only" event is \$42 per couple, which includes dinner, a live disc jockey, dancing, set-ups, and a professional photograph as a keepsake of the nostalgic evening. Pre-sale tickets only are available at the school office. Proceeds benefit the school's new science laboratory and art room. Call 317-881-7422 for information.

Our Lady of Greenwood School students earned over \$1,500 in the St. Jude Math-A-Thon during February to benefit the St. Jude Children's Research Hospital. The 95 students who participated will receive their awards at a school assembly in March, according to Bonnie Rihm, Our Lady of Greenwood administrative assistant and Math-A-Thon coordinator.

Lenten penance services listed

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

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

Indianapolis North Deanery
 March 12, 3 p.m., St. Joan of Arc.
 March 13, 7:30 p.m., St. Andrew.
 March 14, 7:30 p.m., Christ the King.
 March 15, 7:30 p.m., St. Matthew.
 March 16, 7 p.m., Immaculate Heart of Mary.
 March 16, 7:30 p.m., St. Luke.

Indianapolis East Deanery
 March 10, 7 p.m., St. Michael, Greenfield.
 March 13, 7:30 p.m., Holy Spirit.
 March 15, 7 p.m., St. Mary.
 March 20, 7 p.m., Holy Cross.
 March 20, 7:30 p.m., St. Simon.
 March 20, 8 p.m., St. Rita.
 March 22, 7 p.m., St. Philip Neri.

Indianapolis South Deanery
 March 13, 7:30 p.m., St. Ann.
 March 14, 7:30 p.m., St. Mark.
 March 15, 7:30 p.m., Sacred Heart/St. Catherine/St. James/Holy Rosary/St. Patrick at Holy Rosary.

March 16, 7 p.m., St. Roch.
 March 16, 7:30 p.m., St. Jude.
 Confessions at St. John: March 22, 10-11 a.m.; March 23, 10:30-11:30 a.m.; March 24, noon-1:30 p.m., 3-3:30 p.m., and March 25, 3-4:30 p.m.

Indianapolis West Deanery
 March 12, 2 p.m., St. Anthony/Assumption.
 March 15, 7:30 p.m., St. Monica.
 March 16, 7 p.m., Holy Angels.
 March 16, 7:30 p.m., St. Susanna, Plainfield.
 March 18, 7 p.m., St. Bridget.
 March 21, 8-11:30 a.m., Ritter High School.

Batesville Deanery
 March 10, 7:30 p.m., St. Paul, New Alsace.
 March 12, 2 p.m., St. John, Enochsburg.
 March 12, 7 p.m., St. Joseph, St. Leon.
 March 14, 7 p.m., St. John, Dover.
 March 14, 7:30 p.m., St. Mary, Aurora.
 March 15, 7 p.m., St. Peter, Franklin Co.
 March 16, 7 p.m., St. Lawrence, Lawrenceburg.
 March 16, 7 p.m., St. John, Osgood, and St. Magdalen, New Marion, at St. John.
 March 16, 7:30 p.m., St. Mary, Greensburg.
 March 19, 2 p.m., St. Louis, Batesville.
 March 19, 2 p.m., St. Maurice, Decatur Co.
 March 19, 4 p.m., St. Mary, Millhouses.
 March 19, 7:30 p.m., St. Maurice, Napoleon.

Connersville Deanery
 March 13, 7 p.m., St. Elizabeth, Cambridge City.
 March 14, 7 p.m., St. Gabriel, Connersville.

March 16, 7 p.m., Holy Family, Richmond.
 March 16, 7:30 p.m., St. Mary, Rushville.
 March 18, 12:05 p.m., St. Mary, Richmond.
 March 20, 7 p.m., St. Andrew, Richmond.

Seymour Deanery
 March 12, 7 p.m., St. Ambrose, Seymour.

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

New Albany Deanery
 March 13, 7:30 p.m., St. John, Starlight.
 March 14, 7:30 p.m., St. Paul, Sellersburg.
 March 14, 7:30 p.m., St. Mary, New Albany.
 March 14, 7:30 p.m., St. Mary of the Knobs.
 March 15, 7:30 p.m., St. Michael, Bradford.
 March 19, 7:30 p.m., St. Augustine and Sacred Heart, at St. Augustine, Jeffersonville.
 March 20, 7:30 p.m., St. Mary, Laneyville.
 March 22, 7:30 p.m., St. Anthony, Clarks-ville.

OLG presents school health fair program

Our Lady of the Greenwood School held a "Hands on Health" fair for its students on Wednesday, March 8 from 11 a.m. to 2 p.m. The fair was open to the parish and community that evening.

Geared to the health concerns of kindergarten through eighth grade students, the fair was sponsored by the parent teacher organization. Over 20 area health professionals, hospitals and organizations were featured.

Children were able to test lung capacity, learn bicycle safety and experience being in wheelchairs or an ambulance. Emphasis was on hands on exercises. Students worked with dieticians to plan healthy meals. They learned about personal safety.

Principal Thomas Klem said, "We want our children not only to be smart, we want them to be healthy."

"The whole idea of this event is to get to the kids now, while they are forming their health habits," said project coordinator Jeanne Ernst, R.N. "Many of these young people will live to be over 100 years old and it is important to develop healthy behaviors early."



STATE WINNER—Jamie Stewart, fifth grade student at St. Mary School, Rushville, displays her trophies for winning state championship in the Elks Hoop Shoot contest, in her 10- to 11-year-old girls category. Jamie hit 22 of 25 free throws to win the state contest after taking the title at the local and regional levels.

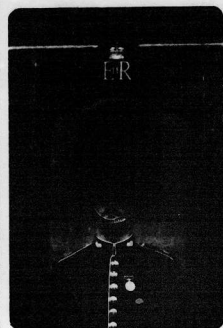
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Mass opens CYO celebration

by Mary Ann Wyand
Second of two parts

A joyful Mass of Celebration at SS. Peter and Paul Cathedral on March 11 will mark the Catholic Youth Organization's 50th anniversary.

And that is how it should be, for CYO has always guaranteed joyous occasions for participants in the many fun and varied youth activities.

Monsignor Gerald Gettelinger, vicar general of the archdiocese and pastor of Cathedral Parish, will celebrate the Mass and Father Joseph Schaedel, assistant principal at Cardinal Ritter High School, will offer the homily.

The public is invited to this Mass of Anticipation at 6:30 p.m. as CYO supporters gather to celebrate a half century of service to archdiocesan youth. A dinner dance follows at the Indiana Roof.

Reflections on the impact of the Catholic Youth Organization in the community reveal a long-standing tradition of volunteer commitment and excellence.

"The CYO touches many lives in the community with its broad base of activities," former board president Hugh McGowan emphasizes. "To administer the multi-faceted programs to many thousands of youngsters is a task that this organization has accomplished with remarkable success."

Adding his praise, public relations advisory committee member Chuck Schelsia says, "The size, scope, range of programs, variety of activities, and Christian nature of the CYO over the years has made it the largest single youth formation and 'community active' venture in central Indiana. Virtually all of the Catholic leaders in this area are solid products of the CYO experience."

Past director William Drew notes that, "Today, with more than 30,000 youths involved in the various programs, it is difficult to comprehend the total number who have been privileged to receive the guidance and benefits of CYO over the past 50 years."

CYO controller Bernadette Price explains, "We have one of the largest groups of volunteers in the community,

numbering over 2,500. We are very visible in the community, and a large part of our visibility is due to the United Way of Central Indiana."

Monsignor Richard Kavanagh, a former CYO director, notes that, "Whereas the direction and supervision by the dedicated Catholic Youth Organization staff was very important, the real strength of the program was in the hundreds of volunteers who gave so generously of their time and talent."

Further, Monsignor Kavanagh says, "The enthusiasm of the local priests was very important. The priests and volunteers have left an indelible mark on the character of many, who are now leading citizens of the Indianapolis community."

CYO impacts the community, volunteer Tim George explains, "by helping youth learn more about God and about themselves."

Denise Turdie, an active CYO member during her high school years, stresses that, "CYO enables youth to see their roles in the church today, and to build a better tomorrow."

And volunteer coach Bill Lynch adds, "I don't know of any organization that has had a more positive impact on our community. The values that are taught through CYO carry over into our daily lives on both a professional as well as a personal level."

Youth minister Bob Schultz, who "grew up" in CYO, offers further praise. "Activities for thousands of young people between the ages of eight and 18 create generations who value family, cooperation, and Catholic traditions," he says. "Every CYO program instills the ability to develop a positive self-esteem. CYO can be that safe haven for adventure, and has been, through that 'family' attitude."

Dr. Edward Loughery, a former board member, agrees. "Any organization whose primary goal is to nurture the spiritual, cultural, social, and athletic attributes of young people is invaluable to any community," he emphasizes. "It is for this reason that the Catholic Youth Organization will persist well into the future."



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Today's Faith

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How can we describe the kingdom of God?

by Fr. Eugene LaVerdiere

"The kingdom of God" is an expression that keeps coming up in the Gospels. Jesus went about proclaiming the kingdom of God. In Luke's Gospel, Jesus also announced that the kingdom was already in our midst.

The death and resurrection of Jesus constitute a critical moment in the history of the kingdom of God. One of those who died alongside Jesus asked to be remembered when Jesus entered into his kingdom.

All over the world, Christians continue to pray, "Thy kingdom come." From all this, it is clear that the kingdom of God pervades much of the religious thinking of the New Testament. It is a basic component of Christian faith.

But what does the expression "kingdom of God" mean? Very few people I know would be able to say.

An important expression and notion like this risks becoming a religious catch-all. When we do not know how to name a religious goal, we always can say that we are working for the kingdom of God. No one can reproach us for that.

We need to be careful. Vague understanding and usage are one thing. But the idea of the kingdom of God also can be distorted and applied to a kingdom that is all too human.

Humanly speaking, the kingdom of God is an image drawn from the great kingdoms of the ancient Near East. There was Sumer, Babylon, Assyria, Egypt and many others that are well known from the Old Testament. In all of these kingdoms, kings ruled supreme.

For a long time, Israel too was a kingdom. Like other kingdoms, its kings ruled supreme over their subjects. The Bible has given us their names, notably King David and King Solomon.

In many ways, Kings David and Solomon ruled like the kings of other nations, but also were different. The kings of Israel had supreme authority over their subjects. But due to their unique faith in God, the kings themselves also were subject to God, who had supreme authority over them and over all their subjects.

It was normal therefore to think of God as a king and to refer to God's realm as the kingdom of God.

In the early years of Israel's history, people tended to identify the kingdom of God with a particular people and territory. This meant that people could go to war in the name of God against other people who lived outside their territory and did not share Israel's faith in God.

With time, the notion of kingdom of God was purified of these limitations and the ancient Israelites recognized that God ruled not only over them and their king but over all peoples, nations and kings. This was an extraordinary breakthrough.

They saw that the kingdom of God was as broad as the universe itself. God was Lord of all, even of those who did not recognize his lordship or rebelled against it, as the Israelites themselves often did.

In the prayer and preaching of Jesus and throughout the New Testament, the expression "kingdom of God" enjoys the riches of this development.

To refer to the kingdom of God is to acknowledge God's rule over each human being, each family, each community, each nation, and grouping of nations. It is to say that all of these are subject to God and that no one person or nation has absolute sovereignty over any other. All ultimately

are God's subjects and must be respected as such.

In the United States, people speak of "one nation under God," and rightly so, as long as they do not think theirs is the only nation under God.

The biggest challenge is to recognize God's rule and to act as citizens of the kingdom of God. All of Jesus' teaching was meant to show people how to do that. No one person or nation ever lives up fully to the demands of the kingdom.

Those demands call for the perfect fulfillment of God's will in all our dealings with one another. It would require total peace and harmony in the international order, as God intended in creating the first human couple. Unfortunately, all human beings from time to time are rebellious subjects in the kingdom of God.

We live in hope. That is why we have to keep praying "thy kingdom come." Christians may not always live up to the ideals of the kingdom of God, but they never lose sight of them.

*We live in hope that
"thy kingdom come"*



Signs become actions as we answer God's call

by Katharine Bird

No one visiting Good Shepherd Church in Alexandria, Va., during Lent can miss the bulletin board prominently displayed inside the church door. Plastered with pictures of children's faces, its sign proclaims proudly, "We celebrate the Eucharist!"

Next to each photograph is the child's name and the reason why he or she wants to receive First Communion. Some examples:

Landon: "...to get closer to God."

This Week in Focus

What does the phrase "kingdom of God" mean for people today? Referring to the kingdom acknowledges God's rule over each person, each family, each community, and each nation. And for the teaching of Jesus to be fully alive for us, we must do what he did. We must ground his words in the kinds of deeds that he performed. In this way, Jesus as the healer and worker of wonders is brought into clear focus.

Chris: "...to join with my friends at the table of the Lord."

Amanda: "...to receive the bread of life."

Ghadah: So "I will be a good friend."

The parish First Eucharist program, which presents Jesus as the bread of life, is "straight out of the Gospel of John," said Father Gerry Creedon, pastor. John's focus is on "the person of Jesus," not so much on the works he performs.

For instance, as John tells of Jesus multiplying the loaves, he shows Jesus making it clear to people that the physical food shouldn't be their primary emphasis. Instead, Jesus stresses that "he is the bread of life for them," Father Creedon said.

The Eucharist today "has the same dimension," the priest added. The eucharistic bread and wine bring us into contact with "the person of Jesus."

At Good Shepherd, considerable attention is paid to communicating the idea of Jesus as the bread of life to people.

The parish First Communion program encourages children to identify Jesus as their friend, as someone who wants to have a personal relationship with people.

To help children make that connection, the program includes a special Eucharist which the children help prepare. During the Offertory procession, the children carry their photographs and their written reasons for receiving

Communion up to the altar before they are displayed on the bulletin board.

A similar emphasis can be found in various programs and activities parish adults are involved in; many are active in hunger-related projects.

"Since one way Jesus revealed himself as the Messiah was through feeding people, it is appropriate for us to do something about hunger too," Father Creedon said.

During Lent, for instance, the parish takes part in the Rice Bowl campaign sponsored by Catholic Relief Services to help the hungry. To stress the campaign's connection with the Eucharist, a bowl as well as a cross is carried at the head of the entrance procession at the start of Mass.

Parish Rice Bowl donations go to hunger relief projects in the Third World and locally to help fund Virginia hunger projects.

Parishioners also are involved in a nutrition program for the elderly and with a diocesan food and shelter outreach program.

For Father Creedon, such parish activities are linked with John's portrayal of Jesus as a worker of wonders and signs.

"Reaching out to others in need" provides signs that are ordinary signs," he said. "But in terms of church life, they become 'extraordinary signs of faith' and a way of passing on 'our tradition through living works.'"



John's theology seems to soar

by Fr. Robert Kinast

One of the most challenging feats of my Catholic boyhood—after mastering the Latin responses as an altar server—was matching the four authors of the Gospels with their traditional symbols.

For some reason, I always could remember to connect John with the eagle.

Years later, during my seminary studies, I found out why the eagle was used to depict John's Gospel. His theology seemed to soar above the telling of episodes in Jesus' life; it had such a transcendent, spiritual quality.

This is the quality found, for example, in the long discourses Jesus gives in John's Gospel. Jesus is the rabbi par excellence: teaching, revealing, offering to his disciples a new vision.

But Jesus is not a bookish teacher. He teaches from deeds. The deeds of Jesus are called "signs" in John's Gospel. They usually are responses to people's needs. Out of those responses Jesus draws his teaching, inviting listeners to go deeper into the meaning of his actions.

The pattern begins in John's Gospel when Jesus cleanses the temple (Chapter 2:13-22). This action is followed by the lengthy discussion with Nicodemus about being reborn into the kingdom of God (3:1-21).

Next Jesus himself baptizes (3:22), then immediately engages the Samaritan woman at the well in a long discourse about baptism and true worship (4:1-26).

When Jesus cures the royal official's son (4:46-54) and the sick man who never could get to the pool first for healing (5:1-15), he uses the events to teach his opponents the true meaning of the Sabbath and God's work (5:16-47).

After feeding the multitude that had been following him

(6:1-13), he presents his teaching on the bread of life (6:25-69).

So it is with the woman caught in adultery (8:1-11). To all such people, Jesus declares himself "the light of the world" (8:12).

After curing the blind man (9), Jesus clarifies that he is "the Good Shepherd" (10:1-18).

The raising of Lazarus (11:1-44) allows him to proclaim, "I am the resurrection and the life."

Perhaps the most striking example of his teaching from deeds is the washing of the disciples' feet at the Last Supper (13:1-11). Using this experience, he explains what he expects of his followers after his death.

We have Jesus' words and the truths they convey. But it can seem so abstract, even confusing, as we read or hear the discourses in John's Gospel.

For his teaching to be fully alive for us, we must do what he did: we must ground his words in the deeds he performed.

To know the meaning of God's healing, we must help someone, like the sick man of Bethsaida, who can never get to the resources because there is no transportation or encouragement.

To know the meaning of the bread of life, we must feed those who cannot provide their own food. To know the meaning of the resurrection, we must set free those who, like Lazarus, are bound by prejudice or poverty or fear.

To know the meaning of the Good Shepherd, we must guide those who, like the blind man, cannot see where they are going in life.

To know the meaning of forgiveness, we must be able to see ourselves in the misery and hurt of those who do wrong, as Jesus invited the accusers of the adulteress to do. To be a disciple of the Jesus presented in John's Gospel is not to soar blissfully like an eagle, above the pain and turmoil and confusion of human life.

It is rather to look with an eagle's eye for the opportunity to plunge into the needs and hurts of others, to give ourselves generously and humbly as the foot-washer did.

It is a matter of learning from experience what the meaning of Jesus' teaching is. And the symbol of the eagle can remind us of these stories from the Gospel of John.

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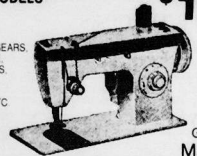
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FIFTH SUNDAY OF LENT

The Sunday Readings

MARCH 12, 1989

Isaiah 43:16-21 — Philippians 3:8-14 — John 8:1-11

by Fr. Owen F. Campion

In ancient Judaism, using the name of a deceased hero or prophet, rather than an author's own name, was regarded to be a supreme compliment. Today, modern understandings of propriety and ethics would consider such a step improper and, indeed, deceitful. But that was not the case centuries before Christ.



When an author in the prophetic style exactly spoke of God's fidelity in rescuing his people from disgrace in Babylon. That author's work became part of the Book of Isaiah. It provides the Scriptures with many of their most moving verses. It is the source of this weekend's first reading. Scholars today refer to the section as "Deutero-Isaiah," or "Second Isaiah."

No diaries exist of the Jews' experiences day by day in exile in Babylon. But the writings that do exist are very adequate in securing an understanding of the weariness, bewilderment, pain, and hopelessness of those generations of exile.

For Second Isaiah, the issue was not merely to recite the dark moments of the past, but rather to express hope for the future, in the belief that just as God protected and guided in the past, he would so protect and guide in days to come.

St. Paul's Epistle to the Philippians is the source of this weekend's second reading. St. Paul's writings to the several church communities in Asia Minor, or Europe, that depended upon him always

were encouraging or challenging. Most often, he used personal experiences to illustrate his position in the letter. Very often also, there was an intensity in his style of writing. In this weekend's reading, he vigorously says that he—as with the Christian Philippians—has strength in being identified with, and a part of, the Lord. But that identity is nothing static. It requires ongoing commitment. Life as a Christian cannot be symbolized by having arrived at a goal. It is movement toward a goal as long as life endures.

Several scenes in the gospels have become so familiar that they instantly are recognized, and their images quickly come to mind to apply to life today. One such well-known scene is the meeting of the Lord with those who intended to stone a woman apparently guilty of adultery. The Jewish law was very firm in its demands of married women. A married woman's adultery was punished by her death. So also, her companion in adultery was guilty of a capital crime.

The Lord's compassion for the condemned woman was no mere debate in words. A person's life was at stake. So was Jesus' own credibility. The law was seen as no merely human invention. In devout Jewish eyes, it traced itself to God himself.

Jesus testified to two realities in this situation. He showed himself to be the interpreter and bearer of God's law; and he made clear that the greatest of God's law is God's love and mercy.

Reflection

British law, though moot at present because a woman occupies Britain's

throne in her own right, requires that if a queen, who is wife of a British king, is found guilty of adultery, her penalty is death.

Even though King Henry VIII seated kangaroo courts to try and then convicted two of his queens for adultery, neither court acted in a legal vacuum. Such was—and is—the law. The sternness of the law is because a queen's adultery might disrupt the true and legitimate succession to the throne. The people's allegiance, and right to a symbol of unity and authority, might be diverted to someone ineligible.

Ancient Jewish law saw adultery just as sternly. Adultery could result in a situation in which legitimate family lines were frustrated or deceived. An adulterous woman could produce a child who might usurp a birthright reserved properly to her husband's offspring. The law not so much protected rights of heritage, as the integrity of the Jewish race and people.

The church in the Liturgy of the Word brings us this weekend the moving story of the woman caught in adultery. The awful crime—in ancient Jewish esti-

mates—is used to give us a realization of how complete and vast is God's mercy.

For these weeks of Lent, the church has called Catholics to repent, to pray, and to discipline themselves. The season almost has passed. Perhaps some have slipped in their Lenten resolve. Maybe some never resolved. Still others may have found in Lent the troubling thought that despite good intentions, they sin again.

These readings repeat, and insist upon, God as abundantly merciful, forgiving, and strengthening. There may be yesterdays in anyone's spiritual life—yesterdays better forgotten. The church bids us to forget those yesterdays. We were detours, reversals, and stumbles on the race of life.

God loves us. God empowers us—all in Jesus the Lord. At the end of the racetrack, at the completion of life, God stands to say with yearning, "Come to me!" and in that yearning and love he erases from the sands of our past every fault—if earnestly and humbly we set our gaze and our footsteps toward him and our eternal goal, life with him.



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THE POPE TEACHES

Resurrection of Jesus fulfilled the prophecies

by Pope John Paul II

Remarks at audience March 1

In our catechesis, we are reflecting on Christ's resurrection, which took place in the context of the Passover feast when the descendants of Israel recall how God had manifested his almighty power by freeing their forefathers from bondage in Egypt.

Against this background, the resurrection of Christ becomes the new Passover, prefigured in the ancient Passover of Israel.

MY JOURNEY TO GOD
Leaves of Life

Lord Jesus, my soul is like a tree.

A tree in winter, waiting,

stripped of leaves, bare of life.

Hope is the wind that whispers.

Jesus, Lover, come and stir up the

sap of love

in my deadened limbs!

Let your Spirit spring forth in me!

Let the coming of the buds blossom

into praise of love for you.

Let your Spirit flow forth and give life

to your people!

But I wait in winter for you,

Jesus, Lover, Come!

I have been stripped bare of all things.

But soon, Jesus will come,

and the leaves

of life will abound!

Michael Jerling

(A member of Sacred Heart Church in Terre Haute, Michael Jerling writes poetry during prayer time. He is also a member of the Living Christ Community charismatic prayer group.)

As an historical event, it took place on "the third day" after Jesus' crucifixion at Jerusalem and his burial in the new tomb given by Joseph of Arimathea.

There were no eyewitnesses of the event itself, and no one was able to explain how it happened. In fact, the resurrection of Jesus belongs to the realm of mystery and transcends history.

At his resurrection, Jesus did not simply return to earthly life, like the many who he had raised from the dead during his public ministry.

In his risen body, he passed from death to another life beyond time and space. This risen body of Jesus was filled with the power of the Holy Spirit and shared in the divine life of glory.

It is significant that some texts of the New Testament speak of the Resurrection as a consequence of the power of the father, who "raised up" his son from the dead. Other New Testament texts speak of the Resurrection as occurring by means of the Holy Spirit's power, while others speak of it as taking place through Christ's own power.

From all of these texts taken as a whole, there emerges the Trinitarian nature of the Resurrection. It is something done by the Father, Son and Holy Spirit together, and thus reflects the very mystery of God.

The article of the Creed which says that "he rose again according to the Scriptures" clearly indicates that the Resurrection fulfilled not only the Old Testament prophecies but Christ's own predictions as well.

Only in the Resurrection does the cross gain its full meaning as a saving event. The cross and the Resurrection form one paschal mystery of Christ, by which the world is saved.

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Entertainment

VIEWING WITH ARNOLD

In 'Another Woman,' Allen examines life

by James W. Arnold

"Another Woman," Woody Allen's annual movie this winter, is decidedly wintery, but the cold cloudy days and nights are followed by a hopeful sunny morning.

While God is usually lurking somewhere in Allen's movies, as Andrew Greeley astutely observes, this time he is heavily disguised. Woody is less concerned with death, eternity and ultimate meanings. But he comes to traditional Judeo-Christian conclusions about what brings happiness and fulfillment in this life.

Now 53, writer-director Allen presents a heroine of the same age. Marion Post (Gena Rowlands), an academic on leave to write a book, is suddenly confronted with the arid lovelessness of her existence.

How this happens is fairly intriguing: Her rented Manhattan office is next to a psychiatrist's, and through the air vents she can dimly hear patients describing their hangups and fears. It's like being on the other side of an old-fashioned confessional, and could lead in a thousand directions.

One of the patients (Allen perennial Mia Farrow), although pregnant, deeply fears a future of her marriage and thinks of ending her life. This touches off that fiftieth mid-life anxiety in Marion—doubts about her own key life choices and the depth of her relationships with family and friends. As it turns out, she has a lot to be concerned about.

These revelations, to both Marion and audience, are in the classic tradition of "A



Christmas Carol," in which someone must face the moral ruin of his past and present life, but the horror is relieved because he has the opportunity to repent and reform. The more likely model for Allen is Ingmar Bergman, whom he worships, and his magnificent "Wild Strawberries."

That film, which has many echoes in "Another Woman," is about an eminent doctor en route to receive an honorary degree. He slowly realizes that in achieving a successful career he has sacrificed all personal relationships. He, too, gets a chance to make amends.

Like the doctor, Marion is a scholar who hasn't paid enough attention to the little hell she has built for herself. She discovers, to her growing horror:

▶ that her physician-husband (Ian Holm), a mirror image of her own controlled detachment, is committing adultery with a failed friend.

▶ that she failed to respond, and so failed to marry instead a man (Gene Hackman) who loved her deeply.

▶ that she has been cruel to her younger brother, who both admires and hates her.

▶ that her old friend (Sandy Dennis) thinks she enjoys taking men away from other women.

▶ that her decision to have an abortion, because she "cared only for her career and the life of the mind," destroyed her first marriage and has led now to her great feeling of emptiness.

Allen conveys all of this in an artful mix of real-life encounters, flashback memories, voiceover reflections, fantasies and Bergmanesque nightmares, including one in which various characters in Marion's past come to life in a play performed on a darkened stage. She becomes obsessed with the psychiatrist's patient, follows her

HEAVY DRAMA—In Woody Allen's "Another Woman," Gena Rowlands plays an esteemed philosophy professor who passed her 50th birthday with a growing sense of unease. The U.S. Catholic Conference says the film "is well worth the price of admission." Due to some brief explicit sex talk, recollections of marital infidelity, and a misguided abortion in the protagonist's distant past, the USCC classification is A-III, adults. (NC photo)



and talks to her. The final blow is to hear her later tell the doctor: "I feel depressed. I met a really sad woman who has nothing. (I'm afraid) I could be that way."

Marion weeps (for the first time) and begins the long road to putting her life in order, starting with her brother (a touching moment). She salvages the best thing from her marriage, her friendship with her adult stepdaughter (Martha Plimpton).

All this is "art film" material, unlikely to appeal much to movie escapist and fans of Arnold Schwarzenegger. Woody, despite his comic gifts, seems unwilling to offer even the temporary diversions that lighten "Wild Strawberries" and make its gloom bearable. The only concession is the background music, which typically includes tender 1930s pop songs as well as Satie, Weill and Bach.

The upper-class milieu of intellectuals, writers and theatrical types also seems remote to most people. Some roles simply don't get enough screen time to register credibly, including Hackman as the novelist-lost love and the late John Houseman as Marion's forbidding father, the probable source of her ambition and ruthlessness.

Woody is like the bright kid in class who used to tell jokes to get attention, but now,

accepted and fully mature, is telling much more unpleasant truths. A recent father himself, he clearly grasps the importance of love, feeling and family to human happiness.

So God does indeed linger just outside the frame: "See, this is how to live and not to live, as I told you." But even God might like a few more jokes. These entangled adult miseries are perhaps best left to wit and laughter. At least so far, Allen has not found a way to do it with great power in drama.

(Thoughtful moral drama needs more relief, less gloom; satisfactory for mature viewers.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Farewell to the King	A-III
High Hopes	A-IV
Paperhouse	A-III
Slave of New York	O

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

Puppets bring story of 'Wind in the Willows' to life

by Henry Herx and Judith Trojan

A thoroughly delightful puppet animated version of "The Wind in the Willows," Kenneth Grahame's classic children's book about the misadventures of Toad and friends, airs Saturday, March 18, 7-9 p.m. on PBS.

The British production won a 1983 International Emmy and was seen by cable viewers a year or so ago on the Disney Channel. As a PBS presentation of the "Long Ago & Far Away" series, the program is hosted by actor James Earl Jones.

The setting for "The Wind in the Willows" is a sleepy English riverbank in the early years of the century. Motorcars are beginning to appear on country roads, and when one then happens to catch the madcap imagination of Toad, his friends are hard put to keep him out of trouble.

Extricating rich but empty-headed Toad from various scrapes are a stalwart trio—kindly innocent Mole, stout-hearted Rat, and wise old Badger—who had promised Toad's father to keep an eye on his ne'er-do-well son.

When Toad is sent to prison, his magnificent residence is occupied by a pack of dastardly weasels. How Toad escapes from prison disguised as a wa-herwoman and joins the others in recapturing the weasels from Toad Hall is the exciting conclusion of the tale.

"The Wind in the Willows" has been retold on the screen by others, most notably Walt Disney's "The Adventures of Ichabod and Mr. Toad" (1949). The brilliant puppet animation and the exactly detailed models and sets make this effort from England's Cosgrove Hall Productions stand out from all previous attempts.

Viewers of earlier offerings in the "Long Ago & Far Away" family series may recall Cosgrove Hall's distinctive puppet work in "The Pied Piper of Hamelin" and "The Sleeping Beauty." Technically, this one is even better but the magnitude of its success lies in the fact that it is utterly true to the spirit of Grahame's original. The program recaptures the look and feel of Edwardian England, a leisurely era in which the electric light was still a novelty and progress took second place to

comfort. The model work and set design meticulously re-create this long ago world in which animals are as natural and as much at home as humans.

The staying power of the story's appeal over the years has been due less to the plot than to the human characterization of the four principals. Because the characters are developed in a leisurely fashion befitting the period, young viewers used to the frenetic nature of most contemporary animation may find the program slow going at first. Perseverance is rewarded, however, once Toad embarks on his motorcar race.

An additional problem for family viewers is that "The Wind in the Willows" is being used as a fund-raiser for

The magnitude of its success lies in the fact that it is true to the spirit of the original

public television stations and will be interrupted periodically for pledge pitching. Even under these circumstances, however, the program is worth watch 3. But if you object to seeing it in snatches, wait for its uninterrupted rebroadcast next season. (H:1)

TV Programs of Note

Sunday, March 12, 9-10 p.m. (PBS) "Christabel." The concluding episode in the four-part "Masterpiece Theatre" drama about a woman in World War II Berlin who tries to save her husband by lying about his loyalty to the Nazi regime after he is implicated in a plot to assassinate Hitler.

Sunday, March 12, 9-11 p.m. (CBS) "The 15th Annual People's Choice Awards." This live event will be hosted by Michael Landon and is unique in that the American public votes on their favorite entertainers in the fields of TV, film and music. This year, there are 23 categories.

Monday, March 13, 8-9 p.m. (PBS) "Have and Have-Not." The eighth program in the 13-part series,

"War and Peace in the Nuclear Age," presents a case study in the dynamics of nuclear proliferation by examining how China triggered India which triggered Pakistan into a competition to have their own nuclear weapons.

Tuesday, March 13, 9-10:30 p.m. (PBS) "How Hitler Lost the War." Fifty years after the beginning of World War II, historians reassess three pivotal phases of the conflict: the blitzkrieg conquest of Poland and France, the German invasion of the Soviet Union, and the misuse of advanced weapons that cost Germany the technological arms race.

Tuesday, March 14, 8-10 p.m. (PBS) "Entertaining the Troops." Using documentary footage and the recollections of those who were there, the program pays tribute to the performers who entertained America's fighting forces both at home and abroad during World War II.

Tuesday, March 14, 10-11:30 p.m. (PBS) "Hirohito: Behind the Myth." Following the presentation of this BBC documentary which makes the case for holding Japan's late emperor at least partially responsible for Japanese misconduct during World War II, CBS News correspondent Robert Krulwich hosts a discussion of the points raised in the program.

Thursday, March 16, 4-5 p.m. (ABC) "Just Topsy Hony." This "ABC Afterschool Special" focuses on a girl whose mother is an alcoholic and father does not acknowledge his wife's drinking problem. Specifically zeroes in on how Alateen helps children with alcoholic parents to cope.

Thursday, March 16, 8-10 p.m. (PBS) "Defending Wildlife." British wildlife painter and conservationist David Shepherd takes viewers around the globe for a look at projects that have been successful in preserving endangered animals from the American buffalo to the Arabian oryx.

Friday, March 17, 9-10 p.m. (PBS) "Gregory Hines' Tap Dance in America." From back-and-wing to soft shoe, tap dancing is an original American art form celebrated in this "Great Performances" program hosted by Hines and featuring a sampling of contemporary tap dancers and legendary hoofers.

QUESTION CORNER

Care for terminally ill involves ethics

by Fr. John Dietzen

Q I need your help. What is the church's position on feeding and caring for people who are terminally ill and close to death? What kind of medicine or treatment should we feel obliged to give?

I am responsible for a section of our nursing home and these questions come up for us, even from the families of some of our old patients.

Would you please explain the things I should know? (Maryland)



A Normal natural nutrition procedures and allowing other essential natural functions to continue are always basic moral requirements.

When it comes to life-support systems and medical-surgical procedures beyond the ordinary, however, all

kinds of factors begin to come into consideration. How about the sheer physical stress, for example. Will the treatment be more painful for the patient than is humanly reasonable to bear?

Will the cost at least be sensible, or perhaps so astronomical that it would financially destroy the patient and perhaps the family for life?

When some surgical measures may cost hundreds of thousands of dollars, this becomes a significant consideration.

Considering the money and pain, what is the degree of hope that the medical efforts will be successful anyway?

What are the patient's life circumstances?

A father with a wife and four growing children depending on him, for example, might feel obligated to undergo uncertain or stressful procedures which a 90-year-old grandmother understandably might decline.

All these elements need to be weighed together carefully and prayerfully by anyone confronting such a decision.

It needs to be added, however, that one with your

professional position and responsibilities needs to have a far deeper knowledge of the technologies and legalities of acute care than I have given, or that possibly could be given in one column or article.

You need to look into sources on the subject through computer database libraries (such as Biosis or Bioethicsline) if they are available through your institutions.

At the very least, make yourself familiar with relevant parts of some good book on medical ethics. "Health Care Ethics" by Dominican Fathers Benedict Ashley and Kevin D. O'Rourke, published by the U.S. Catholic Health Association (4455 Woodson Rd., St. Louis, Mo. 63134) would be a good place to start. Ask for the latest edition.

I'm sure many patients and families will be grateful to you for being able to assist them knowledgeably through this painful decision.

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

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FAMILY TALK

'Good' punishment is immediate, effective

by Dr. James and Mary Kenny

Dear Dr. Kenny: You are always writing about positive discipline. Don't you ever believe in punishment? If a parent has to punish, is there a better way to do it?—New York

Answer: Although there are other ways to discipline, punishment is sometimes necessary. When a parent punishes a child, it is critical for the punishment to carry with it an absolute minimum of attention. Otherwise, the punishment will contain some secondary gain for the child.

The time the punishment takes and the attention that accompanies it may provide a secondary gain. Unfortunately, the punishment may then become a perverted "reward," and we have the common situation where a child will misbehave to get attention.

If you are to use punishment, be sure to divest it of any positive factors. Here are the qualities of "good" punishment, qualities designed to guarantee a minimum of reward or gain for the child.

Good punishment is brief. Get it over with. Long lectures are not brief. Nagging is not brief. "Grounding" is not brief.

Hollering out the window for your 4-year-old to come in is not brief. If he won't come, call once and then go get him.

Good punishment is immediate. Telling a child to "wait till your father comes home" is not immediate. Forbidding a movie on Saturday for a misbehavior on Tuesday is not immediate.

If you must punish a misbehavior, do it at once. Delaying the punishment or prolonging it provides too much attention and may have an effect opposite to what the parents intended.

Good punishment is effective. It works. Don't continue to shout louder if you are not getting what you want. Stop what you are doing and try something else.

Continuing a punishment that has no effect is providing increased time and attention to the very behavior you want to eliminate.

Getting a child to eat, forcing him to learn, or requiring that he be asleep are under the child's control. Many eating, learning, and sleeping problems have their own origin in misguided parental attempts to make an issue of the matter. Punishment is rarely effective with eating, learning, and sleeping.

Good punishment is consistent. Parents need to mean what they say and stick to it day after day. If they make a promise or a threat, they need to follow through.

Mother and father need to back each other up. Otherwise the child has a legitimate gripe: "It isn't fair. Mom let me do it." And the intended discipline becomes an argument game with lots of rewarding attention.

Good punishment is "hands on." By that I don't mean spanking. I mean non-verbal.

Keep your mouth shut. Lectures take too long and are rewarding. Go get a child who won't come in. Separate combatants by putting them in different rooms. Grab the soccer player in the kitchen and hold onto him for a few moments. Pick up your daughter at her friend's house after curfew.

The important thing is to concentrate on compliance rather than on your lecture or explanation.

Get it done. Be effective with as little secondary gain as possible.

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

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The Active List

The Criterion welcomes announcements of parish and church related activities for The Active List. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206.

March 10

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

☆☆☆

Indianapolis chapter of National Pastoral Musicians will hold a "Night at the Roundtable" at 7:15 p.m. at the Catholic Center, 1400 N. Meridian St. Optional dinner 6.15 p.m.

☆☆☆

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

☆☆☆

A Fish Fry will be held from 5-7:30 p.m. at St. Gabriel Parish.

6000 W. 34th St. \$3 meal; special prices for children under 10.

☆☆☆

Christian Adults Reaching Out (CARO) will present its 4th annual rite of spring Madrigal Dinner at 6:30 p.m. Call 812-934-4440 for information.

☆☆☆

Immaculate Conception Academy, Oldenburg, will present its 4th annual rite of spring Madrigal Dinner at 6:30 p.m. Call 812-934-4440 for information.

☆☆☆

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

☆☆☆

St. Roch's Men's Club will sponsor

cor a Fish and Shrimp Fry at St. Roch School, 3600 S. Meridian St., from 5-7 p.m.

☆☆☆

St. Michael Parish, Charlestown, will sponsor an "all you can eat" Fish Fry from 5-7:30 p.m. in the school multi-purpose room. Tickets are \$4 for adults; \$3 for seniors, and \$2 for children. Call 812-256-3200 for information.

☆☆☆

St. Lawrence Parish, Lawrenceburg, will welcome the U.S. National Pilgrim Statue of Our Lady of Fatima, with devotions at 7 p.m.

March 10-11

The Urban Parish Cooperative is conducting a weekend Lenten retreat at St. Bernadette Parish, Indianapolis, beginning at 7 p.m. Friday and continuing Saturday from 8:30 a.m. to 4:30 p.m. Father Jim Cantwell will direct the retreat. Call 317-283-6179 for information.

March 10-12

Central Indiana Marriage Encounter will present a Marriage Encounter Weekend in Terre Haute. For information call George and Ann Miller 317-798-0274.

March 11

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

☆☆☆

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

☆☆☆

Providence High School, 707 W. Hwy. 131 will offer a free required placement test for incoming freshmen from 8:30-11:30 a.m. For information call Rene Lippman 812-945-2738.

☆☆☆

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

☆☆☆

St. Francis Hospital Center Auxiliary will sponsor its 12th Annual Fashion Festival at 11 a.m. in the Meridian Ballroom of Hilton on the Circle.

☆☆☆

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

☆☆☆

Catholic Youth Organization will sponsor a Mass of Celebration for the group's 50th anniversary at 6:30 p.m. at SS. Peter and Paul Cathedral, Indianapolis. A Dinner Dance at the Indiana Roof follows the Mass.

☆☆☆

St. Simon Parish Athletic Booster Club presents "Las Vegas Night" from 8 p.m. to 2 a.m. at 8600 Roy Road. Admission is \$1 for adults only.

March 12

The Notre Dame Glee Club will present a benefit concert for UPC at 7:30 p.m. in St. Joan of Arc Church, 42nd and Central. \$10 general admission; \$5 students.

☆☆☆

St. Christopher's Sunday Lecture Series continues with a program on Centering Prayer by Benedictine Sisters Carol Falkner



"Stop me if you've heard this parable..."

and Juliann Babcock from 9:30-10:15 a.m. in the activity room.

☆☆☆

Kevin Barry Division No. 3, Ancient Order of Hibernians will begin its 119th Annual St. Patrick's Day celebration with a 1 p.m. Mass at St. John Church, 126 W. Georgia St. followed by Carmel Quinn concert at 3 p.m. in Circle Theatre. Call 317-639-4300 for tickets.

☆☆☆

St. Michael Parish, Charlestown, is sponsoring a Sunday Morning Breakfast from 9 a.m. until noon in the school multi-purpose room. Donations benefit the parish parking lot fund.

☆☆☆

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

☆☆☆

Cathedral High School drama department will present a Dinner Theatre production of "Hello, Dolly!" at 6 p.m. "Begin 7:30 p.m. \$10 adults; \$8 students. Call 317-542-1481.

☆☆☆

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

☆☆☆

Immaculate Conception Academy, Oldenburg, will present its fourth annual rite of spring Madrigal Dinner at 6 p.m. Call 812-934-4440 for information.

☆☆☆

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

☆☆☆

The Ladies Guild of St. Ann Parish, 2862 S. Holt Rd., will hold an Easter Bazaar from 9 a.m.-4

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p.m. Breakfast served 9:30-11 a.m. Chicken or fish dinners served 12:30-3 p.m. Children under 10 half price. Crafts, cake, plant, kiddie booths; photos with Easter bunny; more.

Marion Heights Academy, Ferdinand, is sponsoring an open house from 9:30 a.m. until 2 p.m. at the girls' college preparatory boarding and day school. For information, call 812-367-1431.

St. Lawrence Singles Group will sponsor an Ice Skating Party at the Pan Am Plaza. Meet at the church at 12:15 p.m.

St. Matthew Parish will welcome the Notre Dame Glee Club at the 11:30 a.m. liturgy and brunch after the Mass. Tickets are \$6 each. For reservations, call 317-842-2831.

The PTG of St. Mark Parish will sponsor a Dessert Card Party at 1:30 p.m. in the church basement, 6047 S. East St. Admission \$2.50.

Sign Masses for the Deaf are celebrated every Sunday in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

Marian Devotions are held every Sunday at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St. Everyone welcome.

March 13

Richmond Catholic Education Center will sponsor a free "From Passover to Eucharist" Lenten program from 7-9 p.m. at 233 S. Fifth St., next to St. Andrew Church, Richmond. For information call 317-966-0916.

St. Gabriel Parish, 6000 W. 34th St., will sponsor its concluding "Prayer in Action" Lenten program. Soup and bread supper 7:30 p.m.

The Liturgical Ministry Formation Program, Phase II: Specialized Session VI on Sacramental Rites, will be held from 7:30-9 p.m. at the Catholic Center, 1400 N. Meridian St.

March 14

The Liturgical Ministry Formation Program, Phase II: Specialized Session on Sacramental Rites, will be held from 7:30-9 p.m. at Sacred Heart Parish, Jeffersonville.

The Systematic Training for Effective Parenting (STEP), sponsored by Catholic Social Services, continues from 7-9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1500 for information.

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

New Albany Deaneary Youth Ministry concludes its Winter/Spring religious studies for adult leaders from 7-9:30 p.m. at the Aquinas Center, Clarksville.

A class on Natural Family Planning is scheduled from 7:30 p.m. to 9 p.m. at St. Anthony of Padua Church, Clarksville. The cost is \$15 per couple. For class reservations or further information, call 812-282-2290.

The Ave Maria Guild will meet at 12:30 p.m. at St. Paul Hermitage, Beech Grove, for dessert and coffee followed by a business meeting.

St. Catherine and St. James Parishes will celebrate a Christian Seder Meal at St. James, 1155 E. Cameron St., beginning with Mass at 6 p.m., followed by the free Seder Meal. Bring a covered dish. For reservations, call 317-783-3158.

March 15

The Catholic Widowed Organization (CWO) will hold a support meeting at 7 p.m. and regular meeting at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. Program on "Tax Time" with IRS speaker.

Father Jeff Godcker continues the Spirituality of Thomas Merton series from 7:30-9 p.m. at IULUI Newman Center, 1309 W. Michigan St.

The Downtown Lenten Series continues with "Violence and Aggression" at 12 noon in downtown L. S. Ayres Club Room adjacent to eighth floor Fry Shoppe. Bring bag lunch or buy in shoppe.

Socinea Parent Group will meet at 7:30 p.m. in the school library for a program on Communication and Discipline led by Fairbanks Hospital speaker Michael Denton. Enter special doors.

March 16

New Albany Deaneary Young Adult Ministry will meet for Fun and Fellowship at 8 p.m. at New Albany K of C.

Father John Schoettekote will present the history of "Eucharist" from 7-10 p.m. at Beech Grove Benedictine Center. Fee \$7.50. Call 317-788-7581 for information.

Kevin DePrey will present a program on the "Cost of Discipleship" from 7-10 p.m. at Beech Grove Benedictine Center. Fee \$7.50. Call 317-788-7581 for information.

March 17

St. Patrick Parish, 950 E. Prospect St., will hold a Fish Fry and Drawing from 5-10 p.m. Adults \$3.50, children \$2, drawing donation \$2.

A Eucharist and Pitch-in Dinner for area Catholics age 50 or over will begin at 11:30 a.m. at St. Andrew Parish, Richmond.

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

The Indianapolis Athletic Club will sponsor its 9th annual St. Patrick's Day Parade in downtown Indianapolis. For information call Kevin C. Murray at 317-639-5534.

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

The annual Socinea Irish Fair will be held from 9:30-11 p.m. at the school. Fish dinners served until 9:30 p.m. Crafts, children's and adult games, beer garden.

The Women's Club of St. Luke Parish will sponsor its 11th annual St. Patrick's Day Dinner Dance from 6:30 p.m.-12 midnight in the gym. Irish food, Indy Express dance band. Tickets \$15; call 317-259-0026.

The Altar Society of St. Catherine Parish, 2245 Shelby St., will hold a St. Patrick's Day Dinner/Dance at 7 p.m. Reservations necessary. Call 317-787-7316 for information.

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

St. Matthew Parish, 56th St. at S.R. 37, will hold a Lenten Fish Fry from 5-8 p.m. \$5.50 dinner; extra plates available for children. Reservations or walk-ins. Call 317-257-4297.

St. Lawrence School will offer open registration for kindergarten

from 8:30 a.m. until 3 p.m. Parents and future kindergarten teachers are welcome to visit with the teacher following registration. Bring birth certificates showing proof of age. Children must be 5 years old by Sept. 1 for enrollment in the 1989-90 class.

St. Michael Parish, Charlestown, will sponsor an "all you can eat" Fish Fry from 5-7:30 p.m. in the school multi-purpose room. Tickets are \$4 for adults, \$3 for senior citizens, and \$2 for children. Call 812-256-3200 for information.

St. Simon Education Endowment will sponsor a St. Patrick's Day party in Felman Hall beginning with dinner at 6:30 p.m. and

music provided by disc jockey Scott Morgan. Tickets are \$15 each. For reservations, call the parish office at 317-898-1707.

St. Roch Parish will sponsor a Renew workshop on "Discipleship: The Road Ahead," an evening of prayerful reflection, with Franciscan Father Leonard Paskert at 7:30 p.m. at the church, 3600 S. Pennsylvania St.

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

March 17-19

Trinity Father Tom Stepanski will conduct a Women's Retreat on "Living the Paschal Mystery" at Fatima Retreat House, 5353 E. 90th St. Cost \$65 including non-refundable \$20 deposit. Call 317-545-7681.

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

March 18

St. Catherine of Siena Court #109, Ladies Auxiliary of Knights of St. Peter Claver will sponsor its annual Scholarship Salad Spread and Card Party from 12 noon-3 p.m. at the Claver Center, 3110

Sutherland Ave. Tickets \$7. Call 317-387-9474.

Irish Dinner Dance sponsored by the Ritter Parents Club begins at 7 p.m. in the Cardinal Ritter High School cafeteria. Advance tickets at \$12.50 per person are required. Call 317-924-4333 for information.

Greenwood Knights of Columbus, 699 Pushville Road, will celebrate St. Patrick's Day with a corned beef and cabbage dinner at 6 p.m. and entertainment by Timothy O'Brien and the Sassy Brass plus other performers. No reservations are required. Dinner is \$7.50 for adults and \$5 for senior citizens. Call 317-535-5632 for information.

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Youth News/Views

Chatard student artists enjoy creative freedom

by Maria Stephens

Bishop Chatard High School art teacher Angie Dickson enjoys experimenting by introducing students to new creative ideas.

In her new position at the northside Indianapolis parochial school, Dickson finds that she has "more freedom" with curriculum.

While changes have not been major, she is focusing on a variety of new art forms.

Senior Matt Berg praises his teacher for her "creative assignments," such as a recent one requiring students to study the composition of trash.

Art student Kim Wright also speaks highly of her teacher. "I think she's great!" Kim exclaims. "She's one of the best art teachers I've ever had."

Kim says she appreciates the opportunities to branch out into different media.

Like many other school departments,

the art budget is limited so Dickson tries to compensate for the lack of funds with a candy sale and other fund-raisers.

Money earned goes toward pottery glazes, a compressor, and perhaps some art books.

The majority of new equipment, however, comes from donations. This year, Chatard's art department received a mat cutter and a vacuum sealer.

Dickson's wish list still includes items such as pottery wheels, a printing press, and more resources for art research to supplement those in the school library.

Matt wishes that funds were available to explore more media and to work with new technology.

But Kim and Matt feel they have received a quality art education at Chatard. Both hope to go further in the art field, Kim in interior design or commercial art and



GOTCHA!—Matt Berg's eye-catching photo-realism project depicts a young woman with camera aimed right at the viewer. Berg is a senior at Bishop Chatard High School in Indianapolis. (Art courtesy of Chatard High School)

Matt in computer graphics or another speciality.

Despite the lack of equipment, both feel confident in their art background.

Kim says the grading system at Chatard has been "tough," while Matt praises the "stressing of the foundations." After all, he states, "what art schools are really interested in is whether or not you can draw."

Dickson feels she is able to give her students a good background even without the desired funds. "I share what I know," she explains, "give them new ideas, and encourage them to go out and buy equipment themselves."

(A senior at Chatard, Maria Stephens is the daughter of Mr. and Mrs. Joe Stephens of St. Thomas Aquinas Parish.)

Brebeuf seniors to entertain at school fund-raiser

Brebeuf Preparatory School seniors will entertain guests with music and a style show during the seventh annual "Brebeuf Bistro on Holiday" dinner and auction March 18 in the school gymnasium.

Sponsored by the Brebeuf Mothers Club Association, the fund-raiser begins at 6 p.m. with the silent auction then continues with a "tropical fare" dinner menu, the fashion show, musical entertainment, and the live auction.

Chairmen Katie Betley, Ann Frick, and Alice Hillis describe the Brebeuf Bistro as "a celebration of and for the Brebeuf community of faculty, friends, alumni, and parents, whose generosity make this event possible."

Proceeds benefit the Brebeuf Teachers Endowment Fund, the Teachers Enrichment Fund, and renovation costs for improvements to the school lobby and counseling department.

Brebeuf juniors will greet the guests, sophomore class members will serve as waiters and waitresses, and the freshman students are in charge of clean-up.

Tickets are \$35 each. For reservations, call Judy Cosgrove at 317-843-2433.

☆☆

Registrations for "Challenge '89: Walk That Talk," the Catholic Youth Organization's 32nd annual Archdiocesan Youth Conference April 15-16 at Roncalli High School, are due at the CYO office by March 13.

Special guests include Christian recording artist Tom Franzak of California, who is the keynote speaker, and Q95 disc jockey "Mad Dog" Matis. Franzak will also perform during a special concert April 16 for conference participants.

Experienced youth ministers and educators will present conference workshops on a variety of relevant topics of interest to teenagers, ranging from sexuality to prayer to family life.

"Challenge '89: Walk That Talk" costs \$20 per person, including the required \$5 non-refundable deposit at the time of registration. Conference T-shirts sell for \$5.

Contact the Catholic Youth Organization office at 317-632-9311 for registration information.

☆☆

Roncalli High School's drama department will feature three performances of "Fiddler On the Roof" as their spring musical on March 17 and 18 beginning at 8 p.m. at the southside Indianapolis parochial school. A dinner

matinee at 2 p.m. March 19 concludes the weekend production.

Patti Cunningham, directing her 40th production at Roncalli, is working with a talented and enthusiastic group of young performers. This year's spring musical involves 150 high school students and 40 grade school children. There are 16 leads, with Joe Hendel as Tevye and Ruth Nugent as his wife, Golde, in the primary roles.

South Deaneary grade school students will view a special early performance of the popular musical on March 16. Roncalli's production of "The Wizard of Oz" last year was seen by about 1,300 youngsters.

General admission tickets for the three public performances are \$2.50 and reserved seating is \$4. Tickets are on sale at the school office, located at 3300 Prague Road. Contact Jan Lauck at 317-888-0624 about reservations for the dinner matinee show, which costs \$10 a person.

☆☆

Twenty-six singers in the Indianapolis Children's Choir will accompany director Henry H. Leck to the American Choral Directory Association's national convention March 9-11 in Louisville.

Choir members include Janita Hale, daughter of Janice Hale of St. Joan of Arc Parish; Richard Pohlman, the son of Richard and Kathy Pohlman of St. Monica Parish; and Leighann and Suzanne Russo, daughters of Fred and Diana Russo, who attend Our Lady of Mount Carmel and St. Elizabeth Seton parishes.

The convention is an opportunity for the students to witness other premier choirs and perform in a professional atmosphere. In addition to the opportunity to exhibit their vocal artistic excellence, they will also experience a variety of vocal styles.

☆☆

On March 15, the combined bands and choirs of Bishop Chatard, Cardinal Ritter, and Secunia Memorial high schools will perform in the ninth annual Inter-Parochial Music Festival at the Shortridge Junior High School auditorium.

Beginning at 7:30 p.m., the combined school band and choir will perform a variety of selections under the direction of guest band conductor George Weimer from the University of Indianapolis and guest choral director Col. Wayne Shippe from Fort Benjamin Harrison.

Tickets are \$3 for adults and \$1 for students, and are available from participating schools or student musicians.

☆☆

If you are looking for "knick-knacks," wall hangings, or other crafts, then Roncalli High School's Craft Fair is the place to be on March 18 from 9 a.m. until 4 p.m. The fair will feature 25 booths of arts, crafts, ceramics, and other handcrafted items.

Sponsored by PACE (Planning and Accepting a Commitment to Excellence), a Roncalli leadership organization, the craft fair will raise money for future leadership conferences. For information, call 317-787-8277.

☆☆

Roncalli High School senior Marc Schmalz earned recognition as a National Merit Finalist in competition sponsored by the National Merit Scholarship Corporation. He is the son of Mr. and Mrs. Larry Schmalz of St. Mark Parish in Indianapolis.

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Dedicated volunteers built CYO into a tradition

by Edward J. Fillenwarth, Sr.

The Catholic Youth Organization grew from nothing in early 1939 to a good, great, and worthwhile youth organization a half century later.

It is an organization of, for, and on behalf of youth only. It goes without saying that CYO was not organized for volunteers, but without those thousands of volunteers—including the young parish priests, financial donors, the Community Chest in 1952 and subsequently the United Way—the CYO would not be 50 years old this March.

A few people are still around who can remember meetings held in 1938 and early 1939 at the Knights of Columbus Clubhouse on North Delaware Street in Indianapolis to discuss the idea of forming a youth organization of some kind for boys.

As near as can be determined, the idea came from Father August R. Fussenegger, Father Charles Schoettelkotte, Bishop Joseph E. Ritter, and a few K of C members.

However, upon persuasive arguments from Father Albert H. Busald at a Dec. 12, 1938, meeting, his idea was unanimously adopted that any youth organization should and must be for boys and girls.

Almost immediately, Bishop Ritter named Father Schoettelkotte as the first Indianapolis city director of the new Catholic Youth Organization.

One can be wrong, but it is sincerely believed that K of C member Joseph M. Culligan is one of the original committee of three, appointed on or about Oct. 31, 1938, by John J. Blackwell, grand knight of K of C Council No. 437, to work with several priests on the new idea of forming a youth organization in the city.

On November 28, 1938, the idea of CYO was discussed at a K of C meeting described as "the largest and most representative gathering seen in years."

At another large K of C meeting on Dec. 12, Jack Elder, then athletic director of the Chicago CYO and former member of the great Notre Dame football teams of 1928-30, was the keynote speaker for a discussion on youth organizations in Chicago, Detroit, New York, Milwaukee, Cincinnati, and San Francisco.

"Most of the leaders in the CYO in Chicago," according to Elder, "were the young priests, who acted as moderators and coaches."

Similar meetings were also held at the Catholic Community Center on North Pennsylvania Street, where probably the idea of the new Catholic Youth Organization originated from Bishop Ritter, Father Fussenegger, and Father Schoettelkotte.

At such a meeting on Jan. 16, 1939, a joint committee composed of members of the K of C and Indianapolis clergy adopted a resolution providing for a general committee to foster the development of CYO.

Of the original 11 committee members, only Joseph M. Culligan, Harold Miller, Father Schoettelkotte, and this writer survive.

During a K of C meeting on the same date, a motion was adopted donating \$250 to start CYO.

At a dinner meeting Jan. 31 at the Columbia Club with Bishop Ritter presiding and John K. Ruckelshaus as chairman, it was decided that a Campaign for Funds for CYO would commence Feb. 1, 1939, and end on Feb. 15, 1939, with the goal of raising \$12,000.

Father Busald, Peter Reilly and Thomas Quinn were chosen to serve with Bishop Ritter on the advisory board, and a central office for coordination of CYO activities was established at the Catholic Community Center under the direction of Father Schoettelkotte.

With a newly organized board and money in the

treasury, CYO began serving area youth. John Patrick Rooney was selected as the first lay director and Marjorie Boyle employed for clerical assistance.

CYO's first official activity was a city-wide spring dance in the Cathedral High School auditorium that attracted more than 1,000 young people representing every parish in the city.

Rooney lost no time in organizing leagues at three levels for the baseball season, with entries from 16 parishes in the parochial league, 12 entries from parishes for the high school league, and 14 teams signed up for the K of C senior league.

A tennis league was also formed and steps were taken to organize the drama contest and other activities.

Almost from the beginning, the CYO in Indianapolis, as in Chicago, was energetically and enthusiastically supported by the young priests in the Indianapolis parishes. They became, as in Chicago, the moderators and the coaches, especially in football.

Everything was going along well, and there were more and more activities for boys and girls of all ages—grade school, high school, and senior groups—especially in football for the boys.

And the young priests were most active in CYO. For several years, they were noticeably involved in all phases, as well as coaches. In fact, their enthusiasm and energy as football coaches got so enthusiastic, without going into the details, that the CYO board finally asked that priests no longer serve as coaches.

In due time, another problem developed due to the actions of some overly enthusiastic parents along the

sidelines. In fact, such activity got so bad at times that the CYO board came awfully close to deciding that all athletic games would be held during the week, right after school, instead of holding the games on Saturday and Sunday.

But when word got out, the matter was resolved by the parents themselves, who finally realized that not all participants would grow up to become All-American football and basketball players.

CYO also experienced other problems, such as a shortage of money for all of its many and varied activities. Many early CYO board members tussled with financial problems, however, time and time again, one or two or more board members quietly, privately, and even secretly got the job done.

Two such board members were Frank McKinney and Francis Wilhelm. No one knows to this day how much those two men did for CYO without anyone knowing about it, except for a few board members who by chance found out, usually long after the money and deeds were forthcoming.

Undoubtedly, some of the same matters and conditions may exist today in CYO. However, with the many good volunteers, board of directors, professional staff, and continued help from the United Way and the many good and generous financial donors always ready to lend a hand, give advice, and offer money, CYO should and will continue for another 50 years, and more, in the Archdiocese of Indianapolis.

(Edward J. Fillenwarth, Sr., of Indianapolis is one of many CYO volunteers who shared their memories.)

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DANCERS—A city-wide dance, held a few decades before this one, was the first official CYO event.

BOOK REVIEW

Journal on pregnancy

THE MIRACLE MONTHS, A DIARY OF CREATION, by Linda Cavanaugh. (P.O. Box 20787, Oklahoma City, OK. 73156) 1985, 90 pp., \$9.95 plus \$1.50 postage and handling.)

Reviewed by Mary Ann Wyand

"Life. It begins in an instant."
With simple and poetic prose, journalist Linda Cavanaugh creates a poignant journal of pregnancy that may be the best little pro-life book around.
Discovered while browsing in the gift shop at Fatima Retreat House, this powerful diary of creation paints graphic pictures of the conception and growth of babies to delight expectant parents.

The beautifully written journal could also be used as a baby book for bereaved parents whose fetuses and dreams are shattered by miscarriage, intra-uterine fetal demise, stillbirth, or post-partum death.

And it could be given to women considering abortion in the hope that it will prompt them to reconsider alternatives.

"Around the 23rd day of life," the journal begins, "her heart begins to beat. Towards the end of the fourth week, the entire embryo is formed."

Turn to the next page and discover that, by week five, "His arms and legs are beginning to take shape. In fact, if you could look closely, you could distinguish the outlines of five fingers on his hands. His ears are beginning to form

with the unique characteristics inherited from you and his father."

"During the eighth week, "The tiny lines on her hands and feet are forever etched in her skin. She is now a fetus with the beginnings of all the necessary organs."

Capturing the beauty of creation must have been easy for Cavanaugh, who researched and wrote the eloquent book during the pregnancy of her second child. She lists "A Child Is Born," Lennart Nilsson's classic book of prenatal photographs, and other distinguished authors who specialize in medical journalism in the Bibliography.

"Her face has taken on a human profile," Cavanaugh explains as part of the description for the 10th week. "She has a gently curved forehead and a delicate little nose."

And by the next week, "His heart is now fully formed and functioning." Two weeks later, in the second trimester of pregnancy, "His vocal chords are formed and ready for a pretty cry. But he will remain silent until he is born because he's surrounded by amniotic fluid, not air."

It is during this week, the 13th week of gestation, that Cavanaugh tells us from her extensive research more of the minute magic about this truly miraculous process.

"Already he can make some facial expressions," she writes. "He can wrinkle his forehead and even smile."

And the reader will smile too.

(Wyand is an associate editor of *The Criterion*.)

Rest in peace

The Criterion welcomes death notices from parishes and individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication.

Obituaries of archdiocesan priests, their parents and Religious sisters serving in our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

+ CALDWELL, Vesta, 63, Holy Trinity, Indianapolis, March 4. Wife of Donald; mother of Donald Caldwell, Noble Parsons, Chuck Hoover, and Mary Cummings; sister of Granville Rich, Ollie Sexton, and Betty Lindsey; grandmother of two; great-grandmother of eight.

+ CHINN, Martha Jean Gehrig, 59, St. Michael, Bradford, Feb. 28. Wife of Robert F. Chinn, Sr.; mother of Robert Jr., Jean, and Kathleen Ingram; daughter of Mary J. Schank; sister of John Schank; grandmother of eight.

+ DALTON, Joseph C., 40, St. Bartholomew, Columbus, Feb. 21. Son of Marj E. and Lily; brother of D. Greg, Jan Williams, and M. Debbie Dyer.

+ DAMM, Viola Volz, 77, St. John the Baptist, Osgood, Feb. 28. Mother of Robert; sister of Charles Volz and Freida Pleak; grandmother of three.

+ DOUCLEFF, Victor D. (Duke), 67, Our Lady of Lourdes, Indianapolis, Feb. 21. Husband of Rita; father of Jon S., Jeffrey, David, Daniel, and Christine Johnson; brother of Gladys Ropac, Slavka Nizamoff, and Milie Soneva.

+ DUDLEY, Wilma, 75, New Albany, March 1. Wife of Joseph; mother of Russell; sister of Cecil Engleman; grandmother of three; great-grandmother of eight.

+ FROST, Norma Jean, 63, Anunciantine, Brazil, March 1. Wife of William M.; mother of James, Vince, William R., Farley, Mike, Debbie Morris, and Jackie Monk; sister of Bill Balduzzi; grandmother of six.

+ HARBISON, Helen F. Constantine, 72, St. Mary, March 2. Wife of Harold; mother of Joseph and Harry; sister of Arthur Constantine; grandmother of eight; great-grandmother of seven.

+ HARTL, Elizabeth, 94, St. Catherine of Siena, Indianapolis, Feb. 19. Mother of Julianne Bischoff, Charles and Robert.

+ JONES, Helena L., 76, Our Lady of Perpetual Help, New Albany, Feb. 27. Mother of Phillip R., and Phyllis A. Dittman; sister of Teresa Schotter, Nella Schotter, and Agnes Byrley; grandmother of four.

+ KAESEL, Joseph J., 76, St. Christopher, Speedway, March 4. Husband of Helen J. Mose-

berger Kessel; brother of Robert, Bernard, and Mary Roberts, and Dorothy Johnson.

+ KEHNE, Albert S., 82, St. Ambrose, Seymour, Feb. 25. Husband of Alice; father of Helen, and Blanche Gray; brother of Louise Wisner; granddaughter of four; great-grandfather of one.

+ KELLER, Margaret Spurrier, 84, Our Lady of Perpetual Help, New Albany, Feb. 28. Mother of Helen Martin and JoAnn Libka; sister of Gordon Spurrier, Jesse Grzesik, Sarah Smith, Agnes Fowler, and Evelyn Rickard; grandmother of eight; great-grandmother of seven.

+ LAUGHLIN, C. Patrick, 50, St. Mary, Richmond, Feb. 27. Father of Diane; son of Marion Mervin; brother of John, James, Thomas, Tim, Mary E. Stout, Patricia Mullins, and Beverly Medford.

+ MAYNARD, John "Rick" Jr., 40, St. Roch, Indianapolis, Feb. 19. Husband of Donna; father of Rhannon; son of John R. Sr., and Betty R.; brother of Robert, Joseph, Sharon Bingert, Debbie Ogle, Mickey Greene, and Teresa Bornhorst.

+ McDONALD, Hattie Louise, 64, St. Thomas Aquinas, Indianapolis, Feb. 15. Wife of Bonell.

+ MURPHY, Philip W., 62, Nativity, Indianapolis, Feb. 27. Father of Patricia Turner and Theresa; brother of Henry, Lee and James; grandfather of three.

+ O'BRIEN, David D., 33, St. Jude, Indianapolis, Feb. 27. Husband of Jeanne; father of Kelly Ann and Katie Jean; son of Donald E. and Bevr, brother of Donetta Waling.

+ OLIVER, Walter, 81, St. Patrick, Indianapolis, Feb. 28. Husband of Phyllis; father of Walter, Richard, and Mary Jane Cusison; brother of Edward, Herbert, and Opal Svendsen.

+ O'MARA, Josephine O., 86, Little Flower, Feb. 26. Aunt of Martha Jean McCarthy.

+ RICHMOND, Mary Tilda, 94, St. Michael, Charlestown, Feb. 23. Mother of Estelle Fentress, Evelyn Flanagan, Dorothy Smith and Gertrude Mayfield; grandmother of 17; great-grandmother of 38; great-great-grandmother of 20.

+ STICH, Amelia K., 92, Holy Spirit, Indianapolis, Feb. 28. Mother of Mary K. Wuest; grandmother of two; great-grandmother of six.

Correction

In the March 3 issue, an obituary for John "Rick" Maynard, Jr., of St. Roch Parish, Indianapolis, incorrectly identified several relatives.

A corrected version appears in this week's *The Criterion* regarding the error.

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Vatican releases fidelity oath

(Continued from page 1)

The six-sentence oath promises to undertake one's office "with great diligence and fidelity," to "preserve the whole deposit of the faith," to "pass it on and explain it faithfully," and to avoid contrary teachings.

The oath declares one's willingness to "follow the discipline common to the church" and to obey canon law. It also commits the oath-taker to "follow with Christian obedience those things" which the teachers and leaders of the church state and to assist bishops so that "all proceed in communion with the church."

A person would take the oath with his or her hand on the Bible.

Until 1967 all priests and church officials were required to take "the oath against modernism." The 1910 oath was

a strongly worded and long statement rejecting specific modernist errors and affirming specific Catholic teachings.

Modernism was an early 20th-century Catholic intellectual movement which looked at the church doctrine through new methods of historical criticism and evolutionary philosophy. It was condemned in 1907 by Pope Pius X.

The anti-modernist oath was dropped in 1967 when a new profession of faith was drafted.

The newly revised profession of faith retains a recitation of the Nicene Creed. In addition three new sentences have been added which "make a triple distinction of doctrines proposed by the church," said Father Betti.

"With a firm faith I also believe all those things which are contained in the word of God, whether written or handed on, and those things which are to be believed as proposed by the church whether by a solemn judgment or by the ordinary and universal magisterium as divinely revealed," the first of the additions says.

Father Betti said an example of such a dogma would be papal infallibility or the Immaculate Conception.

"I also firmly embrace and retain all and everything which is definitively proposed in doctrine either about faith or morals by the church," the second states.

Father Betti said it was his opinion that the encyclical

"*Humanae Vitae*" (Of Human Life), which condemns artificial birth control and abortion, would fall into this category.

"In addition I adhere by religious assent of the will and intellect to the teachings which either the Roman pontiff or the college of bishops declare when they exercise the authentic magisterium, even if they do not intend to proclaim them by a definitive act," the profession concludes.

Father Betti did not give an example for this category, saying only that it covered "doctrines in movement."

"These also merit not an assent of faith, not a definitive assent, but always a religious assent by which one adheres to that teaching," he said.

The new additions replace the ending of the 1967 profession of faith, which was a pledge to "firmly believe and retain each and everything which has been proposed by the church regarding the teaching of faith and morals, whether defined by solemn judgment or asserted and declared by the ordinary magisterium, especially those things which concern the mystery of the holy church of Christ and its sacraments and the sacrifice of the Mass and the primacy of the Roman pontiff."

While the profession of faith "is the condition which enables one to assume an office in the church," Father Betti explained in the Vatican newspaper *L'Osservatore Romano*, "the oath of fidelity is the public commitment to exercise it well before the church itself and before the institutions and persons for which it was assumed."

Wide consultation to precede final draft of universal catechism

by Agostino Bono

VATICAN CITY (NC)—A seven-month consultation with the world's Catholic bishops and bishops' conferences will precede the final drafting of a universal catechism, said a Vatican statement.

The consultation will begin Nov. 1 so that the papally appointed catechism commission can provide "a substantial report" to the next Synod of Bishops, planned for fall 1990, the statement said.

Pope John Paul II established the catechism commission in 1986 after the 1985 extraordinary Synod of Bishops recommended the writing of a universal catechism to be used as a basis for the formulation of diocesan and national catechisms. The pope often has expressed hope that the universal catechism will be published in 1990.

The Feb. 18 Vatican statement said the commission has reviewed the third draft of the catechism and has made suggestions for revisions before the document is submitted to the worldwide hierarchy.

The statement provided information about the Feb. 6-8 meeting of the commission, formally called the Commission for the Preparation of a Catechism for the Universal Church.

Present plans call for the catechism to have three main sections, the statement said. These will deal with "the doctrinal truths of faith, using the Apostles' Creed as framework, the sacraments and the church's liturgical life, and the moral life and the call to holiness," it said.

Also planned is an introduction which "will present the catechism as a confident proclamation of faith singularly capable of meeting the deepest needs of the human person," an epilogue on the "Our Father," and a glossary of terms, said the statement.

President of the 12-member commission is Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith.



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Curran decision leaves questions

by Cindy Wooden

WASHINGTON (NC)—Although the case of Father Charles E. Curran vs. The Catholic University of America has been decided, some of the issues raised in his losing lawsuit remain, said those involved.

District of Columbia Superior Court Judge Frederick H. Weisberg, who ruled in favor of Catholic University, said in his Feb. 28 decision: "It is apparent that this dispute is merely a piece of a larger struggle that has been raging in Catholic higher education for many years."

The judge ruled that Catholic University acted within its rights when it barred Father Curran, a moral theologian, from teaching theology. The action followed a Vatican decision that because of his dissent from certain church teachings, Father Curran was not eligible to teach Catholic theology.

Father Curran, who taught at Catholic University for more than 20 years, filed the civil suit against the university claiming that it violated his contractual guarantees of academic freedom when the board of trustees removed his canonical mission and refused him a position teaching Catholic theology.

Weisberg said that in a conflict between academic freedom and obedience to religious authority, "the

university may choose for itself on which side of that conflict it wants to come down."

Father Curran said that "I have fought for academic freedom at Catholic University for more than 20 years. I have lost. As far as I am concerned, this was the last battle."

However, Father Curran said he believes the tensions surrounding academic freedom and dissent will continue. "In the future we're going to have to learn to live with greater differences, and we have to do it with respect for one another."

Jesuit Father William J. Byron, president of Catholic University, insisted that academic freedom does exist at the university, but that "intrinsic to the discipline of Catholic theology is respect for the teaching of the church." He said the court ruling recognizes Catholic University's "uniqueness in its relationship to the Holy See and its self-chosen Catholic character." Catholic University is the only pontifically chartered university in the United States. The theology department is accredited by the Vatican.

"The tension between personal freedom and the authority of the church is not resolved" by Weisberg's ruling, Father Byron said. "That will always be with us."

The key points in Weisberg's decision included:
 ■ No matter whether Father Curran needed a canonical mission to teach on the university's theology faculty before 1981, he needed it after new university statutes, adopted in 1981, made it a requirement for all such faculty members.

■ Given that requirement, Cardinal James A. Hickey of Washington, university chancellor, acted properly when he suspended Father Curran from teaching in 1987 while procedures to withdraw his canonical mission were still in process. The suspension was not a contract violation.

■ The university also acted within its rights when the board of trustees withdrew Father Curran's canonical mission, and that decision properly barred Father Curran from teaching at all on the university's faculty.

■ University rules did not require it to offer Father Curran a teaching post in another department.
 ■ It would be "virtually unthinkable" for a court to require the university to allow Father Curran to teach Catholic theology there "in open defiance of the Holy See."

Father Curran is currently a visiting professor at the



Father Charles E. Curran

University of Southern California in Los Angeles and has accepted a tentative offer to continue there for another year.

"The refusal of the court to enter into the substance of a dispute over issues of doctrine and governance" can be seen as a reaffirmation of the separation of church and state, said a March 2 statement from the 1,300-member Catholic Theological Society of America.

"But that refusal also puts upon the church itself full responsibility for preserving and nurturing that 'lawful freedom of inquiry' for scholars," recognized by the Second Vatican Council, said the statement by Father John P. Boyle, society president.

The court ruling leaves "unanswered urgent questions about the authority of doctrinal statements by official teachers which are not definitive," said Father Boyle, chairman of the School of Religion at the University of Iowa.

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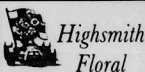
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