

Papal Mass interrupted by violence

Pope had been preaching against violence just before clashes broke out

by Agostino Somo

SANTIAGO, Chile (NC)—Pope John Paul II wanted his only Mass in the Chilean capital of Santiago to be a springboard for projecting a vision of how a Christian society in deep conflict should work for social change.

Instead, he saw it turn into a tragic dramatization of his warning that using violence to seek political change results in more violence and chaos.

During the Mass, police and anti-government demonstrators clashed, leaving more than 100 injured. Many eyewitnesses and the Chilean bishops blamed the disturbances on the several hundred demonstrators.

"He was actually preaching against what was happening," said a Vatican official on the altar platform during the Mass. "It was the first time he was saying something and it was actually happening," the Vatican official said.

It was also the first time bloody clashes broke out between police and demonstrators at a papal event in all the pope's foreign travels.

"Violence is not Christian," the pope said during the homily in which he advocated dialogue as the road to solving political conflicts. "The search for the common good also demands the rejection of all forms of violence and terrorism from wherever it comes, which only throws people into chaos," he said.

The clashes broke out shortly after the homily and were about 160 yards from the pope. But the disturbances began well before the Mass started.

Before the service, demonstrators had cut the loudspeaker lines to one section of the crowd. They also began pressing against people in an effort to force the collapse of some of the metal barriers partitioning the crowds. They also built bonfires and hurled stones and wooden poles at police, journalists and spectators.

Shortly after the homily, police waded into the demonstrators, using armored trucks to spray tear gas and water. White-robed priests assisting at the Mass tried to intervene. Some waved the armored trucks away in hopes that they could bring the situation under control.

Also trying to restore calm were "papal guards," church-organized groups of people helping with crowd control during the papal visit. Police, demonstrators, priests and papal guards were injured.

The Chilean bishops blamed the demonstrators for the "senseless violence" and the "outrage" to the pope and Catholics



PRIESTLY PLEA—As Pope John Paul II watches, priests plead with demonstrators to stop throwing rocks and bottles at police during an outdoor Mass the pontiff was celebrating in Santiago, Chile. Police

wanted to celebrate the Mass. "A few hundred persons tried to impede hundreds of thousands of faithful from exercising their primary human right, the right to publicly express their faith," said the bishops.

The prelates did not blame particular groups, but prior to the clashes several demonstrators identified themselves to journalists as members of the Leftist Revolutionary Movement, a Marxist organization.

The demonstrators also began running

along passageways separating sections of the crowd. "Many had the idea that it was an effort to interrupt the Mass," said one church source on the scene.

The actions by demonstrators were in stark contrast to anti-government activities at other Chilean papal events. At several of those events, opposition banners and chants were a feature of the activities prior to the pope's arrival. But when the pope came on the scene the crowds calmed down after an



moved in with tear gas and water cannons in an attempt to quell the incident, but dozens of people in the crowd were injured. (NC photos from UPI-Reuter)

initial display of their displeasure with the 13-year-old military government.

Whenever small pockets of the Santiago crowd tried to drown out the pope with anti-government slogans, they were quickly shouted down by the majority with chants such as: "John Paul II, everyone loves you."

The clashes also marred Chilean church efforts to prevent confrontations at papal events. A main element of this plan was the

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Father Eugene Hensell named new president of St. Meinrad Seminary

Benedictine Father Eugene Hensell has been elected president-rector of St. Meinrad College and School of Theology. The appointment was made by the seminary's board of trustees Saturday, April 4, and was announced by Benedictine Archbishop Timothy Sweeney, chairman of the board of trustees.

Father Eugene had been serving as acting president-rector since January. His appointment ends a nationwide search that was begun by the board of trustees after the former president-rector, Father Daniel Ruechlein, was named Bishop of Memphis.

Indianapolis Archbishop Edward T. O'Meara said that he "was delighted when Archbishop Timothy informed me of the appointment" of Father Eugene. The archbishop said that Father Eugene "has already demonstrated his very able leadership as the acting president-rector" and that he "brings to this new position rich gifts of intelligence, formation, education and personal charm which will make him an outstanding leader for these important ecclesiastical institutions."

In making the announcement, Archbishop

Timothy said, "I am confident that Father Eugene will continue the tradition of good leadership that has been characteristic of our seminary since 1857. For the past 130 years St. Meinrad has been blessed with men of faith who have guided our seminary schools in their important work of educating priests for the church. The board of trustees' overwhelming support for Father Eugene signals a commitment to strong spiritual and administrative leadership for our seminary. Father Eugene's pastoral and academic

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Bishops' board forbids Ku Klux Klan membership

WASHINGTON (NC)—Catholics who join the Ku Klux Klan and organizations that actively promote racism "act in violation of Catholic teaching," said the Administrative Board of the U.S. Catholic Conference.

"These organizations are a scandalous contradiction to all that we hold sacred and teach in the name of Jesus Christ," a board statement said.

The 30-bishop board, which guides the USCC between annual meetings of the entire body of U.S. bishops, issued the statement in late March. Indianapolis Archbishop Edward T. O'Meara is a member of the board.

The board adopted its statement on racist

organizations at this time because of recent "significant activity by and publicity about the Ku Klux Klan and several other racist organizations."

"Every institution that bears the name Catholic should proclaim to all that the sin of racism defiles the image of God and degrades the sacred dignity of humankind," the bishops said in their statement.

Quoting from the U.S. bishops' 1979 pastoral letter on racism, the bishops called racism a sin that "divides the human family, blots out the image of God among specific members of that family, and violates the fundamental human dignity of those called to be children of the Father."

the criterion
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from the editor

The wrangling among the TV evangelists

by John F. Fink

Sex, money and religion have combined for some juicy stories lately about the TV evangelists. The empires established by some of these guys have never had as much airing in the media as they have had since Oral Roberts said that God threatened to take his life if he didn't raise \$5 million and since Jim Bakker resigned from the PTL Club in a battle with Jimmy Swaggart after it was revealed that Bakker had had sex with a church secretary.

As a result we have learned the ins and outs of the organizations run by Jerry Falwell, Robert Schuller and Pat Robertson as well as those of Bakker, Roberts and Swaggart.

All these TV preachers are called Evangelicals, which is a term covering many different Protestant churches that stress traditional morality and individual commitment to Jesus Christ. None of them belong to the Catholic or mainline Protestant churches. Nevertheless, there are some lessons here for all of us.

THESE TV EVANGELISTS have long received a great deal of their support from Catholics, despite the fact that some of them, notably Swaggart, have been viciously anti-Catholic. Others, like Pat Robertson who used to send out anti-Catholic tracts to contributors, have toned down their anti-Catholicism in order to attract more Catholics to their ministries (or, in Robertson's case, to attract votes in his campaign for president).

Some Catholics have long been envious of the apparent success of these evangelists and have lamented the fact that the Catholic Church doesn't seem to have anyone to com-

pete with them. The fact is that we do have some TV evangelists, but they have never tried to create empires like those who have been in the news lately.

"We always get in trouble when we get too much involved with money," said Father Theodore Hesburgh, president of the University of Notre Dame, when he was interviewed about the TV evangelists' problems on the ABC program "This Week With David Brinkley" March 29. That's what happened to these evangelists. They all started out small, as popular preachers, but realized that they could reach so many more people through television. But it costs a tremendous amount of money to buy TV time and produce TV programs. Once successful, though, the money started rolling in.

That's when the empire building started. First there was Oral Roberts University and the City of Faith medical center that Roberts built in Tulsa. Falwell emulated that with his Liberty University, and Swaggart started the Jimmy Swaggart Bible College. Schuller built an \$18 million 13-story Crystal Cathedral near Disneyland. Bakker built Heritage USA, the \$172 million, 2,300-acre theme park that last year attracted more people than any other such play area except the two Disney properties, Walt Disney World and Disneyland.

ONCE THE EMPIRE has been established it has to be maintained, and that's where the trouble usually begins. Roberts' City of Faith is draining his other enterprises and has prompted his desperate and outlandish appeals for money. Contributions are down for almost all of the evangelists because the number of people who watch their programs has declined at the same time that more evangelists have appeared on the scene, creating competition for the dollar. So they end up spending most of their energies trying to raise money.

I think that most of the TV evangelists are sincere, but

they come to realize that, if they intend to expand, they need more viewers, which means more air time and more money to buy it. Soon their ministry seems to take a back seat to their appeals for funds, both from impassioned pleas on the air and from direct-mail fund raising. The TV audience hears more about the need for ever more money to support the ministry and less and less about Christ.

This has not happened to the Protestant evangelist who has earned the greatest respect—Billy Graham. He uses his TV time to preach the word of God through the Bible or to call people to make personal commitments. Nor has it happened to the Catholics who are involved in TV. Father John Catoor of The Christophers, Paulist Father Ellwood Kieser, Mother Angelica and Divine Word Father Michael Manning are in no danger of getting so much money from their TV programs that they are tempted to start colleges or theme parks.

I spent a day with Mother Angelica at the Eternal Word Television Network at her spartan convent in Birmingham, Ala., about four years ago, and heard from her the problems she has meeting expenses. There is none of the opulence in her operation that is associated with the other TV evangelists. She literally doesn't know from month to month if she'll raise enough money to keep going.

ANOTHER LESSON WE should learn is that, although using television to evangelize has its place, it's no substitute for active local parishes. This is particularly true for the Catholic Church because of its emphasis on liturgy rather than just on preaching.

The Catholic Church will always have something to offer that the TV Evangelicals cannot—the Body and Blood of Christ in the Eucharist. Television or any other medium should be used to encourage people to attend their local parishes. There's bound to be trouble when the evangelists lose sight of that goal.

Fr. Eugene St. Meinrad president

(Continued from page 1)

background, coupled with his administrative skills, will assure continued growth in our college and school of theology."

Father Eugene expressed his appreciation for the support he has received both from Archbishop Timothy and the board of trustees. "These are challenging times for Roman Catholic seminaries," he said. "Fortunately St. Meinrad has a long history of excellence in priestly formation. We are committed to the future of the priesthood and to further the tradition of excellence begun here in 1857. Together with the faculty and staff of our college and school of theology, I look forward to continuing the important work of educating priests who will be prayerful and compassionate leaders of our church."

Father Eugene had been vice rector/provost of St. Meinrad College before he was named acting president-rector. He has taught scripture in the School of Theology since 1979.



Father Eugene Hensell

The 47-year-old native of Loganport was ordained to the priesthood in 1969 for the Diocese of Lafayette. He received his B.A. and M.Div. degrees from St. Meinrad and M.A. and Ph.D. degrees in biblical languages and literature from St. Louis University.

From 1971-1975 he served as director of campus ministry, chairman of the division of social heritage, and instructor of theology at Notre Dame College in St. Louis. He joined the St. Meinrad monastic community in 1979 and made his solemn profession of vows in 1982.

Genesis Fund to assist Fatima House retreatants

Those who are not financially able to meet the cost of a weekend retreat may receive assistance from a new Fatima Retreat House program.

The "Genesis Fund," started with a large contribution from Indianapolis attorney Diane Liptak, helps those with financial obstacles to experience the spiritual "recreation" a retreat can provide. Its name refers to Genesis 1:1, "In the beginning God created the heavens and the earth. God's spirit hovered over the earth."

The fund will be a separate, interest-earning account administered by the Fatima Retreat House. Contributions may be sent directly to the Fatima Retreat House or marked and included with the regular retreat offerings.

The retreat house has had a tradition of absorbing costs of retreatants who cannot afford the full retreat offering. The Genesis Fund will support and expand this policy without tapping funds budgeted for daily offerings.

Partial and total funding will be available, depending upon need. The privacy of those requesting funds will be respected.

Those wishing to request assistance should contact the director of Fatima Retreat House.



Diane Liptak

Outdoor Way of the Cross will be on Good Friday

The 51st annual Outdoor Way of the Cross will be sponsored by the Indianapolis chapter of the Knights of Columbus at 12:15 p.m. on Good Friday at the American Legion Plaza north of North St. between Meridian and Pennsylvania Sts. in downtown Indianapolis.

The host council will be Mgr. Bernard P. Sheridan Council #4138, Greenwood. William Beaver, council grand knight, is chairman. He and Jack Sauer will be narrators for the event.

Father Stephen Donahue, associate pastor of Our Lady of Greenwood Parish, and chaplain of the Mgr. Sheridan Council will be the priest. Honor guards will be

members of the Bishop Chafard Assembly of the Fourth Degree K of C and members of the Fourth Degree Knights of L. Peter Claver.

Music will be provided by a combined choir composed of the Ambassadors of Mgr. Downey Council, the Columbians from Mater Dei Council, and the Singing Knights from Our Lady of Fatima Council.

The Outdoor Way of the Cross has been a community service on Good Friday since 1937 as a demonstration of Christ's death on the cross. This public demonstration of faith, open to the entire community, is attended by many people from the downtown area of Indianapolis.

Archbishop O'Meara's Schedule

Week of April 12

SUNDAY, Apr. 12 — Paschal (Palm) Sunday, St. Peter and Paul Cathedral, Indianapolis, Eucharistic Liturgy at 10:30 a.m.

MONDAY, Apr. 13 — Christ Mass, St. Peter and Paul Cathedral, Indianapolis, 7:30 p.m.

THURSDAY, Apr. 16 — Holy Thursday, St. Peter and Paul Cathedral, Indianapolis, Eucharistic Liturgy at 5:30 p.m.

FRIDAY, Apr. 17 — Good Friday Services, St. Peter and Paul Cathedral, Indianapolis, 2:30 p.m.

SATURDAY, Apr. 18 — Easter Vigil, St. Peter and Paul Cathedral, Indianapolis, 8:30 p.m.

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Archdiocesan Catholic Charities

Consultant finds education problems

by Patricia Welch

Billy is sitting on one foot; he is squirming. The teacher says, "Take out your math workbooks and do the first 10 problems on page 45." Where's my math workbook? I can't find it. Oh, here it is. What page did she say? Page 10? But we've done that already. Billy panics and decides to throw his pencil at his friend John instead. The teacher sees Billy acting up, as usual, not doing his work and bothering others.

"Mary, it's your turn to read next." Mary tries to focus on the page. The letters jump around. She puts her finger under the first word and the letters settle down. I can't

remember what that word is. It looks real familiar. Is that a "b" or a "d"? The teacher looks at her with concern. Will Mary ever learn to read?

"No, Jimmy. You can't sharpen your pencil again. You've sharpened it three times in the last 10 minutes. Please sit still and do your work." But teacher, I can't sit still. I don't know why. And I hate to write. Jimmy turns around to talk to Fred. "Past, Fred, did you watch The Cosby Show last night?" The teacher sighs.

These are typical children and situations I see as educational consultant for Catholic Social Services. The difficulties a child is having in school may have many causes. It

may be an inability to organize, or dyslexia, or learning style, or a lag in motor development, or food allergies, or a problem at home, or something else.

Whatever the cause, it can mean a great deal of suffering to the child. That child does not want to displease the teacher or his parents. But, somehow, he just can't perform according to expectations. There is a barrier to learning which the child cannot cross over without help.

An educational consultant can help a school or parents put together all the pieces of the puzzle that is the child's behavior in school, to try to figure out what is going on and how the child can be helped.

In seeking ways to assess the child, some useful tools are classroom observation and academic testing. Parent interviews are helpful and often necessary to understand the child better. Often the parent has been worried about the child's school problems but isn't sure what to do.

Sometimes it is difficult to separate psychological and learning problems. Acting-out behavior, depression, hostility toward teachers and other behaviors might be caused by frustration at lack of academic skills. If the problem does not seem to be academic, a referral to a counselor might be made.

If the pieces of the puzzle have fit together into a picture of the child's problem, then recommendations can be made. Referral to an outside agency for further testing might be appropriate, or a recommendation for the child to have his eyes tested. The child may need special reading help, or special exercises for motor development.

What the classroom teacher wants are practical strategies which will make it possible for the child to learn successfully. Suggestions might include having an older student read a social studies text to a poor reader, so that he is not penalized in another subject for lack of reading skills. Or letting the restless, fidgety children stretch out on the floor to do classroom assignments (they'll be more comfortable).

Families also come directly to Catholic Social Services for help with their children's learning problems. Services to them are essentially the same as for the schools: assessment, diagnosis and either treatment recommended or referral to another helping source.

Parents are often very relieved to find out that their child is not just unmotivated or lazy or not smart enough but actually has a problem that something can be done about.

When children in school, especially those in kindergarten through sixth grade, have difficulty with school work, whether reading or writing or spelling or paying attention or remembering, it is wise to seek help somewhere. Most children want to please their parents and teachers. If they are not doing so, there is a reason. It is important to do everything possible to remove the barriers to learning. The rest is up to the child.

Benedictines Srs. examine 'opus Dei'

by Sr. Mary Lake Jones, OSB

"Opus Dei" are unfamiliar words to most people. Literally they mean "work of God" and are used by Benedictine Religious to refer to the Divine Office or the Liturgy of the Hours. St. Benedict, the founder of western monasticism, placed high value on praying in community, strongly emphasizing that nothing be preferred to it. For more than 1,500 years, Benedictine sisters, brothers and priests have responded to the human need to pray, to pray daily, and to pray with others.

With such a long history, one would think Benedictines are experts at prayer. The Beech Grove Benedictine sisters have taken it upon themselves to re-examine their prayer life to enhance it by combining the ancient chants, hymns and readings with contemporary music, poetry and liturgical art forms.

Benedictine Sister Mary Collins, associate professor in the School of Religious Studies at The Catholic University of America, recently spent two days with the sisters reviewing the history of Benedictine prayer, the effect of the Second Vatican Council's Constitution on the Sacred Liturgy, *Of Time Made Holy*, a statement on the Liturgy of the Hours in the lives of American



Benedictine Sister Mary Collins
Benedictine sisters, and examining the Beech Grove Benedictines' prayer life.

Sister Mary's consultation was made possible through a grant from Lilly Endowment, Inc. The grant has afforded the sisters the opportunity to recapture the feminine

styles of worship, to look into the area of inclusive language and to enable their artists and musicians to develop their creative talents.

Stressing that Benedictines commit themselves to the daily celebration of the Liturgy of the Hours, Sister Mary noted this as a distinctive aspect of the Benedictine spiritual tradition within the church. "Prayer helps us to remember the glory of God," she stated. "We overcome our forgetfulness through daily prayer."

The Beech Grove Benedictines assemble twice daily for community prayer. Communal prayer, *lectio divina* (prayerful reading), and private prayer are aspects of their daily worship. Benedict, in his rule, made no provision for daily Eucharistic celebration. The Eucharistic liturgy is central to the lives of Christians but is recognized as not always possible on a daily basis. The Liturgy of the Hours, on the other hand, is by its nature a daily liturgy prescribed by Benedict and embraced in its practice by religious communities to make time holy.

Throughout a formal two-year study, the Beech Grove Benedictines will continue to explore the question of improving and enhancing the *opus Dei* and *lectio divina* as they strive to "prefer nothing to the work of God."

Catholic Charismatics among us

What it means to be a Catholic Charismatic

by Richard Cain
First in a three-part series

Mike Gaal (rhymes with tile) had a good marriage, two children and a house in the "right" neighborhood near Fort Wayne when he began to feel dissatisfied. "I just prayed to the Lord, 'Is this all there is?'" he said.

After he took a job in Rockford, Ill., his wife joined a Charismatic prayer group. "I figured this would be over soon and I didn't have anything to worry about," he said. But he couldn't help noticing the change in his wife. She quit smoking—something she had been trying to do for 10 years. She also taught their two daughters how to cook—something she hadn't had the patience to do before.

Occasionally the prayer group would meet at their home. One time, a member challenged Gaal to a game of chess. If Gaal won the other three would pay him \$5. If the other fellow won, Gaal would attend one of the prayer meetings. "That's the only time he's beaten me," Gaal said.

Gaal found he liked the group. He enrolled in the "Life in the Spirit Seminar," a series of classes which explain what the Bible and the church teach about the Holy Spirit and spiritual gifts. During the seminar, he received what Charismatics call baptism of the Holy Spirit. "Since then, our lives have changed dramatically for the better," he said.

Gaal is now a leader of the Charismatic prayer group at St. Monica in Indianapolis and has served as the overall coordinator of Channel of Peace, an umbrella community of Charismatic prayer groups in central Indiana.

Trinity Father Tom Stepanski was involved in Marriage Encounter in New Jersey when he first came into contact with the Charismatic Movement. He saw the goal of Marriage Encounter as bringing couples together. But time after time, he saw couples go apart as one became involved in the Charismatic movement while the other did not. "I was annoyed with the whole movement," he said.

In 1978 Father Stepanski made a directed retreat on the scriptures. By the third day he was restless and sought refuge in the library. "I had had it with all those readings," he said. "I grabbed the first book (I saw) to change the flow." It was "The Conspiracy of God," a book on the life of the spirit in today's church.

After reading it, Father Stepanski decided to attend a prayer meeting. "People had told me where they were," he said. "I was just avoiding them." At the meeting he found a couple who were putting on a "Life in the Spirit Seminar" for just Marriage Encounter people. The first weekend, he was baptized in the spirit.

He also saw how the two renewal movements reinforced each other. Marriage Encounter focuses on communication and togetherness while the Charismatic Renewal focuses on prayer. With the skills provided by both movements, couples found themselves able to pray together. "There was such a power visible," he said. "I could see the potential."

Father Stepanski is now a chaplain at St. Francis Hospital in Beech Grove and a spiritual advisor to the Channel of Peace community.

Helen Preuss was in her sixties and the mother of 10 children before she and her husband encountered the Charismatic Movement 12 years ago in St. Louis.

She had married young and the children came quickly—three in four years. "I didn't know too much what I was doing," she said. "I had to pray for direction." While in grade school, the sisters encouraged her to pray to the Holy Spirit for wisdom before tests.

Preuss took their advice to heart. "I've always prayed to the Holy Spirit," she said. But when she prayed, "It was like the Lord was far away."

One year, she saw a notice in the church bulletin about a prayer group offering a "Life in the Spirit Seminar." As she had often prayed to the spirit she was curious. "I wanted to find out about the spirit what I didn't know," she said.

After attending the first session, she and her husband had mixed feelings. Preuss had her family, her crafts and her friends. "I didn't know if I wanted to change."

But they kept going. Soon they began to experience a transformation. "Instead of being far away, he (the Lord) was right here," Preuss said pointing to her heart. "I started doing things (such as going to Mass) out of love instead of fear."

Preuss also began to set aside a little time each day especially for prayer. "I was filled with such joy that my work became a pleasure," she said. "It has grown and grown the longer I've been at it. When my husband passed away I could never have hacked it without the Holy Spirit."

Preuss is now a leader of the Charismatic prayer group at Our Lady of the Greenwood in Greenwood.

Clint Bents, however, was almost born into the movement. Growing up in Oregon in the seventies, his family was involved in Charismatic prayer groups. One event in particular had a big effect on him when he was 16. An uncle who had been disabled with a back problem for over 10 years experienced a dramatic healing. "It was a real witness to the power of God," Bents said of the event.

Although Bents attended a Catholic school, he found himself looking for something more. He was also attracted by a quality he saw in some of his friends who were involved in the Charismatic Renewal. "They had a joy and peace that I didn't have," he said.

Bents started attending a prayer meeting. "I didn't know what to make of it at first," he said. "But I saw the fruit in people's lives."

He asked to be prayed over for the release of the Holy Spirit. "I felt a calm assurance that God loved me as a person," he said. Seven or eight months later he received the gift of tongues at a retreat. "I really wasn't looking for it," he said. "The more I prayed, the less I found I had the words." During a retreat, a priest prayed over him that he would receive the gift of tongues. "All of a sudden, I was doing it."

After being active in the Charismatic community at the University of Steubenville in Steubenville, Ohio, Bents settled in Indianapolis. He attends the prayer group at St. Monica and is one of the five members of the newly-formed pastoral team for Channel of Peace.

(Next week: What are the gifts of the spirit?)

COMMENTARY

Catholic and Protestant differences about Mary

by Dale Francis

When Pope John Paul II called the Catholics of the world to another Marian Year, he really called on Catholics to be Catholic. Where the Catholic faith abides, there is a love for Mary. It is not so much a matter of theological belief, although there's that, as it is the way we live as Catholics, the way we understand what being Catholic means.

A few weeks ago, a Catholic priest columnist wrote that it should be understood that devotion to Mary is not an absolute necessity to faith, our faith being centered in Jesus Christ. He offered as evidence of this the other good Christians who live in commitment to Christ but without



the devotion to Mary that is found in the Catholic faith.

What he noted was certainly true and I'm certain he has no idea why this is true. No one who has knowledge of the believers in Jesus Christ who belong to other churches doubts their total commitment. Catholics should have love and respect for those of other churches.

We are separated by theological differences but we are separated even more, I think, in the way we understand the living of our faith. The difference concerning Mary may offer the very best example of this difference in understanding. Let me try to explain how this is.

I know of no Protestant churches that do not respect and honor Mary. She was the mother of Jesus, carried him in her womb. For this reason, Protestants have great respect for her. But Protestants in the respect and honor they offer to Mary do so historically. They think of her only histor-

ically, as the good woman whom God chose to bring to birth his only-begotten Son at the village of Bethlehem nearly 2,000 years ago.

The way the Catholic faith is lived is substantially different. It is in the understanding of the Communion of Saints. We are joined at once in the Church Militant, those sharing the faith now; the Church Suffering, those to be received in heaven; and the Church Triumphant, those in heaven. We are all one, at this moment.

When Catholics think of Mary it is almost never historically but of Mary in heaven, as close to us as anyone who lives among us because our understanding of ourselves living in the Communion of the Saints joins us all.

Protestants, as Catholics, have a relationship with Jesus Christ that is immediate. There may be some religious denominations that think of Jesus only historically, as a man who lived 2,000 years ago, but most believe he was True God and True Man, that he redeemed us by crucifixion and brought us the promise of eternal life in his Resurrection—as we do, too.

And they have a personal relationship with him now. Their living faith is not referred to historical facts alone but to the continued living presence of Jesus Christ in their own lives.

This is true of our faith, too, but believing in the reality of the Communion of Saints, we have this sense of unity with all in heaven. Only God is worshiped, God the Father, God the Son, God the Holy Spirit.

But as a good Protestant asks a friend for prayers, we ask our friends for prayers, too.



not only those we know here but those in heaven. And we especially ask the prayers of Mary. Who better than the one God chose among all women to be the mother of his son? Who better than the mother of the Redeemer?

The difference between the Protestant and Catholic approach to Mary is not a difference in respect and love but that they think of her historically and we in our Catholic belief, joined in the Communion of Saints, think of her in the present. That is the essence of the role of Mary in our lives as Catholics.

The Bottom Line

Bills to grant parental leaves are pro-family

by Antoinette Boco

Parental leave bills were proposed recently in both the Senate and the House. Opposition was immediately heard from several groups, including the Chamber of Commerce of the United States, which said parental leave would be too costly for employers, primarily in finding temporary replacements.

Let anyone get the idea that we're talking about continuing to give a paycheck to mothers who stay home after giving birth, let's clarify: immediately what the bills are about. All that is being asked is some job security. For



example, the Senate bill introduced by Sen. Christopher Dodd, D-Conn., simply asks that a mother be able to take 10 weeks of unpaid "family leave" to care for a newborn or newly adopted baby or severely ill child. Businesses with fewer than 15 employees would be exempt.

The senator believes a woman should not have to choose between caring for her infant or her job. He got right to the heart of the matter, telling fellow senators, "If all of us in the United States are to continue to depict ourselves as being pro-family, it is time we put our words to action and consider this bill during the 100th Congress."

Sen. Dodd hit a sensitive button when he used the term "pro-family." We have to admit that the United States—which talks a lot about family values—is loathe, in practice, to help parents, particularly mothers. Rep. Patricia Schroeder, D-Colo., who in-

roduced a family and medical leave act in the House, pointed this out. She said, "If you printed a map of the world that showed only the countries without parental leave, there would be only a handful—the United States, Upper Volta, the Sudan and South Africa."

Sen. Dodd's motivation for the bill he proposed is humane and practical. "Today, close to half of all mothers with infants under 1 year of age work outside the home," he said. "And two out of every three women working outside of the home today are either the sole providers for their children or have husbands who earn less than \$15,000 a year." They need to have the assurance that their job—not a luxury, but a necessity—will be waiting for them after they have launched their new infant.

Yet, in 40 states a working woman who takes some time off to have a baby faces the real possibility of losing her job. Only

10 states guarantee pregnant women some kind of leave and reinstatement benefits—Connecticut, California, Montana, Massachusetts, Hawaii, Kansas, Illinois, New Hampshire, Ohio and Washington.

The bottom line is that families have changed and the workplace has changed—but old attitudes about both haven't.

We know better, but we still revert to images of the nice family model where the mother stays home, has the babies and raises them while the father works on the job that pays enough to provide a good, comfortable home.

A parental leave bill is just the tip of the iceberg when it comes to the consideration that should be given to an American family, particularly an American child. But at least it is a start. It is long past time to be pro-family in ways that count.

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The Human Side

How can lay movement continue to progress?

by Father Egan H. Hemrick

As we move closer to next October's world Synod of Bishops on the laity, suggestions on what the laity want from the church are pouring into the U.S. bishops' Committee on the Laity as the result of a nationwide consultation.

At the top of the list is a desire for more spirituality through good liturgies, preaching, Bible study, help in prayer, the creation of small faith communities and trained spiritual directors.

The laity also would welcome help from the clergy on how to extend their spiritual life into the secular world, the consultation seems to suggest.

Although these desires raise no eyebrows today, they would have caused a stir not long ago. In an article titled "The Laity Within the Ecclesial Communion," Jan Grooteaers reviews the history of the laity. He says that in the past they were excluded from a valid spirituality. The status of the married person once was considered inferior to that of a Religious or priest, he adds; the secular life was viewed as basically sinful, with

canonization for sainthood usually reserved for Religious and priests.

The laity also were excluded from active liturgical life. They were subjected to a dead language, Latin, and did not have access to Communion under both species. Active par-



ticipation during the Mass was almost nonexistent.

Thanks to Vatican II, however, all that was reversed. The Constitution on the Liturgy entailed active participation of the faithful in the liturgy. The Constitution on Revelation encouraged much greater access to Scripture. The pastoral Constitution on the Church in the Modern World encouraged an active presence within the world, while the Constitution on the Church stressed the fullness of Christian dignity of the lay person.

When we contrast the past with the present it becomes apparent that the lay movement has come a long way. But how can it continue to progress and avoid a reversal?

I believe what is badly needed now on the part of everyone in the church is respect and faith in each other. Unpleasant events over the last few years in the United States have polarized many Catholics. Today we have far too many angry lay persons, Religious and priests.

Polarization has paralyzed our ability to dream exciting dreams about the future. It has frozen us into defensive stances and drained the entrepreneurial spirit of Vatican II.

Many people today are hypersensitive but it is not the type of hypersensitivity that causes creativity.

There is one topic that those preparing for

the synod need to discuss: how to unify the various factions in the church. This is needed if we are to be able to move forward as a church.

How do we once again capture that sense of working together and the excitement of exploring new possibilities that was so characteristic of Vatican II and caused the lay movement to forge ahead?

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the criterion

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TO THE EDITOR

Priests say archdiocese needs deacons

The undersigned priests of the Archdiocese of Indianapolis wish to point out what we consider to be an amazing inconsistency reported in your issue of Feb. 27, 1987.

Your cover story told of Archbishop O'Meara's talk to the Indianapolis Serrans. The article stated that the archbishop was asked about the possibility of permanent deacons in the archdiocese. The archbishop reportedly stated that the Council of Priests had not recommended a diocesan program, and that he himself had not taken a position on the matter.

On page 2 of the same issue, we read that

Father Robert Borchertmeyer, already pastor of Little Flower Parish in Indianapolis, has been appointed temporary administrator of Holy Cross Parish in Indianapolis, and that Father John Gens, already pastor of St. Mary Parish, in Greensburg, has been appointed temporary administrator of St. John Parish in Enochsburg and St. Maurice Parish, in St. Maurice, Ind.

We conclude that, while the Council of Priests and the archbishop have made no decision regarding permanent deacons in the archdiocese, the personnel board and the archbishop have made the decision to ask already-busy pastors to take on the responsibility for more than one parish.

In the Archdiocese of Chicago alone, there are over 300 permanent deacons, serving the church and ministering to the people. What an enormous resource! What a great help they must be to the priests, and what a blessing they must be for the people! How can we afford to bypass this gift to the church, when

the needs for ministry in this archdiocese cry out from every corner?

Permanent deacons are men who have been carefully screened, carefully trained for at least three years, and then consecrated to the service of the church by the Sacrament of Holy Orders. They are permanently committed to serve the church of Jesus Christ. We undersigned priests firmly believe that there are hundreds of qualified men in this archdiocese who are anxious and eager to serve the church in this way. How can we reject this offer of service, while at the same time burdening our priests with too many pastoral responsibilities?

The undersigned priests feel that Archbishop O'Meara cares deeply about each one of his clergy, and we love him and respect him for that. He has given us the Wellness Program, the Sabbatical Program, a retirement program, a hospitalization program, an Office of Ministry to Priests, a raise in salary, and the list goes on and on. He is deeply interested both in our work and in our personal needs. He does a superb job of caring for his priests. We only hope and pray that he will soon "take a position," allowing permanent deacons in this archdiocese and calling them to orders, and thus bring great blessings both to the clergy and to the people we strive to serve.

In no way do we intend to overlook or disregard the beautiful and effective work done by religious women and men in this archdiocese, or by our dedicated lay people, both women and men. Rather, we feel that permanent deacons would work together very well with both groups, as they do in other dioceses, and thus upgrade the quality of our ministry on every level.

One final note: If you readers (lay people, Religious, or clergy) agree with this letter, please take the time to write to The Criterion or any other of our church leaders, and express your views.

Fr. Herman Lutz
Fr. Clem Davis
Fr. Joseph Dooley
Fr. Clarence Walden
Fr. William Mundshower

Fr. Harold Kneuev
Fr. Albert Alamie
Fr. Robert Drees
Fr. John Bellans

POINT OF VIEW

Our nation's defense budget

by Fr. James M. Farrell

With a great deal of sadness, I read the reports that the United States detonated a nuclear device Feb. 3 in the Nevada desert, the 25th U.S. test since the Soviet Union began its unilateral testing moratorium Aug. 6, 1985. On Feb. 3, the Soviets announced that they will resume testing.

The gain we could have had in arms control by agreeing to a moratorium on testing we have lost. Added to the proposed 1988 budgeted figure of \$112 billion for military purposes or just about one-third of the total budget, we seem to be consumed with the need to be prepared for any eventuality while our efforts to work toward true and lasting peace seem to be minimal by comparison.

An economy so dependent on the development and production of weapons finds it increasingly more difficult to move in another direction.

Having a need to feel protected, we add more bombs to an arsenal that is already large enough to destroy the world many times over. We begin a program to create a strategic defense initiative (SDI, Star Wars) that costs more than we can reasonably afford and has no guarantee of being operational.

We hear a lot of hype about how this SDI is going to assure us and other countries of being safe from the threat of nuclear holocaust. Even if that were possible, there is no perfect defense, and, as a nation, we need to realize that it is time for the human family to find new and more intelligent ways to resolve our conflicts.

The strategic defense initiative will not keep us from having a war with conventional weapons, nor will it prevent the use of nerve gas in a chemical war, nor can it keep Americans safe from being held hostage.

Our country has already spent \$20.7 billion on the B-1 bomber project, all for a plane that is expected to be obsolete when it becomes operational. From 1981 to 1985, the U.S. spent \$2.7 billion to develop the Divad air defense gun, which in 1986 was scrapped as impractical. Half of the defense contracts that the General Accounting Office reviewed were found to have overcharges. In the midst of considerable waste on the part of government in the area of defense, social programs are being curtailed considerably in order to reduce the deficit.

As Christians, we have a mandate to clothe the naked, shelter the homeless, and

feed the hungry; we have a responsibility to be good stewards of all that we have; and are called to be peacemakers. With all of these, what do we think about the amount of spending on arms, the wasteful spending in government and the diminishing responsibility which we as a nation are showing to the poor, both the unemployed and the working poor?

What is the role of the Christian community in this country in the formation of our national conscience? Do we sit back and let others decide for us what we will be about as a nation? Do we shrug our shoulders and wonder what could be done while we make no significant contributions toward a new set of priorities?

Do we communicate with legislators, talk to other citizens, reflect on the actions of our government in the text of our faith? I cannot believe that as a people we want our country to spend consistently more on the development of more and more weapons while we have less to spend on the truly needy.

Even if everyone in this country had all that one reasonably would need—food, clothing, shelter, an opportunity for solid education—even then I do not think our faith would let us rest in peace with the amount of our budget that is spent on defense; nor could we be comfortable with the time, energy and money that is spent on initiatives for peace when compared to what we spend being "ready" for war.

You know, after nearly 12 years of serving the Lord in this archdiocese, I still don't know if the concerns I've expressed in this article represent the views of the majority or minority of this local church. Worse yet is the thought that some may think that the topics I'm writing about have nothing to do with our Catholic faith.

It is time to tune in to what is happening around us; maybe we've been too busy with our lives to pay much attention to what is going on around us, or maybe it all seems too complicated an issue for us to understand fully. Maybe we are afraid of the Soviets, the Chinese, the Libyans, and we want to be protected from any eventuality.

For myself, I know that we have more weapons than we can ever use, so our defense at that level is secure. I believe, too, that we can use our nation's wealth more constructively to alleviate some of the feelings that lead toward war. If we spent a good portion of our military budget on food for the world's poor, if we provided adequate housing for the homeless, or if we invested in education to raise people's ability to understand, and if we communicated with one another, what a dent we could make in the feelings that lead toward war.

(Father Farrell is pastor of St. Andrew Church in Indianapolis.)

Condoms and 'safe sex'

Past letters to the editor have implied that you can have "safe sex" (avoid AIDS) if you use condoms. This is a great disservice to adults and teens alike, because the term "safe sex" promotes a false sense of security.

A letter by Drs. Jeffrey A. Kelly and Janet S. St. Lawrence in the Feb. 7 issue of the prestigious medical journal *The Lancet* points out that the condom has a 13-15 percent failure rate for heterosexual partners and a possibly higher failure rate for homosexuals. "The possible consequences of condom failure when one partner is HIV infected are serious enough, and the likelihood of failure sufficiently high that condom use by risk groups should not be described as 'safe sex.'"

The most effective way to avoid AIDS through sexual contact is to be chaste (a virgin) until marriage and faithful afterwards. If you do not, no matter how "safe" you think you are, you are still gambling with your life in the AIDS roulette.

M. J. Wessel

Batesville

Banking article was funny

The article by Alice Dailey about banking ("Cornucopia" column, March 27 issue) was sure funny. I've experienced the same thing at banks and it is very true as to what happens.

I like Alice's articles in *The Criterion* and hope she can continue writing.

Mrs. C. Huestig

Beech Grove



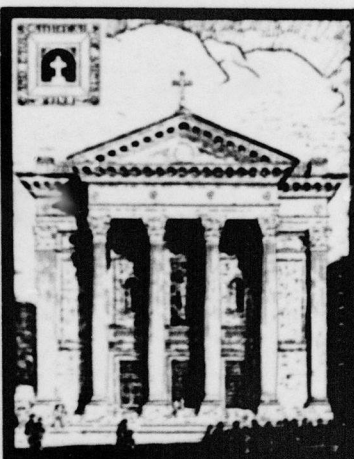
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Holy Week

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April 12 — Palm Sunday Mass	10:30 a.m.
April 13 — Christ Mass	7:30 p.m.
April 16 — Holy Thursday Mass	5:30 p.m.
April 17 — Good Friday Service	2:00 p.m.
April 18 — Easter Vigil Mass	8:30 p.m.

CORNUCOPIA

Only God can make a tree

by Shirley Vagler Meister

Muddled humankind crapes trees from Mother Earth and replaces them with concrete complexes sparingly surrounded by small saplings. According to certain standards, this is art. Some architects and artists accomplish this better than others, earnestly trying not to eradicate nature but to blend it with the buildings that are necessary to house earth's growing populations and to accommodate the businesses that support and serve mankind.

One of God's most beautiful creations is the tree. In 1913, *Poetry* magazine published Joyce Kilmer's simple but popular poem, "Trees."

I think that I shall never see/
A poem lovely as a tree/
A tree whose hungry mouth is

prest against the earth's sweet flowing breast/
A tree that looks at God all day,
And lifts her leafy arms to pray/
A tree that may in summer wear/
A nest of robins in her hair/
Upon whose bosom snow has lain/
Who intimately lives with rain/
Poems are made by fools like me,
But only God can make a tree.

Poet Kilmer was born in 1896, 14 years after Arbor Day was first observed. Today, April 10, is the actual anniversary of the day that was set aside for the public planting of trees in Nebraska; but the practice spread steadily to other states and then worldwide.

Dates of celebration now vary in different localities but the spirit of the original observance remains the same: small trees are planted, many given to youngsters in schools for the purpose of taking home—with hopes of promoting a better public understanding about the relevance of preserving and propagating earth's natural surroundings. One such tree towers in the yard of my husband's family home in Belleville, Illinois: a graceful maple given to his mother (now 87) when she

was a young schoolgirl—in observance of Arbor Day.

According to the National Arbor Day Foundation, "Trees underpin our home landscapes, humanize our cities, and romanticize our countryside," not to mention how they "protect crops, trap harmful dust, diminish smog, provide humidity, produce oxygen, even moderate the temperature."

When God created humankind, he made us users and stewards of his handiwork. "See, I give you every seed-bearing plant on earth and every tree..." (Genesis 1:29) and "The Lord made to grow out of the ground all kinds of trees pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of knowledge of good and evil" (Genesis 2:9).

In the story of Adam and Eve, it is a tree's fruit that tempts the couple to sin. The first couple disregarded the stewardship God had given them. Yet, it is also a tree that was instrumental in God's plan for salvation. Next week we celebrate Good Friday, recalling the time when "The God of our fathers raised Jesus, whom you put to death, hanging him on a tree..." (Acts 2:23).

More and more, the symbolic tree suffers in contemporary civilization. Whole woods are doomed to become the concrete jungles of modern man. In fact, even the natural jungles and rain forests of our globe are threatened. As Holy Week approaches, I lament the loss of that which God created for our good; but I rejoice in the eternal hope that originated from a crucifixion upon a tree at Golgotha—a tree that (to paraphrase poet Kilmer) lifted its arms in the ultimate prayer.

check-it-out...

✓ Carolyn Hopkins, assistant director of nursing and health director of the Indianapolis Chapter of the American Red Cross, will be the speaker at a meeting of the *Partnership's Awareness Association of Central Indiana* on Sunday, Apr. 12 in the Indiana University School of Nursing Building on the IUPUI campus. Those who have the disease, their families, and the general public, are welcome to attend. Call 255-1903.

✓ Special people are needed by Linda Day, University Hospital volunteer coordinator, to participate in *Cancerbustment*, a program where former or present cancer patients and their family members interact with recently diagnosed patients. After about two days of training by hospital oncology and American Cancer Society staffs, volunteers will be individually matched to floor positions by skills and abilities. Call Linda at 274-5753.

✓ St. Francis Hospital Center Auxiliary, Inc., is selling hand-made Easter baskets

and other Easter specialties in the hospital cafeteria from 11 a.m. to 1 p.m. and in the main lobby from 1 to 8 p.m. Those wishing more information may call 783-8192.

✓ A naturalist's journey through the Holy Land of the Middle East will be presented in two parts by WFTL, Channel 20. The first episode of "The Holy Land" titled "A Wilderness Like Eden" is on Apr. 12; the second, "Sweet Water, Bitter Sea," on Apr. 19, both at 7 p.m. The National Geographic Special "Jerusalem: Within These Walls" will be featured at 10 p.m. on Apr. 16.

✓ The North American Forum on the Catechumenate and the Dioceses of Evansville, Ind., and Owensboro, Ky. are sponsoring a week-long *Institute on the RCIA, "Beginnings and Beyond,"* beginning June 21 at Madonna Hall in Ferdinand, Ind. Pastoral teams, priests, and others wishing to attend should call Rev. Hilary Ottensmeyer, 236-1410 before May 10.

✓ On Sunday, Apr. 26 at 12 noon, St. Gabriel Church, Indianapolis, will hold a *Memorial Mass* to commemorate the fifth anniversary of the death of its pastor from 1967 to 1982, *Father Lawrence Frey*. The memorial fund, for the education of priests, will be presented and a memorial plaque will be blessed.

✓ "Peaceworks," donated by 30 artists to aid the education and awareness effort of the Indianapolis Nuclear Weapons Freeze and the Indianapolis Physicians for Social Responsibility, will be on display at the Ruschman Gallery, 421 Massachusetts Ave., Apr. 10 through 24. Proceeds from the sale of the works will go toward a fund-raising symphonic gala, "The Indianapolis Concert for Humanity," to be held at the Circle Theatre on June 28.

✓ The *Helpers of Christ*, a Catholic youth group from Athens and Sherman, Ill., will be living and working in the Tell City area from June 8-19, making home repairs for the poor, elderly, and handicapped. This is the 16th summer mission trip. Working in their home area during the rest of the year, the young people raise their own funds for their annual budget of \$6,000. Anyone on an "extremely fixed" income or needing home repairs should contact Sharon Kleeman, 302 Main St., Tell City, 812-547-3435 to schedule an evaluation.

✓ "The Inspector General," a Russian satire by Nikolai Gogol, will be the annual spring theater production at St. Meinrad Seminary College. The play marks the nineteenth century beginning of realism in the Russian theater. Two public performances will be held: Saturday, Apr. 25 at 8 p.m. and Sunday, Apr. 26, at 2 p.m. in St. Bede Theater. Tickets, at \$2 for adults, \$1.25 for students, and \$1 for senior citizens and groups of ten or more, will be available at the box office one-half hour before the performance. Those wishing further information may call 812-357-4611. Reservations are not available.



FASTER BASKET SALE.—St. Francis Hospital Auxiliary basket-makers are (seated, from left) Estelle Herberich, Rosetta Niggs, Ruth Goldman, Mary Sanders, Elita Atkinson, Jean Keubel, and Mary Egan; (standing) Madelyn Chahany, Alberto Lousin, Jim Marshall, Jerry McCormick, Gayle Shaw, Mabel Smith, Marie Sage, Conale Brinker, Barb Roller, Ginger Barber, and Kathryn Manning. Madelyn Chahany and Kathryn Manning are co-chairpersons of the 1987 home-made basket sale, to be held daily in the cafeteria from 11 a.m. to 1 p.m. and in the hospital main lobby from 1 to 8 p.m. Other toys and home-made Easter specialty items will also be available. Those wishing more information may call 717-783-8192.

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Visiting Christ in the Women's Prison

by Cynthia Dewes

When we think of women in prison we might think of "hard" women, women who don't care about the right things, not women with responsibilities who love their families as we love ours. But we would be wrong. Women in prison are mothers, sisters, grandmothers. According to those who minister to them, "You wouldn't know them from a bunch of parish council members."

At Indiana Women's Prison located on Randolph Street in Indianapolis, 166 women who have been convicted of serious crimes live in a maximum security facility. Most of them are there for property crimes: passing bad checks, shoplifting, embezzlement, or multiple convictions of theft charges.

It is often precisely because of concern for their families that women end up at Women's Prison. They write a bad check for the rent or they shoplift clothing. As Ann Hanlon and Franciscan Sister Marie Werdmann, prison

ministers from Holy Cross Parish, explain, "When they see an immediate need, they don't think of the consequences."

A few inmates are in the prison for murder or manslaughter. It is noteworthy, says Sister Marie, that every one of them has a history of being sexually molested as a child.

Hanlon and Sister Marie see graphic evidence of the feminization of poverty in these women. Most of them come from fragmented family backgrounds, they are adult children of alcoholics, or they have simply never been exposed to good role models. Often their crimes are related to drugs, since drugs and alcohol are popular ways to escape grim lives.

Indiana Women's Prison is the oldest building in the U.S. still housing women prisoners. There are no facilities there for children who are visiting inmates: no playground, no nursery furniture, no safe place to run around in. Babies born to pregnant

women who enter the prison are delivered at Wishard Hospital and then sent to foster homes.

According to Hanlon, children of inmates do not condemn their mothers, but are fearful of what will happen to them in prison. They worry that they will be hurt, or that they will never be allowed to come home. Hanlon says most of the women are trying to be good mothers.

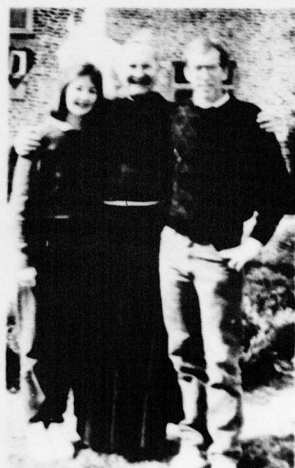
Since 80 percent of the women are poor, their children suffer even more when their mothers go away. Usually there is inadequate family or other support, and custody of the children may be taken away from the mothers temporarily or even permanently.

It would be easy for women in these circumstances to be bitter. But Hanlon says most of them are responsive to friendly attention from her and other prison ministers, even though they generally reject formal church situations as being hypocritical. She says, "Their sense of spirituality comes out of their suffering."

Women such as these need advocates. When their lives go out of control they are often unaware of whatever help may be available to them. Although they are represented by conscientious public defenders, they seldom understand their legal rights. They get little support from the community (character witnessing, offers to help work out financing and so on) in important presentence hearings, and they wind up with long sentences. The average is 10 years.

Alternative sentencing is one way to curtail the emotional and financial costs of such action. In Massachusetts an "Aid to Incarcerated Mothers" program is being developed in which women are sentenced by the courts to earning G.E.D.s, finding jobs, etc. while they are supported by parish groups. Most costs are paid by foundations, and the state pays only for supervision of the program. The total cost is one-third the price of a comparable term in jail.

Sister Marie says it is natural to blame victims such as the women in prison, because they constantly remind us of frustrating realities. There is no quick fix for the problems of society, however, and Christians need to look at the long haul when they offer help. A Lady Bountiful gesture now and then does not help the poor to help themselves.



2,000th COUPLE—Kevin Freney, right, and Sharon Jones, left, were the 2,000th couple to participate in a Tobit Weekend for engaged couples at Alverno Center in Indianapolis. They are shown with Franciscan Father Martin Wolter, who started the Tobit Weekends in November 1974. The couple plans a June 27 wedding at St. Mary Church in Indianapolis.

Commitment to neighborhood is important. Instead of moving away from problems we should stay and try to solve them. Education is important. Some of us can offer tutoring, G.E.D. books, industrial arts classes, instruction in nutrition or baby care, or scholarships to allow children to attend school properly fed and dressed.

In addition to food and clothing we may be able to provide people with housing and give them jobs. We may arrange transportation for them to attend work or school until they are independent. Most of all we can be their friends.

Ann Hanlon teaches a poetry class at Women's Prison. She says the women love it, and are eager for beauty. They could use Bibles, other books, subscriptions to Catholic magazines, yarn, craft items, records and tapes. As Christians, she says, we should "pray to be open and compassionate to their suffering."

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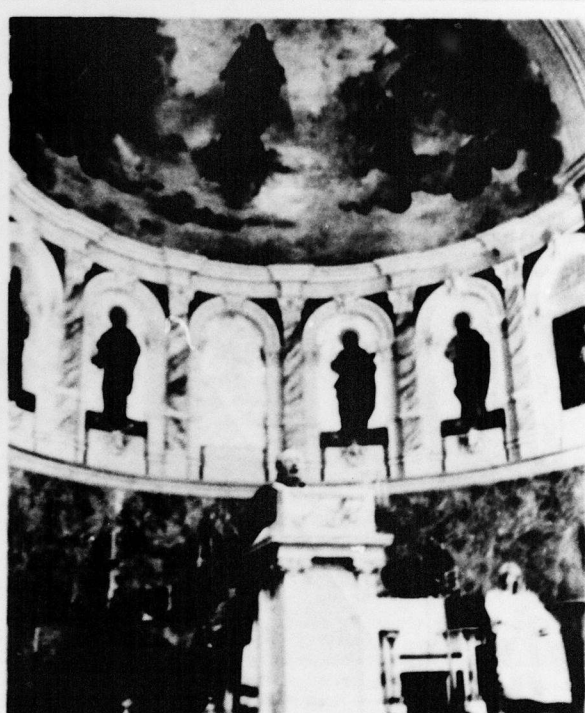
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REDEDICATION—In a homily to the congregation gathered for the rededication of the Conventual Church of the Immaculate Conception on Mar. 22, Archbishop Edward T. O'Meara said that the rededication of the church completes a triduum for the Sisters of Providence of St. Mary of the Woods. He noted that the approval of their constitutions, recent general elections and the restoration of the church are positive signs for the order.

Today's Faith

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In our midst: The portraits of Jesus

by Fr. John Castellet

Jesus didn't get a straight answer when he asked the disciples who other people thought he was. Some people thought he was this, others that.

Even when Jesus asked who the disciples themselves thought he was, Peter's apparently clear answer turned out to be not clear at all: "You are the Messiah!" (Mark 8:29).

When Jesus went on to speak of his coming suffering and death, Peter recoiled in horror. Such suffering did not square with Peter's idea of a strong messiah, and Jesus had to reprimand him for thinking along human rather than divine lines.

The fact is, before the death and resurrection no one could figure Jesus out. Even after the resurrection, it took a long time to fathom the mystery of Christ and even longer to put the mystery into words.

St. Paul was the first Christian writer. He had no experience of the historical Jesus and made no allusion to any of the events of Jesus' public ministry. The one exception is Paul's reference to the institution of the Eucharist (1 Corinthians 11:23-25). For Paul Jesus was above all the one "who was handed over to death for our sins and raised up for our justification" (Romans 4:25).

The result was, perhaps, a rather abstract, theological image of Christ. Yet Paul could write movingly of his "faith in the Son of God who loved me and gave himself for me" (Galatians 2:20).

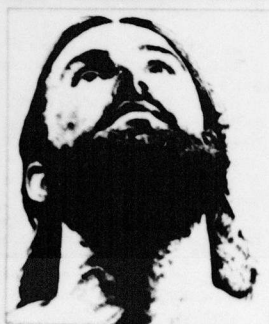
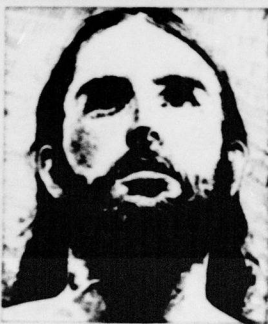
St. Mark, author of the first Gospel, addressed the needs of his own community. Apparently its members were reluctant to accept the reality of the cross as necessary to their Christian discipleship.

So, after stating his faith in Jesus as "Son of God" (1:1), Mark went on to concentrate on the very human, suffering Son of Man. Mark presents Jesus as one who is rejected and misunderstood by all, even by his own family (3:21, 6:1-6), given to strong emotions (anger, impatience, frustration) and finally dying with a heart-piercing shriek: "My God, my God, why have you forsaken me?" (15:34).

St. Matthew's portrait is not so stark, much more majestic. Here we see Jesus as Son of God and Son of Man, but above all the authoritative teacher who reinterprets the Law of Moses for his disciples.

Matthew had to give reassurances to his Jewish-Christian readers, understandably upset by "all the changes in the church," especially the influx of gentiles (5:17-47). To show that the coming of gentiles into the church was part of the divine plan, Matthew shows the risen Christ giving this commission to the disciples: "Go, therefore, and make disciples of all the nations" (28:19).

St. Luke's portrait of Jesus is especially attractive. Jesus is the loving Savior, the compassionate healer, the divine physician, friend of the poor, sinners, foreigners, outcasts. His Jesus enjoys table fellowship (See *Portraits of Jesus*, page 12).



The face of Jesus goes from shadow to brilliance in a series of etchings by Marvin Hayes.

The unfolding story Impossible to completely express

by David Gibson

Imagine, if you will, that your life story is being made into a feature length film. What scene from your story do you think audiences will remember best? Will it be a scene from your childhood home? Will the scene depict someone entering your life for the first time and changing its course? Will the scene recall an unforgettable moment in your career?

And after people view this film, will it be surprising if they don't all agree on what was most important or most memorable about you? It is like that with stories. The reader or the viewer becomes involved with the characters; in the end, what must powerfully captures the imagination may differ from person to person.

Jesus is recalled through a remarkable story. Think of that story as it is told in the church toward the end of Lent and soon afterward:

► After washing the feet of the disciples at the Last Supper, Jesus shares with them his "body to be given for you" and the cup of "the new covenant in my blood which will be shed for you."

► Judas betrays Jesus in the garden.
► Peter denies he knows Jesus.
► Jesus is mocked and brought before Pilate.
► Simon from Cyrene is enlisted to help carry the cross for Jesus.

► Jesus dies on the cross, uttering the words, "Father, into your hands I commend my spirit."

► The tomb of Jesus is found empty after his burial. "Why do you search for the living one among the dead?" the angel asks.

► Along the road to Emmaus, two disciples are met by a man who begins to walk with them. Later, at table, the man "took bread, pronounced the blessing, then broke the bread and began to distribute it to them. With that their eyes were opened and they recognized" that the man was Jesus.

What is the focal scene in that story? For some, it is Jesus washing the feet of the disciples. Some identify with Simon from Cyrene, enlisted to carry the cross. Others find the very focal point of their faith in the death on the cross. For still others, discovering the empty tomb is the most compelling scene.

Each scene is part of one story. But as you know, it is a story often remembered best for this or that unforgettable part.

That is a reason why people speak of Jesus somewhat differently at different points in history. At one point the image of the crucified Lord predominates. Other times the Lord of the resurrection receives more emphasis.

In recent times, the image of Jesus the compassionate Lord has been accorded a particular welcome. Some theorize that the age of technology has a coldness about it that helps pave the way for this emphasis on the Lord's warmth.

The image of Jesus as a brother also receives particular emphasis today. Some theorize that in the space age, with its tendency to make this world's people feel insignificant in a vast universe, this image of the Lord of the incarnation helps to restore meaning to life here and now. Not surprisingly, at a time of liturgical renewal in the church, the image of the Lord at Emmaus—recognized in the breaking of the bread—is presented again and again.

The image of Jesus not only is presented from differing perspectives at different points in world history. For individuals too, as the years of life unfold, fresh aspects of the story of Jesus come into view—almost as if for the first time—and gain appreciation.

The fact is, people keep trying to tell what Jesus means for them. But his story is so sweeping that no single expression of it, and no single depiction of Jesus, captures the whole once and for all.

This Week in Focus

Throughout Christianity's history, different images of Jesus have helped people to focus on who he is and what he asks of them. But, as our writers note this week, no single image seems to encompass the whole of Jesus.

Father John Castellet sets the stage for our discussions, showing the different images of Jesus portrayed by the four evangelists. Father Castellet teaches Scripture at St. John's Seminary in Plymouth, Mich.

David Gibson asks readers to imagine that the story of their own life is being made into a feature length film. If viewers of the film disagree later on what was most important about the film's main character, should anyone be surprised? It has been something like that with the story of Jesus which manages to capture the

imaginings of people in different ways. Gibson is editor of NC's Religious Education Package.

Katharine Bird interviews Raymond Dobard, an artist and teacher of art at Howard University in Washington, D.C. Dobard explains what the dominant image of Jesus was in several different periods of history as portrayed by artists. For instance, the earliest church portrayed Jesus through symbols, he tells Bird, associate editor of NC's Religious Education Package.

Pheme Perkins, a biblical scholar teaching at Boston College, reflects on the biblical image of Jesus, especially as it is found in the epistle to the Ephesians. There an image of a cosmic Lord is found—an image that surprises some people in this space age.

Artists' portray Jesus thru years

by Katharine Bird

As an artist depicting Christ in the 20th century, the question is "how to express divinity in an un-spiritual world," said Raymond Dobard, associate professor of art at Howard University in Washington, D.C.

When Dobard paints an image of Jesus, he usually keeps the features fairly general, to invite people to see themselves in Jesus. He relies on his treatment of the eyes to indicate that Jesus is more than human.

A painting called "Ecce Homo" features the battered and suffering head of a black man as Jesus. The "probing, piercing eyes" encourage viewers to consider the divine in Jesus and "to see the strength and compassion" born of his suffering, Dobard explained.

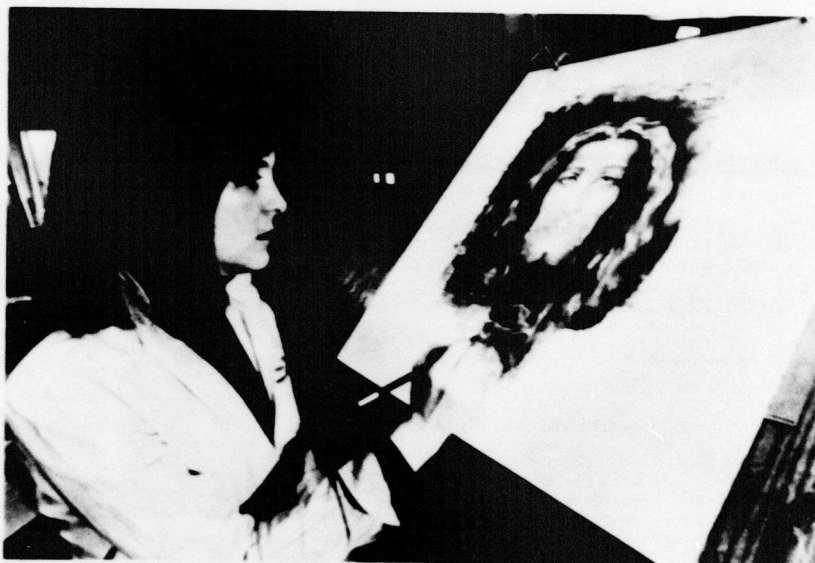
Another 20th-century characteristic is found in "multiracial portrayals" of Jesus, Dobard said. Most ethnic groups have a way of portraying Jesus Christ that reflects the belief that he came for all people and races.

Over history's course, artists accented different qualities of Jesus. The first Christian artists worked with a threefold problem, Dobard explained:

- How to address Christ as man and God in a single figure.
- How to depict Jesus without sinning by making "graven images."
- How to make Jesus relevant to a people, a culture and a time.

In the fourth century, Bishop Eusebius of Caesarea chided Constantia, sister of Emperor Constantine, when she asked for a portrait of Jesus, saying: "Christ, being God, could not be portrayed accurately in human form."

That hesitancy to portray Jesus arose partly in deference to the Jewish belief that God forbade pictorial representations, writes theologian Jaroslav Pelikan in "Jesus Through the Centuries" (Harper



and Row). Accordingly, artists in the early church used symbols such as the fish or the lamb to depict Jesus.

The earliest figures of Jesus in the Latin West appear in the frescoes of fourth-century Roman catacombs, Dobard said. A favorite image is Jesus the Good Shepherd, often with an animal over his shoulders. In Rome, a person bearing an animal symbolized philanthropy; the image presents Jesus as "the ultimate philanthropist" who gave his life for others, Dobard said.

But those first images did not portray a person of Jewish heritage, he added. Instead, Jesus usually was portrayed as a beardless youth. This was the artists' way of "making Jesus relevant to the Roman world" since Roman men were clean-shaven.

In the sixth-century Byzantine world, the image of Jesus changes. Now Jesus appears as "Christ

Pantocrator"—"Christ the All-Sovereign." In this image, Pelikan observed, artists attempted to combine the human and divine by painting a human Jesus but making his face aloof and timeless.

The Byzantine artists portrayed Jesus as a bearded ruler, with a dark complexion and wavy hair, holding the Scriptures in one hand while the other is raised in blessing.

In the late Gothic and early Renaissance periods, artists turned to the "image of a suffering, human Christ," Dobard said. At times, artists placed the dead Christ on the cross, seldom done before.

Artists wanted to remind people that Jesus conquered death but only "through pain and suffering," Dobard said. Their stress on the suffering Jesus reflected the willingness of the age to consider the humanity of Jesus in a fresh way and to see how this might help them understand themselves as well.



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The Bible and Us

Images convey a different kind of power

by Pheme Perkins

A few weeks ago when I was visiting my kinfolk in rural Virginia, my 90-year-old grandmother asked me, "Don't you think God is really just the God of this planet?"

Folks down there had made an effort to go up in the mountains to see Halley's Comet during 1986. My grandmother had described the spectacular appear-

ance of the comet when she was a young girl 75 years ago. Somehow, out of those experiences, she concluded that the universe was just too big for God, so God would have to be just on this planet.

When I started asking students back in Boston about this, it turned out that a lot of them feel more or less the same way. God is a "local phenomenon" pretty much limited to individual believers on this planet; the image of Jesus is even more limited.

relating just to Christians, not to members of other religions or non-believers.

Looking back at the epistle to the Ephesians, however, we find that the Bible has much bigger images.

Since we'd been talking about the stars, the first place I pointed out to my grandmother was the first chapter of Genesis. There God is the creator of all the universe, the power behind the galaxies and planets. Genesis pictures God calling all of that into being and blessing it through speech, the Word.

The early Christians realized that the Word of God, which represented the creative and living power behind the whole universe, was in Jesus. The most famous expression of this insight is found in John 1:1-18.

But we find the same image in the first chapter of Ephesians (3-4), where Christ is the cosmic, life-giving power of God.

Ephesians says that Christians know a "mystery," the hidden plan of God set in motion with the creation. This plan was made effective when Christ died on the cross for a sinful humanity. It was to bring heaven and earth together.

When the Bible speaks about heaven and earth, it is not just thinking of the great cosmic spaces and the small earth like the picture in the astronomy book I bought for my 8-year-old neighbor. It is thinking about the gap which separates our troubled, sinful world from God's goodness and perfection.

Every time we pray the Lord's Prayer, we ask God to bridge that gap so divine goodness can come into being on earth. We participate in overcoming the "gap" by the new lives we now live as beloved children of God (Ephesians 2:1-10).

We might think that if God's life-giving power extends through the whole universe, then it is too vast to touch us. But here Ephesians draws on the image of marriage (5:25-33): Christ loves the church, the people his sacrifice brought into existence, as though it were his own body.

Thus Ephesians shows us that, in Jesus, God's cosmic power and the most intimate expression of love come together.

We often experience power destroying love and unity between people. However Ephesians shows us that the deepest "mystery" of God is a power so vast that it can only be expressed in the depths of love.

Education Brief

Suffering reveals meaning of life

"Almost always the individual enters suffering with a typically human protest and with the question why. He asks the meaning of his suffering. . . . He cannot help noticing that the one to whom he puts the question is himself suffering and wishes to answer him from the cross. . . . Christ does not explain in the abstract the reasons for suffering, but before all else he says: 'Follow me!' Come! Take part through your suffering in this work of saving the world, a salvation achieved through my suffering! Through my cross. Gradually, as the individual takes up his cross, spiritually uniting himself to the cross of Christ, the salvific meaning of suffering is revealed before him."

(Pope John Paul II in his 1984 apostolic letter on suffering)

In the beginning days of Christianity, the followers of Jesus wanted to understand how he, the Lord, could have experienced agony and death. The image of his cross confused them. Why? they asked.

Indeed, why? The question asks more than first meets the eye. Who is Jesus? It also asks: What is the meaning of his life?

Not far distant, however, another set of questions is implied. Who am I? Why do we suffer? What do our lives mean?

For his followers, the images of Jesus as one who suffers, heals, forgives and restores life are mirror-like. In these images, his followers see something of themselves. To know Jesus is to know themselves better. Christians, after all, believe that in Jesus they discover their truest identity.

The risk is to approach this matter backward.

For his followers, the true image of Christ depicts a personal Lord. He is not an abstraction, not just a good idea.

Instead, this Jesus is a good shepherd who enters into a relationship with people. It is a dynamic relationship, resembling other good relationships because it is a source of change and growth. It fosters a way of life.

Within this relationship, as Pope John Paul II has suggested, Jesus' followers begin to perceive what their lives mean—even what the suffering in their lives means. This relationship—this way of living—becomes the context in which they ask, "Who are you, Lord?"

Portraits of Jesus

(Continued from page 9)

with tax collectors and sinners, thus enraging some members of the religious establishment (15:1-2).

But Jesus moves on serenely, with complete trust in his Father. His last words in Luke are calm and confident, "Father, into your hands I commend my spirit" (23:46).

By the end of the century, after 70 years reflection on the mystery of Christ, the fourth evangelist portrays Jesus as the pre-existent Word present to God, equal to God from all eternity. Christ is seen as a victor rather than a victim in his passion and death.

It is from this same late period that the letter to the Ephesians comes. A tendency existed at the time to degrade Christ by placing him on the level of the spiritual beings that were thought, in some circles, to control the universe. To counter that tendency, the writer of Ephesians portrays what has been called the Cosmic Christ.

This portrait of Jesus is of the risen Lord, supreme over all powers, real or imaginary. From all eternity God planned for him to be the focal point of the universe—the one who would "bring all things in the heavens and on the earth into one" (1:10).

So it went in the first century and so it has gone ever since. The mystery of Christ is so profound, so mind boggling that it defies human expression in one or two neat phrases. Each age tends to select its own legitimate image of Christ to respond to its needs.

But in doing so, each age must recognize that it is being selective, that its image projects only a facet of the total truth.

What Do You Think?

- Read this week's article by David Gibson. Then try the exercise he suggests at the beginning. Imagine that your life story is being filmed. What will viewers find most unforgettable in your story? Is there any risk that viewers will miss the "real point" of your life story? Is it all right if different viewers disagree on what is most important about you?
- Why is it difficult to capture the meaning of the story of Jesus in a single image?
- According to Katherine Bird, what are some problems faced by artists, not only in the earliest church but today as well, in their attempts to depict Jesus?
- Do you think that at different points in a person's life new and fresh images of Jesus tend to come to the fore? Why?
- What images first spring to mind when you think of Jesus? Which image appeals most to you?
- Why can it be said that in attempting to know Jesus better his followers also are hoping to know themselves better?
- What aspects of Jesus were highlighted by St. John and St. Luke in their Gospels, according to Father Casteller?

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Children's Story Hour

Patrick's Irish days

by Jonann Masternach

One day Patrick was walking through the woods on his father's estate in Roman Britain. At 16 he was thinking about what he wanted to do with his life.

Suddenly four or five men jumped out from behind trees and captured Patrick. They roughly tied him up and led him away. After walking for hours through woods and fields, they came to the sea, got on a boat and sailed off to Ireland.

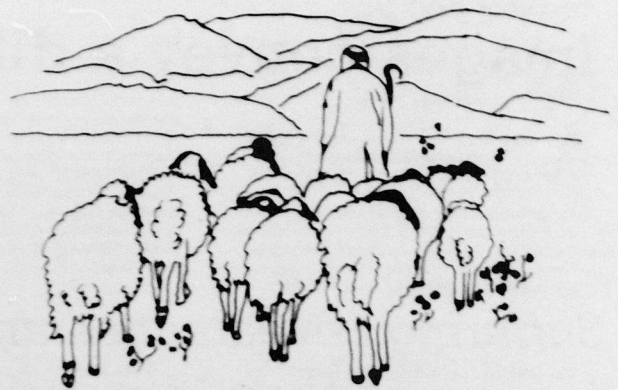
In Ireland the kidnappers sold Patrick as a slave to a wealthy Irishman. He put Patrick to work as a shepherd. Patrick cared for the sheep for six

years. During the long days in the fields he had plenty of time to think. He thought often of his homeland.

He thought of his parents and their deep Christian faith. He noticed that in Ireland, where there were few Christians, he missed hearing about Jesus Christ. He found himself praying more and more to Jesus.

One day he decided to try to escape. During the night he slipped away into the darkness and made his way to the sea. A ship captain took him aboard and Patrick sailed home.

He was happy to be back in Britain. But he could not get the Irish out of his mind. More and more he felt called to go back to Ireland to teach about Jesus.



So Patrick went to a monastery to study to become a priest. About 432 A.D. the pope made him a bishop and sent him to Ireland.

Bishop Patrick went to the north and west of Ireland where no one had ever heard of Jesus Christ. Many, listening to his preaching and admiring his goodness, became Christians.

Bishop Patrick traveled all over Ireland. He built churches, monasteries and schools. He cared for the poor.

The powerful Irish religious leaders, the Druids, fiercely opposed Patrick. Irish warriors threatened his life. But Patrick continued to tell everyone about Jesus. Gradually all Ireland became Christian.

The Irish people came to love Patrick. When he died, they honored him

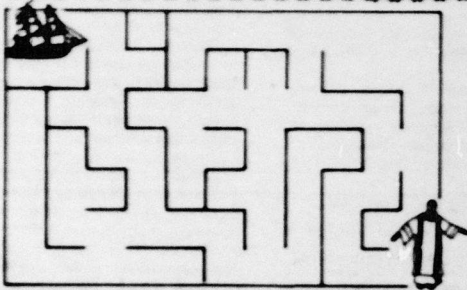
as a saint. They still consider him the patron saint of Ireland. The church celebrates his feast day March 17.

Patrick's love of Jesus is remembered in a prayer that became famous after his death. Called "The Breastplate of St. Patrick," it expresses his faith that Jesus is with him everywhere.

Christ with me, Christ before me,
Christ behind me
Christ on my right, Christ on my left
Christ in the heart of everyone who thinks of me
Christ in the mouth of everyone who speaks of me
Christ in every eye that sees me
Christ in every heart that hears me.

The Escape

After working for six years as a slave in Ireland, Patrick decided to escape. Can you help him find his way in the dark to the sea?

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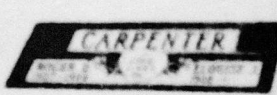
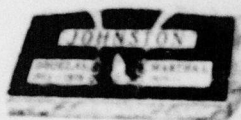
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Isaiah 50:4-7
Psalm 22
Philippians 2:6-11
Matthew 26:14-27:66

PASSION SUNDAY

APRIL 12, 1987

by Richard Cain

In his book, *New Seeds of Contemplation*, Thomas Merton captured the double movement of a relationship with God: "A man cannot enter into the deepest center of himself and pass through the center into God unless he is able to pass entirely out of himself and empty himself and give himself to other people in the purity of selfless love."

This is nothing new. We find this idea in the Bible, and specifically in this Sunday's readings. The first reading is from the second part of the Book of Isaiah. In this part there are four passages which scholars have called Songs of the Suffering Servant. This is because they use strongly lyrical language to describe a humble prophetic who saves his people through great suffering. The reading is from the third of these songs.

This passage seems to fall into two parts. The first part describes the suffering servant's relationship with God. It is a relationship of teacher and disciple. The term "a well-trained tongue" refers to the method of teaching used in ancient times when there were no textbooks and writing materials were scarce. The teacher would recite the lesson and the disciple would memorize it and repeat it back.

The servant is also faithful to his relationship with God. "Morning after morning he (God) opens my ear that I may hear." The lesson is evidently a difficult one, for the servant continues: "And I have not rebelled, have not turned back." This verse also signals a shift to the second part of the passage.

Here we learn more about why the servant was tempted to turn away from what God wanted him to do. The work that God asks of the servant involves misunderstanding, abuse and suffering. He has been beaten, buffeted and spat on. Even his beard has been plucked. In Near Eastern culture, having one's beard plucked was considered an extreme insult.

Yet the servant also demonstrates an unshakable belief in the importance of his suffering: "I have set my face like flint, knowing that I shall not be put to shame." From the other songs we know that the servant is acting out of a pure love. He is willing to suffer because God will use his experience to save his people—even those who were abusing him.

The identity of this mysterious suffering servant becomes clear when we read the gospels. He is Jesus Christ. In this Sunday's gospel reading, we encounter Jesus bringing these songs to fulfillment.

Perhaps the greatest mystery is why Jesus had to suffer and die to save us. The people of Jesus' time certainly found it hard to accept. Jesus spent much time preparing them for the time he would suffer.

Take for example the betrayal by Judas mentioned at the beginning of the reading. Jesus knew this would be a very difficult experience for the disciples to understand. But Jesus explained that the reason he was allowing this to happen was that scripture had foretold it.

Through his inward movement to God in prayer and lifelong study of scripture, Jesus had discerned that the messiah was to be the suffering servant. His glory would come through his outward giving of himself to others in a perfect act of selfless love.

The second reading gives us a bird's-eye view of the whole double movement (inward toward the center of one's being and outward toward others). In this passage from his letter to the Philippians, Paul was quoting from a Christian hymn of the time to better explain how this suffering fit into God's plan.

Here we see the tremendous sweep as Jesus moves toward the Father's will by humbling himself and becoming a human being. But this is not enough. Out of even more perfect love, he takes on the brokenness of the world, dying a horrible and seemingly meaningless death without losing faith in the Father.

Through this act of perfect faith, God raises Jesus up and brings with him all of humanity in a new creation. Through a selfless act of love for others, Jesus is able to bring all of us to the very center of God—the shepherd-ing love that is the life of the Trinity.

My Journey to God Five Sorrowful Mysteries

by E.R. Mottas

The Agony in the Garden

Matthew 26:36-46

Garden.
Cool dark.
Dew on grass.
Hot anxiety.
Terror.
God, where are you?
In silence,
in sleep,
in betrayal.
God loves us.

Crowning With Thorns

John 19:2-3

There are no flowers,
nor do I love you.
I am your thorn—
mocking,
spitting,
slapping,
begging for a sign.
Yet, you let me pierce you.
Your love beads bright red,
like flowers on a vine.

The Crucifixion

John 19:23-28

I am nailed
to your love
as a tree
to earth, rain, sun.
I want nothing
but to love you.
As the seed roots,
and the root grows,
I want nothing
but to love you.

The Scouring

Luke 23:13-16, Isaiah 53:5

Love hurts,
love wounds
injustice.
Injustice tears,
injustice rips
the back of Love.
Love bears.
Your pain whips me,
and tears scourge my face.
Wounds heal.

Bearing the Cross

John 19:1-7


Once living,
once fragrant,
now splintered,
dry, coarse wood—
the cross, once a tree,
falls on your shoulder
like a human blow.
Once living,
now dying,
you carry it alone.

(E.R. Mottas is a member of St. Monica parish in Indianapolis.)

Send your prayer experiences to:
My Journey to God
P.O. Box 1717
Indianapolis, IN 46206

the Saints *by Luke*

ST FULBERT



ST FULBERT WAS BORN AROUND 960 AND RAISED IN NORTHERN FRANCE. HE STUDIED AT RHEIMS UNDER GERBERT, WENT TO ROME WHEN HIS TEACHER WAS ELECTED POPE SYLVESTER II, AND RETURNED TO FRANCE WHEN SYLVESTER DIED IN 1003.

FULBERT BECAME CHANCELLOR OF CHARTRES AND HEAD OF THE CATHEDRAL SCHOOL THERE, WHICH UNDER HIS DIRECTION BECAME ONE OF THE MOST FAMOUS EDUCATIONAL CENTERS IN EUROPE. HE LATER WAS ELECTED BISHOP OF CHARTRES, REBUILT THE CATHEDRAL WHEN IT BURNED DOWN, HAD GREAT INFLUENCE AMONG THE SECULAR LEADERS OF HIS DAY, FOUGHT SIMONY AND OPPOSED LAY ECCLESIASTICAL ENDOWMENTS.

FULBERT DIED IN 1028. HIS SERMONS, HYMNS, LETTERS AND SEVERAL OF HIS TREATISES STILL EXIST. HIS FEAST IS APRIL 10.

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Question Corner

Convert asks about rosary

by Fr. John Dietzen

Q I am a recent convert to the Catholic faith. I know the special place Mary has in our faith since she is the mother of Jesus. I also know from what I've read that some things said about her and some devotions are, I guess you would say, "far out" and rather suspect as far as the church is concerned. But one I hear only good things about is the rosary. What is it and how does one pray it? (Wisconsin)

A You're right. The rosary is a centuries-old form of praising our heavenly Father, especially asking Mary to join her prayers of praise and petition to ours.

The name, incidentally, comes from the Latin word, "rosarium," a garland or garden of roses, seeing our prayers symbolically as flowers placed before God.

Very simply, the rosary is a reflection on a series of events in the life of Jesus and his mother, with accompanying prayers.

The events are divided into five joyful mysteries: the Annunciation, the Visitation, the Birth of Our Lord, the Presentation of Jesus in the Temple and the Finding of Jesus in the Temple.

The five sorrowful mysteries: the Agony of Jesus in the Garden, the Scourging at the Pillar, the Crowning of Jesus With Thorns, the Carrying of the Cross and the Crucifixion.

The five glorious mysteries: the Resurrection of Jesus from the Dead, the Ascension, the Coming of the Holy Spirit upon the Apostles (Pentecost), the

Assumption of Mary into Heaven and the Crowning (Glorification) of Mary in Heaven.

The praying of each (mystery) consists of one Our Father, 10 Hail Marys and one Glory Be to the Father. The rosary usually begins with the Apostles' Creed, three Hail Marys and one Glory Be to the Father.

Usually, but not necessarily, a set of beads with a cross (called a rosary) is used to count the prayers.

The rosary has taken several forms through history and even today differs a bit around the world. But the basics are the same. The above format is the one most common now in our country.

Q I have assisted some individuals, divorced and remarried, in going to a priest to seek the possibility of an annulment. I especially am concerned about the fees that some couples have quoted, as much as \$300.

There was never a fee several years ago when I was involved in a similar case. Has there been a change? Would you please clarify this for me? (Oklahoma)

A Dozens of hours of work, often including considerable consultation with professional people (physicians, psychiatrists, psychologists and others) are required to complete most annulment processes.

These procedures, with added overhead costs of the offices and personnel involved, can become very expensive.

All dioceses that I know of indicate a fee requested from individuals petitioning an annulment to help cover these expenses. Normally these fees do not

cover the total cost, but they help a lot and make such procedures available for as many individuals as possible.

This is the reason for the "fees" you mention. It must be added, however, that these fees are not a "payment" for a favorable decision in a marriage case. Nor are they even a condition for the completion of the case.

In most instances with which I am familiar, fees are normally collected after the decision is made and are, in fact, excused (or sometimes paid by the parish involved) if the individuals are too poor to afford the fee.

I cannot, of course, speak for every diocese but this is the procedure and policy in every place with which I am familiar.

(A free brochure on confession without serious sin and other questions about the sacrament of reconciliation is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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Family Talk Step-parent abuses child

by Dr. James and Mary Kenny

Dear Dr. Kenny: I am afraid to tell anyone, so I am writing to you. Please answer in a column as soon as you can.

My stepfather has been touching me on my breasts and other private parts when my mother is out of the house. I am 12 years old. This has happened about once a week for one year. I try to stay out of the house or locked in the bathroom, but he still catches me sometimes. I hate him. I hate him.

He tells me that I should let him touch me, that it's all right, he's only my stepfather. Then he tells me he'll put me through the wall if I tell my mother. I haven't told anyone, but I'm about to explode inside. I have even thought of killing myself. What can I do?—Ohio

Answer: You are in a very difficult situation. Unfortunately, it is much too common today. Divorces and blended families bring a lot more people into intimate contact with one another.

You have to tell someone. No matter how frightening that may sound, you need the support of other adults. If you keep it secret, the situation you describe will continue.

Whom should you tell? Sooner or later, your mother has to know. You must anticipate whether your mother will be sympathetic and listen to you.

Of course, your mother is likely to be upset and shocked. Sometimes mothers are so upset, they cannot believe it. Some mothers have even blamed the child for being a troublemaker.

If you think your mother will deny it or even side with your stepfather, then you should talk with your school counselor or someone else you trust. A common choice is the mother of one of your girlfriends whom you know and respect.

In most states this adult will be required by law to report your problem to the Welfare Department or to the Child Protection Services. They will make an investigation and see that the touching is stopped. You may call the Welfare Department yourself if you wish.

What you are telling me about is child abuse. No adult, and especially not a parent, has the right to exploit your body. Sex is a joy between adults, and it has the further purpose of procreation. It is a serious crime for an adult to touch the breasts and genital area of a child in an affectionate or a mean way.

You must know that, when you tell, the adults will stop the situation. Your stepfather will probably be asked to leave the home for a time. If not, then you may be temporarily placed with relatives or in a foster home. It is obvious and proper that your stepfather be separated from you until it can be certain that it will not happen again.

Charges of sexual abuse may be filed against your stepfather. That will depend upon the investigation. That too is proper and may be necessary to guarantee that he does not feel free to continue.

Remember, you are not at fault here. You must tell someone older what is happening. If your stepfather gets in trouble, that is because of what he did and not because you told. Be brave!

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

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Carpet Column

JIM O'BRIEN

Information Bulletin Regarding New Stain Blocker Technology

Since the introduction of this new stain treating technology, I have tried to keep you updated on its development. We have received the following bulletin, dated March 10, 1987, over the signature of the President of one of the largest carpet mills in America. I quote his entire letter below:

"The newly introduced stain blocker fiber technology is causing a great deal of confusion, leaving some to wonder if this new technology is going to be a boon for carpet sales or a bane for the makers of headache remedies.

"When you sell carpets utilizing one of these new stain blockers, you need to know how well it will perform under actual in-home use, what is actually warranted, and can carpets treated with the new stain blockers live up to the implied promises in some recent consumer ads.

"No carpet is absolutely stain proof. Therefore, we urge you to read the warranties, particularly noting the list of stains which are specifically excluded. With minor wording differences, the warranties offered by Allied's Anod V. Vinyl Free, DuPont's Stainmaster and Monsanto's Gold or Silver Label Stain-Blocker all exclude stains from shoe polish, hair dyes, paints, household bleaches, acne medications, athlete's foot medications, drain cleaners and other caustic household or commercial chemicals, paint fumes, insecticides, food or beverages with strongly colored natural dyes, herbal teas, some mustards, iodine and certain hot beverages.

"All clearly state the consumer should expect some loss of stain resistance in high traffic areas. Monsanto specifically excludes for its warranty carpet installed on stairways.

"The warranties offered by Monsanto, DuPont and Allied are valid only for carpet installed in an approved manner in an owner-occupied residence. No leased, rental or commercial installations are covered. Only 3M's Scotchgard Stain-Resistant offers no warranty.

"No matter what the product, any innovation tends to disrupt the established order, at least temporarily. So, until we all become accustomed to this new fiber technology, we need to be informed exactly what it can do. More importantly, we need to know what it cannot do to avoid oversteering its benefits, thus creating possible customer dissatisfaction.

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Vatican Letter

Bishops' consultations have growing impact

by Agostino Bono

Vatican and U.S. church officials have set the stage for a major meeting next year on issues dividing U.S. Catholics and causing tensions across the Atlantic.

In doing so, they highlighted the growing collegial importance of two common procedures: papal trip planning and "ad limina" visits to the Vatican by bishops. Under Pope John Paul II both have evolved into face-to-face sounding boards for airing of Vatican and local church grievances.

They also allow for lengthy personal contact, helping break down some of the misunderstandings that develop over long-distance correspondence. The decision to hold a meeting on substantive issues was taken in March when a top-level U.S. delegation arrived at the Vatican to plan the pope's September visit. And the meeting is scheduled for sometime after the 1988 "ad limina" visits of the U.S. bishops.

"Ad limina" visits are required every five years of heads of dioceses. Their purpose is to report directly to the pope and Vatican officials about the status of their ecclesial jurisdictions.

Besides one-on-one meetings between a bishop and the pope, they also involve group meetings with the bishops of a nation, or in the case of a large national hierarchy such as that of the United States, regional groupings of bishops.

The pope often says in "ad limina" talks that this group procedure allows for substantive collegial discussion of issues which spread beyond the borders of one diocese. What he does not say is that it also allows him to pinpoint weaknesses that need correction without pointing a finger at a specific diocese or bishop. Papal speeches to the group are made publicly by the Vatican while talks between the pope and individual bishops are kept private.

An example of such papal pinpointing occurred in March when the pope told a group of bishops from France to hold dialogues with Catholic institutions and individuals involved in procreation practices, such as in vitro fertilization, declared immoral by the church.

Followers of the church's bioethics debates quickly recognized that the pope was saying this to French bishops to highlight the problem in one French diocese where officials of a Catholic hospital said they would continue in vitro fertilizations despite the church's opposition.

It was also noted that the pope was proposing dialogue by local bishops—not Vatican sanctions—as the way to solve the problem.

The logical extension of this "ad limina" policy was a papally organized March 1986 summit between top Vatican authorities and the main officials of the Brazilian church. The pope said the summit should be considered an extension of the Brazilian "ad limina" visits, which had already taken place, so that problems discussed at a local and regional level could be pursued in the national dimension.

"The Brazilian bishops expressed a great satisfaction" over their meeting, said Archbishop John May of St. Louis, president of the U.S. bishops' conference, in announcing that the pope had proposed a similar meeting for the U.S. hierarchy.

Papal trips, too, are providing bishops with opportunities to make their voices heard at the Vatican.

Planning procedures along that line have evolved noticeably in the eight years of Pope John Paul's reign as foreign travels have become an essential part of papal activity. At first, Vatican contact with local church officials was limited to listing logistical and material needs of the pope and his traveling aides, say Vatican officials involved in trip organization. Now, they add, there is extensive consultation with the local bishops responsible for proposing themes and providing background material for papal understanding of the local situations in which these themes exist.

A case in point was the pope's 1984 trip to Canada. It followed a two-and-a-half-year consultation with Canadian bishops which resulted in Vatican accept-

ance of local liturgical customs and a major Canadian input on the content of papal speeches.

The bishops suggested speech themes, and once they were approved Canadian church officials prepared briefing notes to be used as the basis for papal talks.

"Part of the consultation was that the pope would come to visit the Canadian church, not try to change it," said Father Everett MacNeil, spokesman for the Canadian bishops during the trip.

The U.S. bishops are hoping for a similar situation, a papal trip which results in a greater understanding of the American church and the sociological complexities which accompany living a Christian commitment in a pluralistic, secular society.

When the pope first visited the United States in 1979, an extensive consultation process had not yet been developed. Planning for the 1987 trip shows that the situation has changed.

It also shows that this consultation can go beyond papal planning to set the agenda for a collegial examination of problem issues.

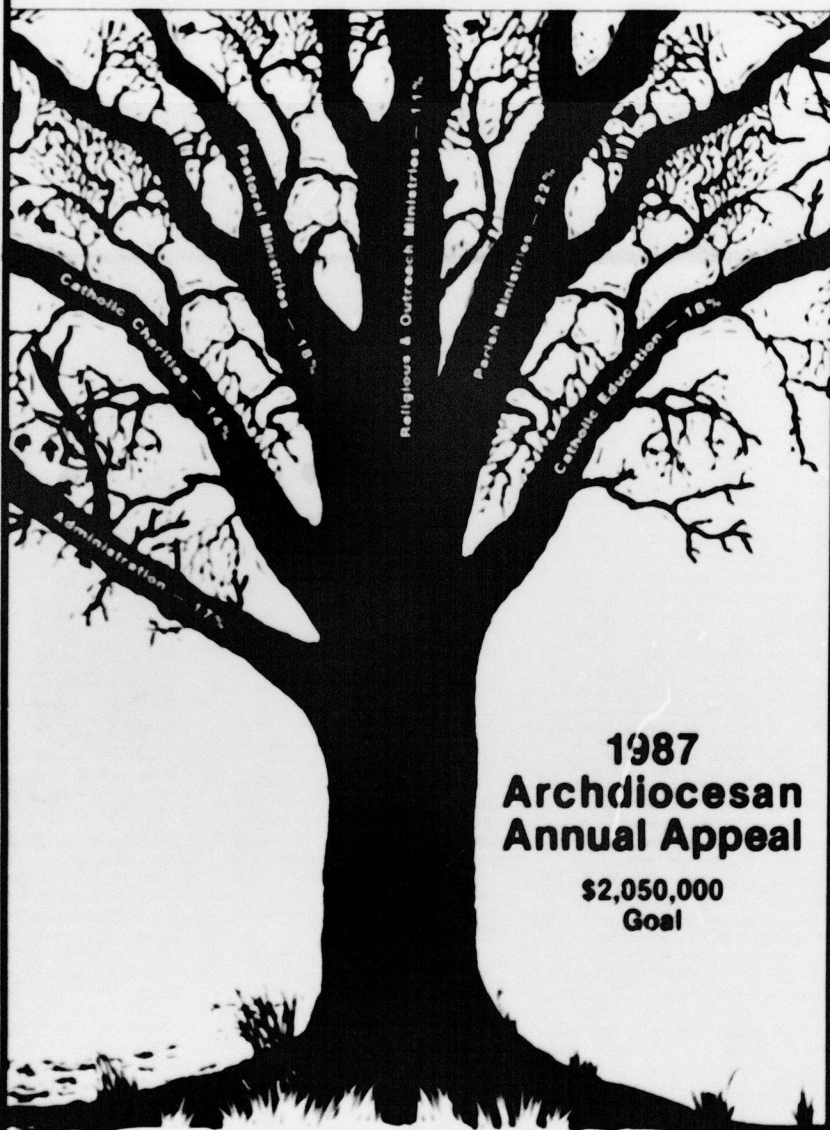
No 'Pope Teaches'

There is no 'The Pope Teaches' this week because Pope John Paul II is on his trip to Chile and Argentina.

"Let's Do Together What We Cannot Do Alone"

The theme for last year's Annual Appeal, "Let's Do Together What We Cannot Do Alone," continues this year to be just as meaningful and challenging.

First and foremost, the Annual Appeal is a way to fulfill Our Lord Jesus Christ's commandment to love our neighbor. We demonstrate that love by caring and helping those who need our support. With your help, we can fulfill that obligation.

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ENTERTAINMENT

Viewing With Arnold

Low in plausibility, high on mayhem

by James W. Arnold

The intentions in "Lethal Weapon" are clear from the opening moments, when the helicopter-borne camera peers at night into a high-rise apartment window at a lounging, semi-nude blonde.

To the soundtrack music of "Jingle Bell Rock," the lady sniffs some cocaine, goes to the balcony, gazes down at the street 30 floors below, and dives in slow motion, finally crunching the roof of a parked station wagon.

Forget the scores of movies that have opened with helicopter shots through high-rise windows, and maybe the dozen others that have tried to grab your attention with a high suicide dive in the opening minutes. Beyond cliché, the sequence suggests taste level: sex, drugs, violence lovingly indulged, all set to tacky commercial Christmas music.



If you don't know what you're going to get for the next 110 minutes, then you need a legal guardian.

"Lethal Weapon," as an action movie, is not a monstrous aberration but rather a typical high-type Hollywood blockbuster, produced and directed by Richard Donner ("Superman," "The Goonies"). But you have to wonder what moved Gene Shalit to devote a whole week of comments and star interviews to rhapsodizing about it on NBC's "Today."

The best this movie, currently number one at the nation's ticket windows, has going for it are Donner's "Superman" sense of humor and stars Mel Gibson and Danny Glover. Both are amiable and talented fellows who bring considerable class to the fashionable pop formula of black-white detective teams. But "Weapon" could not be saved by Gary Grant, Sean Connery or Mozart.

It seems mainly calculated to exploit Aussie Gibson's reputation as the indestructible Mad Max, hero of a now legendary series of violent futuristic westerns. This movie could be called

"Mad Max Comes to L.A."—in search, of course, of the audiences of Eastwood and Stallone.

Gibson, hair flowing like Samson, is cast as a psychotic undercover cop who is suicidal and therefore prone to crazy, risk-taking gambits. Like handcuffing himself to a deranged man threatening to leap from a ledge, and then taking him along in a twin feet-first flight (into a safety bag). Why is this madman kept on duty? Because otherwise there wouldn't be a movie. Actually, Gibson seems as rational as a British monsignor next to "normal" heroes like Rambo and Dirty Harry.

In contrast, Glover is presumably a realistic, everyday career detective, a Los Angeles family man just celebrating survival to his 50th birthday. As crises mount, he keeps saying things like, "I'm gettin' too old for this (stuff)." Gibson and Glover are made partners because it seemed like a great idea to writer Shane Black, and their first task is to find out why the blonde jumped from the high rise, and why somebody poisoned her first.

Simple villains like jealous husbands or escaped maniacs aren't enough anymore, so the bad guys are soon identified as a band of ex-CIA assassins left over from the Vietnam War who are now into heroin distribution. These guys are paramilitary and tough, obeying orders without question. To prove it in an early scene, the "general" (Mitchell Ryan) commands one of his flunkies, a blond robot named Joshua (Gary Busey), to hold his forearm over a burning cigarette lighter, and he does, without hardly changing expression.

Can you believe a comic book scene like that in a movie intended for adults? Can you better imagine Junior

trying it in the attic when he comes home from the Bijou Multiplex Six?

Since Gibson and Glover are also Vietnam vets—coincidence? Gibson was a killer in the same elite assassination unit as the heavies—there is a nice insane congruity to the tale. After a huge firefight on some southern California beach—I can't even throw a can on the sand without deputy sheriffs converging—the guys are captured and led away to be tortured in the CIA manner.

The bad guys' HQ is behind a nightclub, for some reason, and instead of electric shocks, they should have forced their victims to listen to the music. In any event, after many screams, unspeakable threats, shootouts, car chases and explosions, and splendidly staged hand-to-hand combat between Gibson and Busey in the spray of a broken water hydrant, we have a final tribute to family values.

Gibson puts flowers on his wife's grave, and whispers "Merry Christmas." He then opts to give up suicide, and joins Glover in his family's holiday dinner, while the soundtrack plays, "I'll Be Home for Christmas."

I choked, but I'm not sure crying is what I wanted to do.

(High-style cop movie, low on plausibility, high on mayhem; some nudity, serious violence; not recommended.)

USCC classification: O, morally offensive.

Recent USCC Film Classifications

Blind Date	A-III
The Aristocrats	A-I
Prettykill	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 the * before the title.

TV program is a story of captivity and liberation

by Henry Herz and Tony Zaza

The celebration of Passover observes the Hebrew people's liberation from Egyptian captivity. It is appropriate for this Passover season to watch and think about another story of captivity and liberation as dramatized in "Escape from Sobibor," the Chrysler Showcase Presentation airing Sunday, April 12, 9-11 p.m. EDT on CBS.

It is a first-rate production with a solid script by veteran screenwriter Reginald Rose and an impressive cast headed by Alan Arkin and Rutger Hauer, as well as a distinguished group of European supporting players.

Its story is part of the tragic record of the Holocaust, different only in the fact that it is a detailed account of the only mass escape of prisoners from a Nazi extermination camp.

Sobibor was a death camp built in eastern Poland in April 1942 as part of the Nazi plan to exterminate all the Jews of Europe. By October 1943, when the inmates revolted against their guards, over a quarter of a million Jews had been murdered by gas and their bodies cremated in Sobibor.

The drama is a faithful re-creation of how the camp achieved its deadly purpose. It is not easy to murder masses of people day after day, and Sobibor's handful of SS guards and their allies had to rely upon some of the prisoners to make it possible.

For the prisoners, it was their only hope of survival, though they knew that they too would eventually be gassed. As the drama makes clear, to cooperate in the mass murder of your own people was a terrible moral dilemma justified only by self-preservation and the hope of being one of those who would survive till the end of the war.

The need of the Nazis for a cadre of Jewish workers to operate the camp made it possible for the workers to organize and plot an escape. But as civilians they had no idea of how to

make it work until a contingent of Soviet army prisoners of war who were Jews arrived in Sobibor.

With their military experience, a mass uprising of over 600 virtually unarmed prisoners was staged in broad daylight during which many of the guards were killed and over 300 inmates escaped. The Nazis never reopened the camp but instead tried to eradicate all evidence of its existence.

The dramatization succeeds at establishing a credible sense of the deadly routine of an extermination camp, with its daily arrival of trains, processing of prisoners and moving them in groups to gas chamber and crematorium. It is like being in a nightmare where one has no control over one's actions.

Save for a shot of a line of women, stripped of their clothing, waiting their turn in the gas chamber, the grisly business of Sobibor is seen only in what its victims have left behind—suitcases, clothing, eyeglasses, pictures, letters—all saved and sorted for recycling in the German war effort.

The cruelty and brutality of the guards is shown only a few times, all that is needed to impress upon the viewer the camp is ruled through terror. The dehumanizing aspects of the camp are in the background in order that the drama can focus on the human spirit and sense of hope that sustains the prisoners of Sobibor.

This is most evident in the character played by Alan Arkin in a performance that stands among his best screen efforts. He is a natural leader, the person that the inmates look to for advice, consolation, guidance or simply a kind word. It is he who decides that an escape must be attempted and he becomes its ringleader.

Arkin's role also calls for him to explain the nature of the camp to incoming prisoners (and to the viewer). Much of the success of the dramatization relies upon his characterization. He



PRISONERS—Joanna Pacula (from left), Alan Arkin and Rutger Hauer star as prisoners in a Nazi death camp during World War II in "Escape from Sobibor" on April 12 on CBS. (NC photo)

neither sentimentalizes nor overplays the role but gives a quiet, controlled performance whose authority comes from within the character.

Hauer as the leader of the Russian Jews is also convincing using a bit of accent and a lot of tough-minded brawn. Everyone in the production's large cast seems to have understood the nature of their role, whether guard or inmate, thereby helping create a greater sense of verisimilitude than is usual for historical re-creations.

Filmed in Yugoslavia in a reconstruction of the camp based on a scale model made by one of the survivors, the drama not only recalls the enormity of the Nazi policy of genocide, but does so from the point of view that even the death camps could not totally ex-

tinguish the human spirit and will to survive. It is a terrible reminder of human madness but also of human hope and courage.

TV Program of Note

Sunday, April 12, 9-11 p.m. EDT (NBC) "Jesus of Nazareth." The first of a four-part series faithfully portraying the Gospel account of Christ's life, death and resurrection. The rebroadcast offers director Franco Zeffirelli's great achievement in the form of an intelligent, meaningful and moving biblical epic. Highly recommended and appropriate viewing to begin Holy Week. The series continues Monday through Wednesday, April 13-15, 9-11 p.m. EDT each day.

the active list



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

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1777, Indianapolis, IN 46206

April 10

St. Joan of Arc Parish Lenten Program '87 concludes from 7:30-9 p.m. in the rectory basement with "Methods and Ministries" presented by Bill Yeason.

St. Joan of Arc School will hold a Carnival from 5-9 p.m. Advance tickets \$10 for \$1; at the door 4 for \$1. Games, food, prizes.

The Polish Cultural Society of Indiana and the Indianapolis Symphony Choir will co-sponsor the Indianapolis Polish Music Festival at 8 p.m. in Second Presbyterian Church, 7700 N. Meridian St. Tickets \$5 at the door. Call 361-4881 for information.

St. Roch Men's Club, 3800 S. Meridian, will hold a Dinner featuring adult or children's menu from 5-7 p.m., carry-out available.

A Lenten Special Fish Dinner will be offered at Our Lady of Fatima Council 42228, K of C, 1313 S. Post Rd. Call 897-1577 for reservations.

St. Pius X Knights of Columbus Women's Guild, 2300 East 71st St. will hold its annual card party at 7:30 p.m. in the main ballroom. Tickets available at the door: \$2.50 per person, \$10 per table.

St. Catherine Altar Society will sponsor a Fish Dinner from 4:30-7 p.m. in the parish hall, 2545 Shelby St. Adults \$5.50; children 12 and under \$1.75.

April 10-11-12

A Men's Retreat will be presented at Alverno Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

Providence Sister Ruth Eileen Dwyer will present a Retreat for Men and Women on "The Paschal Mystery in the 20th Century" at Fatima Retreat House, 3363 E. 50th St. Call 545-7081 for information.

A Women's Retreat will be presented at Mount St. Francis Retreat Center. Call 812-425-8817 for information.

April 11

The Office of Worship will present a Folk Ensemble Workshop from 9:30 a.m.-3:30 p.m. at Sacred Heart Parish, Jeffersonville.

St. Malachy Parish, Evansburg will present its 7th Annual Craft Show from 9 a.m.-4 p.m. in Nail Hall. Table rental \$15. Call Brenda 850-7053. Lunch served by Altar Society. Homemade pies for sale.

St. Andrew Parish, Richmond will sponsor a Lenten Prayer Breakfast from 7:30-9 a.m. For reservations, call 317-850-8888.

Holy Cross Central School, 125 N. Oriental will present a Chili Supper from 3-4 p.m. Adults \$1.50; children under 12 \$1.00; \$10 for the whole family. Entertainment, games, booths, auction.

The Catholic Widowed Organization (CWO) will meet at 6:30 p.m. for a Birthday Party at the Catholic Center, 1400 N. Meridian

St. Pluck-in dinner, door prizes, cards, games.

St. Simon Athletic Booster Club is presenting a Las Vegas Night, 8 p.m.-2 a.m., with door prizes, games, food, beer, refreshments, at 8800 Roy Road.

Archdiocesan Black Catholics Concerned (ABCC) presents Rev. Nan Proke, rector of All Saints Episcopal Church, speaking on "Christian Feminism," at the Catholic Center, 1400 N. Meridian St. at 2 p.m.

April 11-12

The Ladies Guild of St. Bernadette Parish, 4800 Fletcher Ave. will hold its Easter Boutique in the church hall from 4-7 p.m. Sat. and from 8 a.m.-1 p.m. Sun. Easter crafts, gifts, baked goods, candles.

The Altar Society of St. Joseph Parish, 113 S. Fifth St., Terre Haute will present a Spring Banquet from 6-8 p.m. Sat. and from 9 a.m.-1 p.m. Sun. Crafts, baked goods.

April 12

An Indianapolis area Pro-Cana Program will be presented from 12:45-3 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. Call 236-1306.

St. Roch's St. Minus Mass will be presented by Indianapolis Pro-Musicians and 11's Early Music Institute musicians at 7:30 p.m. in St. Joan of Arc Church, 43rd and Central. Free admission.

The adult choir of Holy Spirit Church, 7363 E. 16th St. will present a Lenten cantata "His Last Days" by Dallas Holm at 3 p.m. Public invited.

A Sign Mass for the Dead is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 43rd and Central.

A Sign Mass for the Dead is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 6200 Raleigh Rd.

A Seder Meal will be held at 12:30 p.m. at St. Andrew Parish, Richmond. Reservations required; call 317-850-8888. Adults, \$1; children, \$1.50.

St. Benedict Parish, Terre Haute will sponsor a Seder Supper and covered fish dinner at 6 p.m. in Helmsman Hall. Introduction by Rabbi Joseph Klein. For reservations, call 812-477-4058 or 812-330-4021.

The Sacred Heart Ladies' Guild is sponsoring its annual Spring Card Party at 2 p.m. in the parish



He is included in the fire department's group insurance plan.

hall. Admission \$1.75. Call Helen Goheen 636-1889 for more information.

The National Honor Society Booster Club at Secunia High School will sponsor a champagne brunch and style show at 12:30 p.m. in the cafeteria. For reservations call 256-4377.

April 13

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for "Communicating with Self" presented by Dr. Eileen Conlin. Call 236-1306 days or 866-6804 or 291-3829 evenings for information.

The Children of Divorce Program sponsored by Catholic Social Services continues from 7-9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 236-1306 for information.

April 13-17

Alverno Retreat Center, 8140 Spring Mill Rd., will present a

week-long scripture retreat, "The Land of Jesus Speaks to Us" led by Franciscan Father Silas Musholt and team. Call 257-7338 for information.

April 14

The Family Ministry Series at St. Monica Parish, 6131 N. Michigan Rd. continues from 7-8:30 p.m. with a scripture presentation by 7th and 8th graders from St. Joan of Arc.

Mature Living Seminars on Intercultural Experiences continues from 10 a.m.-2 p.m. with "In Beauty We Walk: Living with American Indians" in room 251 of Marian Hall, Marian College. Bring sack lunch or buy in cafeteria.

April 15

St. Joan of Arc will hold a Seder Supper at 6:30 p.m. in the rectory basement. Participants are asked to bring a dish to share; call 253-5088 for reservations.

(Continued on next page)

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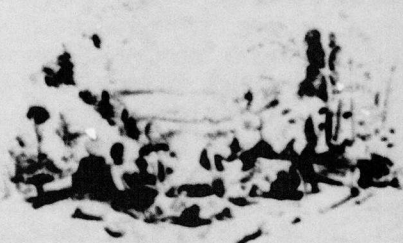
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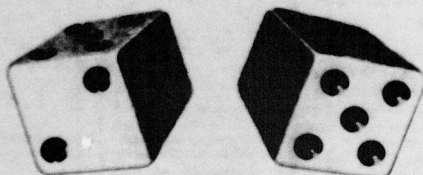
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SESSION IV	June 28-July 3 (Boys)	June 28-July 3 (Girls)
SESSION V	July 5-10 (Boys)	July 5-10 (Girls)
SESSION VI	July 12-17 (Boys)	July 12-17 (Girls)
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Papal Mass interrupted by violence

(Continued from page 1)

Thousands of papal guards, mostly youths, remained for crowd control. The guards were lined up, holding hands, in the front of the crowd and along the side aisles—forming a buffer between the people and the police.

At a papal event the day before the clashes, a papal guard official said this put the youths, clearly identified by their yellow vests with the name papal guards written on it, in the middle of any confrontation. The idea was that the police would be reluctant

to attack if the guards were in the way because it could be seen as an indirect attack on the pope, he said.

Prior to the Mass, Vatican officials said the pope considered the Santiago hostility one of the major speeches of the Chile visit because he planned to outline the methods Christian societies should use to resolve divisive political and social conflicts. About 80 percent of Chile's population professes Catholicism.

The hostility was a call to resolve conflicts

through dialogue and negotiations. The pope advocated "active participation in public life" including the "election of public officials."

Popular participation in public life "is not foreign to the well-known democratic tradition of the noble Chilean people," he said.

The hostility contained the two principal themes marking papal speeches in Chile:

- Respect for human rights.
- Rejection of violence as the means for socio-political change.

The pope was aware of the disturbance and clashes during the Mass, say those who were on the altar platform with him. At the end of the service, the pope covered his face with his hands, peering between his fingers at the crowd.

He thanked the crowd for staying despite the clashes. When he returned to the apostolic nunciature, his Santiago residence, in the evening, he was applauded by those gathered to see him. The pope grabbed a microphone, and expressed his appreciation to Chileans for not abandoning the Mass.

"Love is stronger than hate. I congratulate you because you know how to react as Christians against violence," said the pope.

the active list

(Continued from page 18)

A Lenten Fish Fry will be held from 5:30-7:30 p.m. at St. Bernardine Parish, 4628 Fletcher Ave. Adults \$5; children \$2; preschoolers \$1; fish and shrimp \$4.

The Lenten Series Downtown sponsored by St. John the Evangelist Parish concludes at 12 noon with Father William Stenamer speaking on "Symbols of Faith" in L.S. Ayres downtown clubhouse. Lunch available in adjacent Tray Shoppe.

The Catholic Widowed Organization (CWO) will hold a 7 p.m. support meeting followed by business meeting at 7:30 p.m. in the Catholic Center.

The Lenten Series sponsored by St. Andrew Parish, Richmond, concludes with 5:30 p.m. soup and bread supper, 8:30 p.m. film on spirituality by Father Vince Dwyer, and Eucharist at 7:30 p.m.

April 16

The St. Simon Youth Council will sponsor a Seder Supper after 6:30 Mass. \$2 donation. Register at 886-1787.

The Living Way of the Cross will be presented by Holy Name Grade School at 9 and 10:15 a.m. and at 7 p.m.

April 17

A "Living Way of the Cross" will be sponsored by the Madison Council #894 K of C featuring high school students from North Vernon's Youth Ministry at 4 p.m. at St. Michael Church, 3rd St. & St. Michael's Ave., Madison. \$4 fish dinner will be held afterward at the K of C grounds, 2250 Lanier Dr., Madison.

April 19

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 82nd and Central.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8380 Rabke Rd.

St. Francis Hospital Caritas Unit will meet at 8 a.m. for Mass in the chapel followed by 8:45 meeting in the cafeteria.

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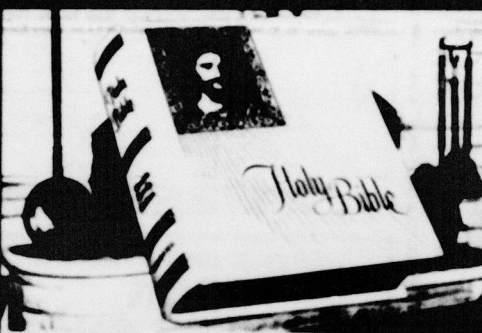
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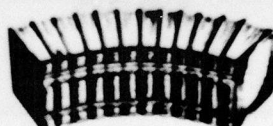
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APRIL 17:
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Each of us must find our unique capabilities

by Fred Thomson

Have you ever felt as though you did not have anything special to offer yourself or your community? This is a pretty common feeling among teenagers today. You may feel that your abilities are average. You will not stand out from the crowd, or perhaps you may say that you are not talented at all.

What you are saying essentially is that you are expendable and worthless. But I do not believe it at all.

Generally, all people are born with the same form in their bodies. But God has blessed each person with unique differences in physical, intellectual, emotional, and spiritual abilities. We are

designed by God to fulfill many roles in our lives because we have this combination of skills and talents.

What each person needs to discover is his or her unique abilities. For our purposes, we will call the areas in which we have more capabilities "gifts."

You and every person is gifted at many things—believe it or not. Your talents are within you, waiting to be found out and used. You may see some of your gifts right away. And other times you can see that you are not gifted in a certain area at all. There are some gifts that you may experience later, like Grandma Moses, who started painting in her 80s. In other areas, you may not realize the full potential of your gift. In the last two cases, it may appear that we have no gifts, but we may be wrong.

Adolescent years are a great testing time. You can have many opportunities to explore, test, and develop your giftedness, but it takes interest, motivation, support, and time to make the most of these chances. Are you willing to take some reasonable risks with your life to make sure you are not missing something that you have a talent for?

Many of your gifts remain hidden within you. Some may never surface because we are too scared or too comfortable with what we have at the present to go on any further. Think of Akem Olatunwo of the Houston Rockets, who never played a game of basketball until he went to college. Consider what he and many other people would have missed if he had not taken a chance to play that game.

You can test out what your abilities are in controlled situations. The beauty of your adolescent years is that you can test your capabilities with some assistance. Everything you do has the potential to be another gift from God. You may realize that this is not within your capabilities now, but at least you have made the effort.

Once you have found some of your potential areas of giftedness, you will want to test them to find out how far you can go with them. You need to establish goals. With athletics, music and similar types of activities, goals can be simple, like college scholarships or professions. But for gifts like enthusiasm, problem solving, and human emotions, it is much more difficult to establish goals. You might ask



SERVICE PROJECT—The \$243 donation from the confirmation class of St. Paul Church, Tell City, will benefit the needy in Perry County. Sheila Cramer, confirmation service coordinator (from left), is joined by high school freshmen Amy Meyer, Joe Ettersohn, Greg Hildebrand, Darrell Goffinet, and Council of Agencies representative Mary Ann Hollinden. The 34-member class was confirmed by Archbishop O'Meara on April 9. (Photo by Peg Hall)

Vicki Hall
All-America

Vicki Hall, Brebeuf Preparatory School, Indianapolis, was named to the *Parade Magazine* 1987 All-America High School Girls Basketball Team.

Vicki, at 6'1", is a junior from Indianapolis.

yourself, "How can I use this gift for the benefit of myself and others?"

In the effort to develop your gifts, you must be willing to make mistakes and learn from them. For example, enthusiasm can be a great gift, but if you get so excited that you lose sight of your direction, the gift is wasted.

You are in control of yourself. Your gifts were given to you freely to help you to

become a better person. Take time throughout your teenage years to explore, test and develop your potential giftedness.

You are the future of the church, and you can offer so

much. Can you live up to your potential and your destiny today for the investment in tomorrow?

(Fred Thomson is the Richmond Catholic Youth Ministry Coordinator.)

Music and life
Learning to make
a good decision

by Charlie Martin

LET IT GO

One thing or another/Your head is filled with questions, sights and sounds/Distractions always get you down/Turn around Trying to remember/Where you were the day before/North and south and east and west/Where to go.

When it's over/When it's done/Let it go.

Frightened by the numbers/All the possibilities/Changing minds you hope to find/One more dream/To remind you/What is lost can always be regained/0000h

Recorded by Bangles
Written by S. Hoffa, D. Peterson, V. Peterson, M. Steele
© 1985 by Blackwood Music Inc. and Bangaphile Music

Questions, opportunities, choices—every teen faces these in life. The Bangle's song "Let It Go" describes how confusing all of this can be. "Your head is filled with questions, sights and sounds. Distractions can get you down."

Perhaps you too have experienced life as a maze of possibilities and wondered if you are making the right choices.

Making a good decision is a skill that can be learned. The first step is to find time and space to be alone. As the song suggests, you need to remove yourself from distractions and listen to your feelings and thoughts about the situation.

Second, it is important to list all the options involved with the choice. At this point in the decision-making process, it is helpful to talk with a trusted and responsible adult. This person serves as an outside reference, helping you think of options and to consider points that otherwise might be overlooked. Remember, some big decisions call for you to become well-informed on a subject.

Next, examine your options with an eye to your values and goals. Try to think in terms of both short-term and long-

range benefits. This step naturally leads to eliminating some options.

You are now ready to ask yourself this question: What do I really want to do? Such a question brings in the voice of your intuitive feelings, a valuable source of information for decision making. Add this insight to what already has been learned from logically thinking about the decision.

Now you are ready to make your choice. Decide which option fits best with all the information gained up to this point. Then, set your choice aside for a while and do nothing. If possible, check out your choice with someone you trust.

This step is not for the sake of approval but for one final chance at feedback on anything that you might forgotten to consider.

Finally, in the words of the song, "When it's over, when it's done, let it go." Put aside second-guessing or worrying about your decision. You have done your best to make a right choice and that is the most that can be asked of anyone.

(Comments are welcome. Please address: Charlie Martin, 1218 S. Rotherwood Ave., Evansville, Ind. 47714.)

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

† **ABALS, Henry A.**, 81, 30, Lawrence, Lawrenceburg, Mar. 17. Father of Henry and Mary. Grandfather of Catherine. Sister of Josephine. Brother of Lawrence and Catherine. Nephew.

† **BEARD, Mildred**, 78, Holy Name, Beech Grove, Mar. 23. Mother of Richard J., John D. and Frederick L., sister of Louis. Grandmother of six.

† **BECK, Charles A.**, 40, 35, Thomas Aquinas, Indianapolis, Mar. 24. Husband of Josephine. Father of Anne, Charles, Kimberly and Mandy. Son of Mr. and Mrs. Arthur J., brother of Arthur. Donald, Josephine and Robert.

† **CANAN, Thelma M.**, 75, 35, Andrew, Richmond, Mar. 23. Sister of Jane King and Janet Robbins.

† **CARRICO, Charles**, 83, 35, Catherine of Siena, Indianapolis, Mar. 23. Husband of Lucy. Father of John, Joseph, Wilbur, Dorothy, Maria, Mary Harris, Mary Lou, John and Martha. Father of 10. Great-grandfather of 35.

† **CONNELL, Maucha F.**, 74, 35, Gabriel, Greenfield, Ind. from St. Elizabeth, Cambridge City, Mar. 23. Mother of Maury, John, and Joan. Sister of Cornelius, John, and Gertrude Cook.

† **DWINGER, Edgar**, 82, 35, John the Baptist, Ongstad, Mar. 29. Husband of Anna. Father of Francis "Bud" and Robert, stepfather of

Carol Jean Law, brother of Laura Ruck.

† **FAHEY, Maryanna**, 95, 35, Mary, Rushville, Mar. 22. Mother of Thomas, Louis W., Mary Lou, Ellen Kwasidowski and Carole Howard, sister of John R. and George P., grandmother of seven.

† **GRIMALDI, Filomena**, 81, Little Flower, Indianapolis, Mar. 27. Mother of Adeline Sutton, Alma Mazza, and Lucy Mastropasqua. Grandmother of 19, great-grandmother of 13, great-great-grandmother of two.

† **GRANNAN, William W.**, 82, Holy Spirit, Indianapolis, Mar. 29. Husband of Margaret. Mother of Janet Toim, June, Kathy McClain, Laura Zell, Mary Gattens, and Nancy Decker. Brother of Joan and Ruth, grandfather of 15.

† **JONES, Velma J.**, 58, St. Agnes, Nashville, Ind. from Holy Name, Beech Grove, Mar. 27. Wife of James; mother of Jackie Hopper, Jenny Rose, Joyce Reynolds, and Julie Hazzard. Daughter of Margaret Stucki, sister of Bud and Jack Stucki. Great-grandmother of 18, great-great-grandmother of one.

† **LAMBERT, Joseph "Shy"**, 86, Holy Trinity, Indianapolis, Mar. 29. Husband of Victoria. Father of Ronald J. and Dolores Runyon; grandfather of eight, great-grandfather of one.

† **LANE, William E.**, 57, St. Mary, Rushville, Mar. 27. Husband of Wilma Hunsinger. Father of Kevin, Mike, and Kim Traylor. Stepfather of Barbara Frazee, Denise Hall, Debbie Brannon, Heidi and Nancy Hunsinger, Shelly Creech, and Valerie Hood.

† **MACHINIO, Anthony**, 30, St. Anthony, Seymour, Mar. 28. Husband of Marilyn Wilson. Father of Greg, Kevin, Gina, Lisa, and Michele. Sister of Joe, Martin, Grivill, Annie Hill, Dolores, Dorothy Hess, Helen

Thelma, Loretta Hemke, Mary Jean Kvasil, and Willie Thomas.

† **MUMAUER, Jack N.**, 81, Our Lady of Greenwood, Greenwood, Mar. 28. Husband of Mary Lou Young. Father of Jackie Lou, Sharon and Shirley. Brother of Harry C. B., grandfather of one.

† **O'BRIEN, Louisa M.**, 73, St. Margaret, Mary, Terre Haute, Mar. 14. Mother of John P. and Larry M., sister of Mary Feltz and Thelma Aye.

† **O'NEIL, James Earl**, 83, St. Augustine, Jeffersonville, Mar. 20.

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† **ROSS, William J.**, 72, St. Pius X, Indianapolis, Mar. 24. Husband of Grace Struss. Father of Jack, Tom, Elaine Carson and Suzi Kane, grandfather of 18.

† **SHELLENBERGER, Augusta A.**, 90, St. Bernard, Frenchtown, Mar. 28. Husband of Donna LaBue. Father of Carole Kintner, Diana Puck and Fran Marusky, brother of Frank, Robert, and Dorothy Jones.

† **SHEERIN, Margaret**, 84, St. John, Indianapolis, Mar. 9. Aunt of Charles, Dennis, Patrick, and Thomas.

† **SHELTON, Jack A.**, 73, St.

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Book reviews

The French worker priests

Priests in Working-Class Blue, by Oscar L. Arnai. Paulist Press (Mahwah, N.J., 1987). 229 pp., \$11.95.

Reviewed by Fr. James Gilhooly

The French worker priests! Ay, there was a glamorous lot. To many of us observing the European scene of the 1940s and the 1950s, these were the men made of sterner stuff. They put today's Marlboro man to shame.

It does the spirit good to see names like Jacques Loew, Georges Michonneau, Henri Godin, Emmanuel Suhard and Henri Perrin back on the printed page. For this alone we are in debt to Oscar L. Arnai of the Waterloo Lutheran Seminary in Ontario.

Arnai takes his lucky readers on a long journey with 100 priests. With them we begin factory work; move on to membership in Communist-influenced unions; leadership roles in the same; militant strikes; peace demonstrations with several arrests; Vatican condemnation during Pius XII's watch in 1954 and again in 1969 during John XXIII's; and vindication by Vatican II.

And what a vindication! Arnai writes, "The Vatican Council itself endorsed this form of ministry in its document on the priesthood by a vote of 2,263 to 11."

The Vatican hero in this story is Pope Paul VI. It was he as pope who favored "the legitimization of the *pretres au travail*." Even while he was laboring under the alias of Giovanni Battista Montini in 1968, he looked admiringly upon these bold men. He is reported to have said, "The worker priests, the stakes are worth the risk. Then we cannot reproach ourselves for having done nothing."

The intrepid worker priests have much value for the contemporary church. Arnai puts his case succinctly, "Worker priests were a living example of liberation theology years

before it exploded from the barrios of Latin America." If the Vatican keeps philosopher George Santayana's shopworn dictum about history forgotten in mind, it may not have to repeat its mistakes. Or at least not all of them.

The worker priests themselves have come back with a roar. Nine hundred worker priests—or 3 percent of France's

Portrait of Notre Dame University

University of Notre Dame: A Contemporary Portrait, by Robert M. Schmulh. University of Notre Dame Press (Notre Dame, Ind., 1987). 149 pp., \$16.95.

Reviewed by Joseph F. McKenna

This is one case in which a reader can tell much from the cover of the book, and from the pages inside it. The cover is clean and strong; the pages are colorful frames for the book's well-organized chapters.

In short, Robert M. Schmulh's book is a reflection of the University of Notre Dame itself, which may be the paradigm for educational excellence in the Midwest.

Although Schmulh chronicles the history of the 144-year-old university that has been home to such luminaries as Knute Rockne and Father Theodore Herzburg, he makes his "paramount concern" the intellectual life of the university—the teaching and scholarship occurring within the individual departments, colleges and institutes.

"The Notre Dame of today is vastly different from what it once was," writes Schmulh, an assistant professor of

priests—are once again "inserting Christianity into the natural communities of work, neighborhood, and leisure." Among them are even some of the original band. No wonder priests, their wounds and all, remain among the most interesting people in the world.

This is a tale told well. And worth telling.

Two caveats, however. Of its 238 pages, regrettably just a little over half tell the story of the worker priests. The balance is divided up among sections describing conditions which caused them, bibliography, notes, and index. Also the reader is introduced to so many different worker priests that he may feel he is thumbing through a telephone book.

American studies and the author of "The Responsibilities of Journalism." "The school that Father (Edward) Sorin founded in an untamed area of northern Indiana and that focused almost entirely on instruction—everything from the primary grades to the collegiate level—has matured into a true university concerned not only with teaching but with the discovery of new knowledge and the communication of that knowledge through research and published scholarship."

To prove that point, Schmulh guides the reader through the university's colleges, law school and graduate school. The author also notes that the university is looking to its future and the future of the world with such new projects as the Institute for International Peace Studies.

A reader looking for a critique of the University of Notre Dame won't find it in the pages of this book; it is pro-Notre Dame all the way.

But students at Notre Dame, their parents, alumni and aficionados of the university will likely find this book essential to their collection of Notre Dame memorabilia.

(McKenna, who is not a Notre Dame graduate, is city editor of the *Catholic Universe Bulletin* in Cleveland.)



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Pope's trip embroils him in political divisions

by Augustine Bono

ANTOFAGASTA, Chile (NC)—Pope John Paul II visited Chile to celebrate his success as an international mediator, but he soon found himself embroiled in deep domestic divisions regarding the 13-year rule of Gen. Augusto Pinochet.

Although the pope repeatedly preached against violence as a means of change, violence became a part of the trip, with more than 600 people injured in clashes between police and anti-government demonstrators at several papal events.

The pope heard Pinochet justify his military government actions as a defense of the "authentic values of the Christian West" against international Marxist subversion. He prayed briefly with Pinochet and his wife in the chapel of the presidential palace.

During the April 1-4 trip, the pope also met opposition political leaders, saw numerous anti-government signs at papal events and witnessed a bloody clash between demonstrators and police at a papal Mass.

Signs accused the government of murder, torture, kidnapping and being a dictatorship. Pinochet's reign also has been the focus of stiff criticism from the Chilean bishops and international human rights organizations.

The pope did not offer to mediate. Instead, he outlined dialogue and reconciliation as the means by which Christian societies should solve their differences.

On March 11, as he flew toward South America on his 13-day trip to the continent, Pope John Paul characterized Chile as a dictatorship in transition to democracy. He also said the church was obliged to champion human rights in that country.

During his visit, he developed two major principles: respect for human rights and rejection of violence as the means to socio-political change.

Both have application in Chile. The first easily could be interpreted as implied criticism of Pinochet. The second could be interpreted as criticism of guerrilla movements gaining recruits among frustrated youths.

The pope urged the theme of non-violence in Montevideo, Uruguay, his first stop, March 11, and repeated it at major stops in Chile.

He gave tacit support to non-violent opposition leaders seeking a quick return to elected government.

Pinochet, 71, has offered a gradual plan for return to civilian government that could keep him in office until 1997.

On April 1, his first day in Chile, Pope John Paul listened as Pinochet described his military government as a bulwark of Western Christianity against a tide of Marxism.

The next day, the pope told Santiago slum-dwellers that "active participation in public life"—including the "election of public officials"—is part of a Christian political society. Residents of the poor neighborhoods had presented the pope with their grievances against the government, citing high unemployment and barriers against political participation.

The pope also met April 4 with several political opposition leaders, including a Communist Party official. In earlier letters to the pope, the leaders pledged their parties to reject violence as a tool for political reform.

Popular participation in public life "is not foreign to the well-known democratic tradition of the noble Chilean people," the pope said.

Prior to Pinochet's coup, Chile had 65 years of elected civilian rule under a multiparty system, a record for Latin America.

The pope advocated respect for human rights and removal of social injustices, but said these were important to achieve through violence.

Banners accusing the government of torturing political prisoners were raised at several papal events. In Concepcion April 4, the pope spoke directly to the matter, saying the church "denounces the practice of moral and physical torture."

Practices of torture are "infamous in themselves" and they "dishonor more their practitioners than their victims," he added. But "the path of violence does not lead to true justice for you nor for others," he said.

Violence, however, became a part of the papal trip. At an April 3 Mass, police and anti-government demonstrators clashed, leaving more than 100 people injured. The incident occurred about 100 yards from where the pope was celebrating Mass.

Prior to the clashes, some of the demonstrators identified themselves as members of the Leftist Revolutionary Movement, a Marxist group.

The Chilean bishops blamed the demon-

strators for the "senseless violence," but did not say which organizations sponsored the demonstrators.

The pope, without mentioning Marxism, told Catholics not to be seduced by ideologies seeing "programmed class struggle as the dialectic solution to conflicts."

During his April 4 visit to Punta Arenas, located on the Straits of Magellan and one of the southernmost cities in the world, the pope also severely criticized the arms race, calling it "scandalous to people engulfed in poverty."

He also criticized use of abortion and artificial means of contraception as components of economic development plans for Third World countries during an April 3 meeting with the U.N. Economic Commission for Latin America and the Caribbean in Santiago. He urged governments and business to seek "ambitious programs" for improving the living standards of Latin Americans.

During his brief stay in Uruguay, the pope commemorated the settlement in 1985 of the Argentine-Chilean border dispute. In 1979 in the Uruguayan capital of Montevideo, Chile and Argentina signed an agreement formally asking the Vatican to mediate.

The two countries disagreed over possession of three islands and the surrounding

waters off their southern coasts. The papally mediated agreement awarded the islands to Chile and established a commonly agreed maritime boundary.

The pope used the ceremony to show that negotiations rather than recourse to violence are the way to solve national and international conflicts.

Argentina and Chile had threatened to go to war before the pope intervened.

People and nations must make "the force of reason prevail over the reasons of force," the pope said.

The pope ended his trip to Chile in Antofagasta April 6 with a prayer that God would "reconcile the great Chilean family, overcoming barriers, healing fractures, overcoming animosity and discord with the force of Christian spirit."

In an airport farewell to Pinochet, he said, "I hope your recollection of my apostolic pilgrimage will be one of a call to hope, an invitation to look upward, a stimulus for peace and living together fraternally."

Pinochet said in his address, "Holy Father, may God bless your steps."

Pope John Paul flew from Antofagasta to Buenos Aires, Argentina, where he began a pastoral visit scheduled to last nearly a week.

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