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Revised women's pastoral released

by Laurie Hansen
Catholic News Service

Sexism is a sin that reduces people to objects "to be used or abused at will," says the second draft of the U.S. bishops' pastoral letter on women's concerns.

Titled "One in Christ Jesus: A Pastoral Response to the Concerns of Women for Church and Society," the draft defends the church's stand against the ordination of women but says this stance and others

must not be used to justify oppressing women.

It encourages women to participate in all liturgical ministries that do not require ordination.

Men and boys, it says, must be educated to recognize that every form of sexual exploitation is sinful.

A seminarian's incapacity to deal with women as equals should be "considered a negative indication for fitness for ordination," says the draft pastoral, which was released April 3.

The 99-page draft, the second published result of a process of consultation with Catholic women and writing begun by the bishops in 1983, was written by a committee of six bishops, headed by Bishop Joseph L. Iamesch of Joliet, Ill., with five women consultants. The first draft was released in April 1988.

An analysis of the second draft of the pastoral is on page 23.

Bishops have been asked to submit amendments to the second draft by Sept. 1. The resulting amended draft is slated to be voted on at the bishops' general meeting in November.

The second draft says that "the church's focus on marriage and the family must not be placed in opposition to the authentic realization of other life-giving roles and vocations; that the church's recognition of distinct offices must never justify clericalism; that the church's teaching on distinctiveness (between men and women) must not be translated into societal structures that subordinate women to men."

The proposed pastoral asks that a thorough study of the possibility of ordaining women as deacons in the Catholic Church "be undertaken and brought to completion soon."

It calls for a reversal of church norms excluding women from certain lay ministries, such as lector and altar server. It says existing norms "seem to contradict our mandate that women be more visibly involved in the life of the church."

It urges an end to economic inequities

that women suffer and says men need to be more responsible in marriage and family relationships.

Sexism has "seeped into the fabric of our civilization, invading economic and governmental systems as well as social and ecclesiastical structures," the second draft says.

Sexist attitudes "foster sins" of rape, prostitution, adultery, emotional and physical abandonment and exploitation of women through pornography, it says.

Significantly shorter than the first draft, the second document focuses on the theme of women's "equality" to men. The first draft had used the theme of women as "partners" to men, which was used in the title and ran throughout the previous document.

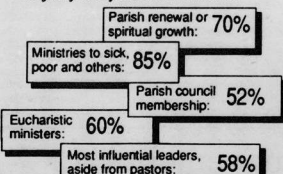
Bishop Iamesch told Catholic News Service in an interview that there was "considerable criticism" of the use of the word "partners" in the first draft. "People (see SECOND on page 23)

Draft text available

Readers who want the text of the second draft of the U.S. bishops' pastoral on women's concerns may obtain it from Origins, CNS Documentary Service. The price of one copy is \$3.50, which includes postage and handling. Payment must accompany order. Write: Origins, CNS, 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Women in the Parish

Areas of parish life where a majority of lay leaders are women



SOURCE: Notre Dame Study of Catholic Parish Life

© 1989 CNS Graphic

PARISH LEADERS—Women often do more than men to lead and minister in Catholic parishes, according to a report from the University of Notre Dame. The U.S. bishops have issued the second draft of a pastoral on women's concern. (CNS Graphic)

Sr. Thea Bowman, valiant evangelist, dies at 52

by Jerry Filteau
Catholic News Service

Sister Thea Bowman, the valiant, frail educator, evangelist and gospel singer who often moved audiences to tears of joy with her message of black giftedness, died of bone cancer March 30 at her home in Canton, Miss. She was 52.

See "Point of View," page 5, for a Holy Week meditation by Sister Thea.

"She was one of the most remarkable women of our time," said Auxiliary Bishop Joseph A. Francis of Newark, N.J., a longtime friend.

Although she struggled and suffered with debilitating bone cancer since 1984, Sister Thea—a Franciscan Sister of Perpetual Adoration—continued to give lectures and workshops. She had been scheduled to speak at Holy Angels School in Indianapolis five days before her death.

When she spoke about black Catholicism, her message was always essentially the one she gave last August at a national meeting of black Catholics in Atlanta: "We are called to share our gift of blackness with the church."

Although she was most noted for her lectures and workshops on black Catholic culture and life, she was also a gifted liturgist, singer, writer on spirituality, teacher and artist.

The bone cancer and chemotherapy so weakened her that in her final two years she had to speak from a wheelchair and often had to rest for hours before and after a talk.

Shivering and exhausted beneath several layers of blankets after a stirring talk last June to a national meeting of the U.S. bishops in South Orange, N.J., she told reporters that "pain is a constant."

But she quickly added, quoting from an old spiritual, "I keep so busy serving my master, I ain't got time to die."

In recent years she has been showered with awards and honors—the latest was the University of Notre Dame's prestigious Laetare Medal, announced the Sunday before her death—and plans are now under way for a book and movie on her life.

Bishop Francis, in a telephone interview following her death, said that in her life "Thea's great moment was when she spoke to us (the nation's bishops), when she got us to sing and hold hands, when she challenged us and, at the end, reminded us to be grateful for the wonderful women in our lives."

Sister Thea closed her talk to the bishops by having them stand together, link arms

and join her in singing, "We Shall Overcome." As the bishops swayed together to the music, many fought back tears and some wept openly.

Bishop Francis said her impact on the church, society and black Catholics was always "very positive."

"She lived within society and the church," he said. "She never blamed the institution. Instead she used her talents to better the institution, to challenge the institution."

He said another high point of her life was speaking at the National Black Catholic Congress held in Washington in 1987, the first such meeting in nearly 100 years.

"She was one of the great leaders to bring us to that moment," he said.

He called the congress "the culmination of years of self-awareness" of black Catholics. "Thea Bowman's presence there was a great moment. She was in so many ways a part of" the whole movement that led to the congress, he said.

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ON DEATHBED—Sister Thea Bowman received an award from Brother Dominick Pujia of the National Federation for Catholic Youth Ministry at her home in Canton, Miss., a few days before she died from cancer at the age of 52. She was also named the 1990 winner of the University of Notre Dame's Laetare Medal. (CNS photo by Fabvienne Taylor, Mississippi Today)

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Maintaining Christianity in the Holy Land

by John F. Fink

As I was preparing the series of articles about the Holy Land that has been in *The Criterion* this Lent, I couldn't help but think of the tragedy that fewer and fewer Christians live in the land where Christ and Christianity were born.

When I interviewed Latin Patriarch Michel Sabbah in Jerusalem last January, he said that the second biggest problem in his diocese (he listed the search for peace as the biggest) is the emigration of Christian Palestinians from the West Bank in search of a better life. "Christians are emigrating, especially the young," he said, "and they do not come back. They are selling their property, and this is the real evidence of permanent departure. If nothing is done by those in a position to take action, one day we will have no more Christians in the Holy Land."

Today 125,000 Christians live in Israel along with four million Jews and 1.5 million Muslims.

THE LATE POPE PAUL VI recognized that problem when he visited the Holy Land in 1964. At that time he wrote, "Were the presence of Christians in the Holy Land to cease, the shrines would be without the warmth of living witness and the Christian Holy Places would become like museums." Unfortunately, many of those shrines have taken on the feeling of museums.

To try to keep Christian Palestinians from emigrating, Pope Paul took the initiative to start four "living memorials." The most important was the founding of the University of Bethlehem under the auspices of the Christian Brothers. Until this university was founded, Arabs had to leave the country to get a higher education. When our group of journalists visited the



university in 1982, we were greatly impressed by the faculty and the students (also lavishly fed by students in the hotel management course). The University of Bethlehem has been supported by the Knights of the Holy Sepulchre, Catholic Relief Services and the Catholic Near East Welfare Association.

Unfortunately, the University of Bethlehem was closed by the Israelis in 1967 and still has not been permitted to reopen. The second thing Pope Paul did was summon Father Ted Hesburgh from the University of Notre Dame and ask him to establish an ecumenical center in the Holy Land. Father Ted tapped I.A. O'Shaughnessy, one of Notre Dame's benefactors, and the result is Tantur, located on a hill in Jerusalem near Bethlehem. There Notre Dame has been sponsoring programs for Christians, Jews and Muslims. On one of my visits there, the rector told me that he can get Christians talking to Jews and Christians talking to Muslims, but he hadn't been successful in getting all three religions together yet.

EPHRETA INSTITUTE FOR deaf-mute children, in Bethlehem, also resulted from Pope Paul's visit. Here the Sisters of Dorothy showed us how they are teaching children to talk despite the fact that they can't hear. They also teach trades, like sewing, and run an elementary school for those who can learn. The object, of course, is to make them self-sufficient in society. Our group left there really buoyed up by the good the sisters are doing.

The fourth thing to come out of the pope's visit is the House of Abraham, a free hostel for poor pilgrims provided by the Catholics of France. I've never been there.

Another important Catholic place in Jerusalem is the Notre Dame Center, located right across the street from the New Gate to the Old City. It has no connection with the University of Notre Dame except that Frank Montana, an N.D. architect, planned its reconstruction and enlargement.

In 1948, while it was owned by the Assumptionist

Fathers, it was a shambles as a result of being in the middle of no-man's land during battles between the Palestinians and the Israelis, so the Assumptionists decided to sell it to Hebrew University. But then Archbishop Pio Laghi, now Vatican pro-nuncio to the U.S. but then apostolic delegate to the Holy Land, claimed that the Assumptionist Fathers couldn't sell it without Vatican approval. The matter went all the way to the Israeli Supreme Court before it was finally settled out of court and the Vatican took possession of the building.

Today it is a combination hotel, retreat house, conference and cultural center. But it's more than that: it's set up as a prelude with the apostolic delegate as ordinary, so the Vatican flag flies outside. Its accommodations are not those of a first-class hotel, but it has a spiritual atmosphere that is missing in first-class hotels.

BUT IT'S THE FRANCISCANS who have done the most to maintain the presence of the Catholic Church in the Holy Land. They have been doing it since the Custody of the Holy Land was founded by St. Francis of Assisi in 1217. Today 334 Franciscan friars from 22 countries, with the collaboration of 130 sisters from various orders of women, are maintaining 40 sanctuaries in Israel, Jordan, Egypt, Lebanon, Cyprus, Rhodes and Turkey.

We received a briefing last January at the headquarters for the Custody of the Holy Land—at St. Saviour, a large compound just inside the New Gate in the Christian sector of the Old City. We were told that the Franciscans are not just interested in the holy places as museums, but are giving pastoral service in 38 parishes and 26 churches in the Holy Land. They have built schools, guest houses, workshops of all kinds, and a printing press.

I mention this particularly this week because the collection taken up in churches throughout the world on Good Friday is specifically for the holy places maintained by the Franciscans in the Holy Land. I encourage you to be generous next Friday.

Fr. Murphy describes ecumenical movement

by John F. Fink

"It's remarkable how relationships between Catholics and Protestants have changed during recent years," Father Thomas J. Murphy told members of the Indianapolis Serra Club March 26.

"People in our congregations are now meeting together to talk about how we can serve people together. Service unites while sometimes theology divides," he observed.

Father Murphy, director of the Office for Ecumenism and interfaith officer for the Archdiocese of Indianapolis, gave the Serrans a quick history of the ecumenical movement. He recalled an ecumenical worship service last year in St. John's Church during which Archbishop Edward T. O'Meara sprinkled those assembled with water. "In earlier years they wouldn't even have been in St. John's," he said, "and we wouldn't have wanted them there."

He also recalled the series of discussions last year between Catholics and Jews at the Indianapolis Hebrew Congregation that culminated with Archbishop O'Meara preaching from the pulpit there during a Friday evening Shabbat service.

He also pointed to the occasion the evening before in St. Joan of Arc Church, where he is pastor and where an Episcopal choir sang parts of "our Mass" in Latin.

In explaining how we got to this point, Father Murphy told the Serrans that

divisions have existed right from the time of Christ. "When Christ came as the messiah, he was not accepted," he said, "and his message was considered too simple—love God and your neighbor as yourself." Division occurred among those closest to Jesus, although he prayed "that they may all be one," he said. And later, Paul was to write about divisions among early Christians in blunt terms, he said.

Nevertheless, he said, the church managed to grow and prosper through the centuries. There continued to be controversies and disputes over doctrine, with councils being called to try to settle them. The first serious division was the Great Schism of 1054, when the leaders of the Eastern and Western churches excommunicated each other—a breach that has never been healed, Father Murphy said.

By the 16th century, reform in the church was badly needed, he continued, and Martin Luther said things that needed to be said. But when the church leaders failed to listen, the result was the Protestant Reformation, he said. By the time of the Council of Trent 35 or 40 years later, resulting in badly needed reforms, it was too late to heal the breach. The church had developed a defensive mentality, Father Murphy said.

He said that it was the Protestants who first recognized the problem, taking the

first steps along the road to Christian unity, especially among Protestant missionaries. The Catholic Church was not really involved until the Second Vatican Council, he said, except for a few Catholic individuals who were involved in dialogue with Protestants. Father Murphy singled out Mgr. Raymond Bosler, former editor of *The Criterion* and retired ecumenical officer for the archdiocese as one of those.

Today the Vatican has three pontifical councils that concern themselves with dialogue with non-Catholics, Father Murphy said: the Pontifical Council for Christian Unity, the Pontifical Council for Inter-Religious Dialogue, and the Pontifical Council for Dialogue with Non-Believers. Properly speaking, he said, ecumenism refers only to relations among Christians while dialogues with non-Christians are considered inter-faith activities.

Today numerous dialogues are taking place at the highest level between Catholics and Anglicans, Methodists, Lutherans, and many other groups, Father Murphy said. Similar dialogues are encouraged at the local level, he said.

He said he would like to revive the Ecumenical Council, which has been dormant in this archdiocese.

Father Murphy said that the Second Vatican Council, in *Lumen Gentium* (the Dogmatic Constitution on the Church) was

careful to state that Christ's church "subsists" in the Catholic Church, rather than "is" the Catholic Church. The paragraph in chapter I went on to say, "Many elements of sanctification and of truth are found outside its visible confines." Thus, Father Murphy said, the council fathers were deliberately allowing for some role for other Christians in the Catholic Church.

CSS receives accreditation

Indianapolis Catholic Social Services has received a certificate of accreditation from the Council on Accreditation of Services for Families and Children.

Accreditation, which is for a four-year period, attests that an agency has met a set of nationally established requirements which help ensure quality service, according to David Shover, the council's executive director. He said that accreditation "provides assurance that the agency is performing services which the community needs, conducting its operations effectively and managing its funds wisely."

The council accredits private voluntary and proprietary agencies as well as local direct service public agencies. The accreditation procedure involves a detailed examination of the agency's operation by a team of reviewers.

Archbishop O'Meara's Schedule

Week of April 8

SUNDAY, Apr. 8—Palm Sunday Mass, SS. Peter and Paul Cathedral, Indianapolis, 10:30 a.m.

TUESDAY, Apr. 10—Christ Mass, SS. Peter and Paul Cathedral, Indianapolis, 7:30 p.m., with reception following in the Catholic Center Assembly Hall.

THURSDAY, Apr. 12—Holy Thursday, Mass of the Lord's Supper, SS. Peter and Paul Cathedral, Indianapolis, 5:30 p.m.

FRIDAY, Apr. 13—Good Friday, the Passion and Death of the Lord, Liturgical Services at SS. Peter and Paul Cathedral, Indianapolis, 2 p.m.

SATURDAY, Apr. 14—Solemn Easter Vigil Services, SS. Peter and Paul Cathedral, Indianapolis, 8:30 p.m.

Holy Week events scheduled

Archbishop Edward T. O'Meara will be the principal celebrant at Holy Week services at SS. Peter and Paul Cathedral.

A solemn blessing of palms will take place before the 10:30 a.m. April 8 Palm Sunday Mass at the cathedral.

At the Christ Mass on Tuesday, April 10 at 7:30 p.m., Benedictine Archbishop Timothy Sweeney of St. Meinrad Archabbey and the priests of the archdiocese will concelebrate with the archbishop.

The archbishop will preside at the Mass of Our Lord's Supper at 5:30 p.m. on Holy Thursday, April 12. The Blessed Sacrament will be transferred to the chapel after Mass.

On Good Friday, Archbishop O'Meara will preside at a liturgical service at 2 p.m. Readings, solemn prayers, veneration of the cross and Holy Communion will be part of the liturgy.

The solemn vigil will be the celebrant at the solemn Easter Vigil at 8:30 p.m. Saturday, April 14. There will also be an Easter morning Mass at 10:30 at the cathedral.

The Indianapolis area Knights of Columbus will host the 54th annual Outdoor Way of the Cross on Good Friday, April 13, at 12:15 p.m. at the downtown American Legion Plaza between Meridian and Pennsylvania streets, north of North Street. The St. Pius X Council of the Knights of Columbus #4343 will host the event.

The procession has been held since 1937. It is scheduled from 12:15 to 12:45 p.m. so that those who work downtown can attend the Good Friday service during their lunch hours.

Father Michael O'Mara, chaplain for the council and administrator for St. Pius X Church, will lead the service.

The honor guard will be the Bishop Chataro Assembly of the Fourth Degree Knights of Columbus and the Fourth Degree Knights of St. Peter Claver.

A combined choir will feature the Ambassadors of Mercy, Downey Council and the Columbians of Mater Dei Council of the Knights of Columbus.



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ARCHDIOCESAN CATHOLIC CHARITIES

Child care is readily available in Tell City

by Mary Ann Hollinden

Emergency child care is a service that is very hard to find in many communities, but in the Tell City area, it's as easy as looking up Catholic Charities or Rainbow Cottage in the phone book.

When parents need someone to care for their children, even with little or no warning, the Rainbow Cottage is there.

Child care is provided every day, from 6:30 a.m. to 5:30 p.m. at the homey brick, family-style house, trimmed in green and surrounded by a yellow picket fence.

Ginny Coleman greets the first children at 6:30 a.m. to accommodate their parents' work schedules. (Coleman received a Catholic Charities award on March 28 as staff person of the year.) By 7, the house is filled with youngsters. At 8:15, most of them leave for the two schools nearby—St. Paul, across the street, or Newman across the alley behind the home.

After the "big kids" leave, little ones start to arrive at various times. Some stay until 9 a.m., when they go to a pre-school, to morning kindergarten. Others stay the whole morning and attend afternoon kindergarten.

Since the children are walked over or dropped off at varying times of the day on different days of the week, Coleman and her aides do a lot of clock-watching. But they are carefully not expected to play and snack, until their parents arrive to take them home.

The before and/or after school approach is referred to as the latch-key program at Rainbow Cottage.

During the school hours, the cottage cares for children who require emergency drop-in care. They are all welcomed and cared for with little or no notice.

Some are brought due to the illness of regular babysitters; others, because some event alters their daily routine. Mothers and fathers who need time for errands and appointments bring children there. Still others come just to play for a while so they learn to be away from home.

Some children are referred to the Rainbow Cottage by the welfare department, Southern Hills Counseling Center, Lincoln Hills Development, and other social service agencies.

When school is out in the afternoon, the cottage gets very busy. Most of the toddlers are gone, but there are often 30 or 40 school children. Snacks are waiting and space is cleared for them to do their homework, if needed.

For entertainment, the cottage has a television and VCR. The children are encouraged to play outside. Both front and back yards are fenced, and the two school yards are available for play.

The work at Rainbow Cottage is demanding, but the loyal and cheerful aides demonstrate that they truly love caring for the children. They are patient and constantly vigilant for the children's safety.

The families who use the Rainbow Cottage are charged a small hourly fee that supplements support from the archdiocese, United Way, civic groups and some private

donations. But the small budget must cover rent, utilities, food bills, maintenance and labor.

Because work missed due to child-care problems is a significant cause of absenteeism, lateness, loss of productivity and turnover for employees and employers, emergency child care is seen as a major problem in the Tell City area. Most communities find a lack of extended family

situations or neighbors who can respond to emergencies.

The Tell City Deaneary board is a mix of parish representatives and at-large members from the community who are trying to meet the needs of the deaneary and the community. The presence of Catholic Charities is very evident. It is an important part of the daily lives of many families.

Center city is setting for Way of the Cross

by Margaret Nelson

Two school buses full of people circled downtown Indianapolis Sunday to make the "Way of the Cross in the Heart of the City." The event was sponsored by the Urban Parish Cooperative (UPC).

Those who made the pilgrimage represented all age groups. Religious sisters and priests joined the scores of lay men and women.

In fact, 28 members of Holy Trinity came to the Catholic Center in the parish bus. Others joined the procession as it made stops at four UPC parish areas that provide service to the center city.

The event began at 2 p.m. at the Damien Center, which serves AIDS patients and their families. The basement of the building is a soup kitchen. Catholic Parish led the reflection on the first station, Holy Angels had the second and St. Bridget the third.

Franciscan Sister Marie Werdmann, pastoral associate at Holy Cross, read the opening prayer. Lillian Stevenson, chairperson of the Urban Ministry Committee, announced the parish and stations and gave the reflections for stations between stops on the bus. Prayer responses and hymns separated the station meditations.

Providence Sister Joan Frame, pastoral minister at the cathedral, read the first station: "Just as Jesus was condemned to death, so are many AIDS patients who are misunderstood by others. Just as Jesus was condemned to death, so are many shut-ins who live lonely lives. Just as Jesus was condemned to death, so are the hungry people who come to the breakfast program and the soup kitchen."

Several women from St. Bridget read in unison: "In the blight of years so many of our faithful have been uprooted from their precinct—so many called before your throne. Our numbers have been shaved away by age and distance. Still, like your first fall on the way to Calvary, our stumbling and falling in the midst of trial and suffering are easily banded by the example of your courage."

Jim Fuller of Holy Cross parish, carried the cross, which was made by Benedictine Sister Carol Falkner and borrowed from the



REFLECTION—Pilgrims pause during the "Way of the Cross in the Heart of the City."

Beech Grove Benedictine Center. Beth Ernst, Holy Cross, accompanied the group on the guitar for "Were You There?" and "At the Cross."

Joan Cooper, Cathedral, was the response leader who also offered intermediate meditations. Buses were driven by Ken Breedlove of Holy Cross and Benedictine Brother Howard Sturdivant from Holy Angels.

At the Holy Family Shelter, a rescue squad vehicle left the building as the pilgrimage arrived. A mother of several children suffered an emotional trauma.

Sue Ann Yovanovish of Holy Trinity read: "With Simon we are pressed into service on behalf of others. Massive human need draws many Simons into shelters, soup kitchens, houses of spirituality, hospices and places of sanctuary. Others are reluctant to associate with the poor, the victim, the outcast. Too often we seek the companionship of the comfortable, rather than the friendship of the poor."

St. Ann Parish had the sixth station, Christina Blake, Sacred Heart Parish, read the meditation for the seventh station, Jesus falls the second time: "Lord, you understand more than most the pain we

feel—those of us who are without a home. How you must suffer to see our pain. Our pride is crumpled, our dignity crushed. We are so alone, so defeated. We have fallen."

Ann Marie Hanlon, director of volunteer services for UPC, went into the shelter to explain the presence of the group. She told two young boys that the people were praying for them to get home. They cheered, "Yeah!" But she was surprised when one quickly asked, "Now?"

At the Holy Cross Food Pantry, two parishioners portrayed clients of the facility for the ninth station. Nevis Vian read: "My name is Claire, mother of three young children. Last week, my husband and I lost our fourth child, who was only one day old. I'm on medical leave with no pay now. My husband does odd jobs, but all our money went for burial expenses. We don't qualify for food stamps. We had to come to the food pantry." Jim Fuller read about a couple that survives on \$360 a month.

St. Bernadette led the eighth station meditation and St. Philip Neri had the tenth reflection. For the 11th station, Lillian Stevenson compared the nails in the cross to "our own nails—our sharp tongues, our sarcastic remarks. We know how to chastise the homeless—nail them to their crosses—by expecting them to find housing, seeing them as strangers, mentally ill and suffering from addictions. We nail them good by not seeing their faces, not knowing them by name, withholding a kind word or a hug, when healing gestures are needed."

At St. Rita Campus, the reflections were on the 12th, 13th and 14th stations. Evelyn Jones of St. Rita read: "Father, forgive them, all of them who now and in the future bring malice into the world. Send down the healing grace of your love on all who stand in need."

Cathy Hansen, director of St. Andrew Simeon House, said, "With the care and dignity of those who prepared Jesus' body for burial, may we provide a community which remembers to care for old as they have cared for us." Her meditation was on the 13th station.

Carl Henn, development director of the UPC, gave St. Joan of Arc's 14th station reflection: "Your anguish is felt for those sealed in tombs of poverty, ignorance, and homelessness. You suffer with those trapped in the hell of drug or alcohol addiction. As you rose triumphantly from the tomb, may we help the victimized among us to escape from the dark tomb of deprivation and abuse so they can flourish in the sunlight of your eternal love."

The 15th station was in the Catholic Center staff lounge, where those who traveled the UPC Way of the Cross gathered for refreshment and fellowship.

Osgood pro-lifers picket Planned Parenthood van

by Barbara Jachimik

Planned Parenthood of Southeast Indiana (PPSI) met resistance when its van made a second appearance in Osgood on March 4.

Sixty pro-life demonstrators staged a

demonstration on Ripley Street, near the Carnegie Library, where the van was located. Town Marshal Lynn Gregory said that everyone acted appropriately.

While the four-hour visit was not moved or shortened, no one was seen entering the Planned Parenthood van for services.

Sara Anderson, PPSI director, promised to return to Osgood the first Monday in April to dispense contraceptives, offer Pap smears, and give advice to women.

Mary Jean Wessel of Batesville, director of the Right to Life of Southeastern Indiana, said the pro-life group will continue to demonstrate.

On Feb. 4, the van made an appearance at the Manderley Health Care Center in Osgood. A hastily-organized group of about 40 picketers forced the pro-choice group to move to a service station location.

The protest movement gathered at St. John the Baptist Church. The pastor, Father John Mima, said that the abortion mentality of Planned Parenthood is the reason residents should keep it from coming to the town of Osgood.

Anderson said she was surprised at the protest because she made up had only encountered two other demonstrations and those did not persist in picketing after the first appearance.

Following the second demonstration at Osgood, Wessel distributed petitions at local churches. Signatures of those supporting the right-to-life position were submitted to the Town Council at its March meeting with a request to stop PPSI from returning.



PROTESTERS—Sixty people picket the Planned Parenthood van as it visits Osgood the first Monday of March. (Photo by Barbara Jachimik)

Commentary

THE HUMAN SIDE

Church financial plans need changes for '90s

by Fr. Eugene Henrick

At one time the Catholic Church's efficiency rating ranked higher than that of General Motors. But recent financial reports suggest that the church's rating has slipped.

The Vatican reports that it faces a record budget deficit in 1990, far more than has been covered through worldwide giving and other sources.

But the Vatican is not alone in its financial difficulties. Over the past few years several U.S. dioceses have consolidated institutions and cut programs to meet budget requirements.



So some people wonder what happened to the days when the Catholic Church had the finances to build churches or schools at will and pastors always seemed to have a fund to cover the next crisis.

But the past is the past. GM no longer is the same giant it was. Japanese competition, the company's own sluggishness in meeting the need to change and adapt, and a host of other managerial problems have seen to that.

Changes have made an impact on the church, too. For one thing, we no longer have the priests, sisters and brothers we once had. As grass as it may sound, they were very cost-effective.

But the past cannot be overlooked. It affects the present and needs to be reviewed so that we learn from it.

Not so very long ago we had a middle-to lower-class Catholic population which contributed regularly to the church.

Individual contributions were small but people expected to support their parishes.

Politically the church was a nobody. It was often viewed as a minority made up of many ethnic groups. But the struggle the church faced drew people together and encouraged a special type of generosity in that period of history.

Today the church is not so identified with the lower economic classes. In fact, the educational and economic status of its people is on a par with that of other religious denominations. This new status has brought a new attitude on the part of Catholics. No longer can it be taken for granted that they will support the church unquestioningly.

In the past, as today, people in other denominations contributed more per capita to their churches than Catholics. Most of those denominations relied on stewardship and tithing. Because stewardship and tithing were used by Protestants, Catholics avoided them. The church has never devised a standard, solid basis for Catholic giving.

There was a wonderful simplicity in the church's approach to finances in the past, which allowed pastors to face the overwhelming financial worries with the need to remain sane. Today, however, church administration is far more complicated.

For example, the church now has more professionals who require Social Security coverage, pensions and health benefits. It must worry about the cost of removing asbestos from buildings and meeting insurance premiums.

The modern parish needs a computer



and must employ an accountant. So when you hear the church is having financial problems, don't be shocked. The past is the past. Furthermore, the financial challenges facing the church and its future are a blessing in disguise. Ultimately, they could lead to a new awareness of the church's needs and a new type of generosity.

The church should develop a national program on stewardship and greater accountability in the handling of finances, and it must enter the age of computerization in financial matters—if for no other reason than to protect its pastors from nervous breakdowns!

Mass, not homily, draws Catholics to worship

by Dale Francis

There are a couple of prime critics of the church today who say that right at the top of what's wrong is the quality of preaching in Catholic pulpits. I'm not sure how they get their information on the quality of preaching. Do they sit in on other priests' homilies? Do they get their information from dissatisfied members of the laity?

I'm sure lay people are happy when they are given an outstanding homily. The homily is important, likely to be the only teaching moment in the entire week for most Catholics, especially those who don't read any Catholic periodicals. But you have to understand, it is not for the homily that people have come to Mass. The sermon at



Protestant services is the center of the worship. If the sermon fails, it all fails. The homily is an important part of the worship of Catholics but Catholics don't come for a sermon, they come for the Mass, for Communion. If the sermon isn't interesting or effective, the Catholic doesn't think the service failed.

Understand I'm not belittling the importance of the homily. I'm not suggesting there shouldn't be a concern for good preaching in the Catholic Church. I'm just saying that if you are going to think about preaching in the Catholic pulpit, you must understand that the people don't come to Mass for the preaching. It is important but not central. There's no use comparing it with preaching in Protestant pulpits because there the preaching is central.

How good is the preaching in Catholic pulpits? I've moved around and I've lived in 16 parishes in my life as a Catholic. I've traveled around and I've been at Mass in many times that number of churches in

places all over the country. From my experience, I'd say the preaching is better than it was 30 years ago, that it is rare to find memorable preaching but not unusual to find worthwhile preaching.

It seems to me some of the critics of preaching in the church are expecting memorable preaching. That's just not a justified expectation. Baseball owners pay multi-million dollar salaries to players who average three hits in ten tries. It is unreasonable to expect homilists to bat a thousand.

But there is one expectation that is not unreasonable. Every homily must be prepared. There once was a time that homilists frequently improvised, spoke from their knowledge but extemporized. There should be no preaching in Catholic pulpits today that is not carefully prepared.

I don't mean by that the sermons should be read or memorized; they shouldn't be. But the homilist must give serious thought to the reading on which he is basing his

sermon. He should organize his material, determine the points he wishes to make, illustrate them with examples.

This doesn't mean that all preaching in Catholic pulpits will be outstanding. Not all homilists are equal in depth of thought or in ability of presentation. But if there is a real effort, there will be value in the homily.

Not all who are called to be homilists will be skilled as preachers. But all can learn more basic principles of preaching. Memorizing a homily is not best; it is likely to lead to stiffness. The homilist who knows his material, and knows what he intends to emphasize, can choose his words naturally. But two things he must know, word for word—how he will open his homily and how he will close it.

If this is done, homilies will be of value. They will fulfill their function within the liturgy. People will appreciate them, grow in faith because of them. But it still will not be the homily that draws the people. It will be the Mass.

Shopping cart incidents indicate a lack of civility

by Antoinette Bosco

It's a jungle out there. I get convinced of this almost every time I take a trip to my local supermarket on a weekend afternoon. Last Saturday it was so crowded that not only were there no parking spaces, but I had to park in the store, but I did not even see any sprawled around the parking lot. I secured a cart only after following a woman out of the store and waiting while she emptied it.

Once inside the busy store, I proceeded to shop for groceries as I always do. That is, I park my cart close by me in the center of the aisle as I gather items, then I drop them into the basket before moving to the next aisle. This time, however, I found myself in aisle No. 1 with full arms but no cart.

"Hey, lady," said a man behind me, "somebody just stole your cart. C'mon, I'll point her out to you."

I thanked him for his concern but declined his offer. A customer confrontation is not an ideal way to start a weekend. I put the groceries I was holding back into their proper place and went out to look for another cart. I found one after reaching the far end of the parking lot.

The person who took my first cart may have done so innocently enough. Perhaps she thought it wasn't being used because it was empty. This time I did not let the cart out of my sight until I had five items in it.

In the next aisle I parked my cart as usual and wandered a few feet away to scan the shelves for a hard-to-find new

product, a search made more inviting by a \$1-off coupon. When I turned around I saw four of my five grocery items in a pile on the floor. Even my paper-clipped coupons had been discarded from my basket. The fifth item, in the process of being removed, was still in the hand of the culprit.

"Excuse me," I said politely. "Oh, is this your basket?" she asked, pretending innocence.

I acknowledged that it was. She retorted, "I thought it was nobody's." "No harm done," I replied with a smile.

There are some people who believe civilization is only skin deep. They claim that human decency is but a thin veneer that simply camouflages our baser nature.

Could this be true? The shopping cart incident certainly seems to support this bleak notion. Two people readily cast off their sense of civility and courtesy for a remarkably petty reason.

Suppose instead of food baskets it had been food itself that was in short supply. What then? Would most of us hoard what we could get for ourselves, no longer concerned for others?

Could it be true that after 10,000 years of civilization, when personal comfort is threatened, humanity will act in a way that is only a short step removed from the jungle? I don't really think so. I believe there is still more that is good in humans than bad. I agree with French author Albert Camus, who wrote that "there is much



more to be admired than despised in men."

But the incidents in the supermarket certainly indicate that it does not take too much for discourtesy, selfishness and dishonesty to raise their ugly heads.

We have to be on guard against slipping into behavior that does not benefit people who have been blessed with God's grace, wherever we find ourselves—even in a supermarket.

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THE CRITERION

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Point of View

How to make this week holy

by Sister Thea Bowman, FSPA

Shortly before she died of bone cancer March 30, Sister Thea Bowman dictated this meditation from her bed. Mississippi Today, newspaper of the Jackson Diocese, has offered it to the Catholic press through Catholic News Service.

Let us resolve to make this week holy by claiming Christ's redemptive grace and by living holy lives. The Word became flesh and redeemed us by his holy life and holy

death. This week especially let us accept redemption by living grateful, faithful, prayerful, generous, just and holy lives.

Let us resolve to make this week holy by reading and meditating Holy Scripture. So often we get caught up in the hurry of daily living. As individuals and as families, reserve prime time to be with Jesus, to hear the cries of the children waving palm branches, to see the Son of Man riding on an ass's colt, to feel the press of the crowd, to be caught up in the "Hosannas" and to realize how the cries of acclamation will yield to the garden of suffering, to be there and watch as Jesus is sentenced by Pilate, to see him rejected, mocked, spat upon, beaten and forced to carry a heavy cross, to hear the echo of the hammer, to feel the

agony of torn flesh and strained muscles, to know Mary's anguish as he hung three hours before he died.

We recoil before the atrocities of war, gang crime, domestic violence and catastrophic illness. Unless we personally and immediately are touched by suffering it is easy to read Scripture and to walk away without contacting the redemptive suffering that makes us holy. The reality of the Word falls on deaf ears.

Let us take time this week to be present to someone who suffers. Sharing the pain of a fellow human will enliven Scripture and help us enter into the mystery of the redemptive suffering of Christ.

Let us resolve to make this week holy by participating in the Holy Week services of the church, not just by attending (but) by preparing, by studying the readings, entering into the spirit, offering our services as ministers of the Word or Eucharist, decorating the church or preparing the environment for worship. Let us sing, "Lord, have mercy," and "Hosanna. Let us praise thy Lord with our whole heart and soul and mind

and strength, uniting with the suffering church throughout the world—in Rome and Northern Ireland, in Syria and Lebanon, in South Africa and Angola, India and China, Nicaragua and El Salvador. Let us break bread together, let us relive the holy and redemptive mystery. Let us do it in memory of him, acknowledging in faith his real presence upon our altars.

Let us resolve to make this week holy by sharing holy peace and joy within our families, sharing family prayer on a regular basis, making every meal a holy meal where loving conversations bond family members in unity, sharing family work without grumbling, making love not war, asking forgiveness for past hurts and forgiving one another from the heart, seeking to go all the way for love as Jesus went all the way for love.

Let us resolve to make this week holy by sharing holy peace and joy with the needy, the alienated, the lonely, the sick and afflicted, the untouchable. Let us unite our sufferings, inconveniences and annoyances with the sufferings of Jesus. Let us stretch ourselves, going beyond our comfort zones to unite ourselves with Christ's redemptive work.

We unite ourselves with Christ's redemptive work when we reconcile, when we make peace, when we share the good news that God is in our lives, when we reflect to our brothers and sisters God's forgiveness, God's unconditional love.

Let us be practical, reaching out across the boundaries of race and class and status to help somebody, to encourage and affirm somebody, offering to the young an incentive to learn and grow, offering to the downtrodden resources to help themselves. May our fasting be the kind that saves and shares with the poor, that actually contacts the needy, that gives heart to heart, that touches and nurtures and heals.

During this Holy Week when Jesus gave his life for love, let us truly love one another.

To the Editor

God is both mother and father

I'm a relative newcomer to the cause of inclusive, non-sexist language in Scripture and liturgy. It didn't used to bother me when the ashes were traced on my forehead and I was told to "remember, man, that thou art dust." When I began to realize that sexist/exclusionary language was causing a good many good women serious pain, I thought it wasn't right to dismiss their suffering as trivial even though I did not then share it.

Now that I do, I no longer think the practice merely unjust, inaccurate and painful. I realize more and more how it diminishes and distorts the church's (our) experience of God. We need to know the maternal as well as the paternal love of God. It is not just women but the entire church that is undernourished.

I recently heard the parable of the prodigal son proclaimed with the sulky elder child identified as a sister and the ecstatic parent as the prodigal's mother instead of his father. The effect was unexpected. The father's acceptance of his wayward son is always seen as a magnanimous gesture, to be admired and marvelled at. But when I heard that it was his mother

who welcomed him with open arms, I didn't marvel at all; I wasn't a bit surprised. That's what mothers, women, do.

"God is both mother and father, but God is more mother than father." Pope John Paul I, whose papacy lasted only 30 days, said that. Despite good theological and scriptural evidence of God's feminine nature, the very thought is unfamiliar, strange, even repugnant to a lot of Christians, Catholic and non-Catholic, male and female alike. Some find it almost unseemly.

Yet, even on the human level we know that it's not good for children to be brought up by only one parent. We sigh to think of the child who never knows its father's love, its mother's tenderness, and we know the loss marks that child for life. And I'll bet there's not a person reading this who hasn't at some desperate moment made a bee-line for the Blessed Mother and pleaded with Mary to use her influence for us. Surely that bears on this matter.

I'd like to suggest a little experiment: Some Sunday in Ordinary Time, in the readings for the Mass of that day, replace every masculine pronoun that refers to God with the feminine pronoun, i.e., "seek the Lord while she may be found." Don't make any announcement beforehand, simply proclaim the word. And make certain that all the readers that day are male.

The congregation might listen with unusual attentiveness to be sure it heard what it thought it heard (now, that's a plus right there). The males present could find out how it feels to be totally disregarded, non-existent, invisible, excised from the human race. And some of the women might feel as I do, a start of surprise and then a kind of thankful delight that God is pleased I'm a she and so is he.

There are a lot of men who sympathize and who don't like the church to be robbed of God's maternity. But it will take more than sympathy. I think of Dick Gregory's sardonic joke: "The condemned man strapped in the electric chair is asked by a cleric whether there is anything he/she can do to help. The victim says: 'Yeah, hold my hand!'"

Ann McDonnell

Indianapolis

LIGHT ONE CANDLE

An act of pure love

by Fr. John Catoir
Director, The Christophers

What is the answer to the pain of life? For instance, what are you to do when you've been abandoned by your spouse?

When you've been told there is no cure for a malignant cancer? When your best friend dies in a senseless accident? When you become depressed and there is no relief in sight?

There is no answer except the cross of Christ. The Lord teaches us that the most perfect prayer is not the prayer of action, but the prayer of acceptance. Offering one's pain to God can be an act of pure love and pure love is the goal of our Holy Week devotions.

During Holy Week we are drawn into the mystery of Christ's suffering and death more intensely; however, the Mass is not a private devotion, it is a public act of worship. In times of trial, and in times of triumph, Jesus teaches us how to surrender to the Father. We are saints-in-training, preparing for the day when our mission in life will also be "consummated." All along the way we try to accept the things we cannot change, offering the pain to God. Life is filled with little deaths that prepare us for

something that transcends death. We gradually become instruments of God's peace and love through a process of spiritual refinement that involves death to self.

The saints were able to carry other people's burdens to a heroic degree because they had been purified in the fire of Divine Love. They used their talents to serve others because they were no longer self-centered.

The highest act of worship during Holy Week takes place within the heart of Christ, and we are privileged to participate in his self-surrender. The Lord draws us to himself to teach us the difficult lesson that loss is gain when we offer our losses to the Father in, with and through Christ.

This prayer from Cardinal Mercier captures the right spirit:

Holy Spirit, Soul of my Soul
I adore you.
Guide me, strengthen me, console me.
Tell me what to do, give me your orders
And I promise to submit
To whatever you desire of me
And to accept everything
You allow to happen to me
Let me only know your will

(For a free copy of the Christopher News Notes, Understanding the Bible, send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)
(Father Catoir's "Christopher Close-up" can be seen each Sunday at 6:30 a.m. on WISH-TV, Channel 8, in Indianapolis.)

LENT IN A MISSIONARY CHURCH



Lent is a season of preparation for Jesus' Passion and Resurrection. We can see signs of the crucified Christ in the suffering poor of the Missions. This Lent, won't you offer your prayers and personal and financial sacrifices through the Propagation of the Faith so that the suffering poor may come to know the hope of the Resurrection from the missionaries who serve them daily?

Reverend James D. Barton
Director



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CORNUCOPIA

State of the art confession

by Cynthia Dewes

Wire the Vatican! Stop the Catholic press! We've found a solution to the problem of low attendance at the Sacrament of Reconciliation by U.S. Catholics, and it's this: computers.

Americans are fond of technology. They consider it the wave and substance of the future. Their fabled romance with the automobile has mushroomed over time to embrace any machine that comes along, particularly if it takes up lots of counter space in a kitchen or has "micro" in its name.

So let's harness this affection and press it into the service of religion. Let's create a modern *deus ex machina*, if that is not too irreverent a thought.

The first step will be to organize special diocesan agencies, another favorite activity of certain (Catholic) Americans. These groups, composed of clergy, religious and lay persons, will direct the Attempt Ways to Rejuvenate the Reconciliation Rite (acronym AWRRR) effort.

AWRRR will put Reconciliation right up there with computerized Sunday collections and subscription lists for the diocesan

newspapers. Confession will become so efficient, and thus so attractive, that millions will be relieved of their anxieties in seconds. Sales of alcohol and anti-depressants will plummet.

The Reconciliation room, face-to-face counseling mode of penitential service may wither, but the enclosed booth style will flourish. It will, in fact, be essential to the computerized confession.

Confessors will be equipped with computer display boards which light up in different colors and emit musical tones for each kind of sin. The penitents, on the other side, have merely to punch in the simple codes for "lying," "gossiping," "impure thoughts," etc. on their keyboards.

Serious sins will cause the lights to flash and the musical tones to rise and fall, but the entire process will only take microseconds regardless of type or number of sins. That is, unless the reported sins are so homogenous as to put the computer system into lock-up. Or unless an evil-minded hacker discovers the system's password ("offer it up") and freezes operations on Please Wait while he finishes eavesdropping.

Other penitents waiting for their turn at the sacrament will not be catapulted into obtrusive judgmental thoughts by the musical tones they hear, since lovely tunes will be produced by all possible combinations of sins. And the lights produced by the computer will form a colorful display

above the confessional booths, much like the light shows seen at rock concerts and European capitals.

Penances given by confessors will also be computerized, with speedy codes for numbers and types of sins. An example: "For such-and-such a combination, prescribe three Hall Marys and one Our Father." For thornier confessions there will be a "reveal codes" display for the use of the confessor.

Naturally, programmers for the Reconciliation computer system will be screened. Because the sensitivity of the position will require it to be an ordained ministry. Women will be delighted to hear that even they may be called to this ministry, since Christ was without sin and sin is thus unarguably gender-blind.

But that's another project, probably requiring a diocesan agency of its own.

The best result of the computerized Reconciliation rite will be, if you should choose to accept it: this confession will self-destruct within five seconds.

vips...

Providence Sister Mary Frederick Fields, parish minister at Assumption Parish in Indianapolis for the past nine years, will celebrate her Golden Jubilee in religious life at a 3 p.m. Mass of Thanksgiving on Sunday, April 22 in Assumption Church. A reception for friends and family will be held after Mass in the parish hall, 1117 Blaine Ave. Sister Mary Frederick, a native of Washington, Ind., entered the Congregation of the Sisters of Providence in 1940 and was a primary school teacher for many years. In the Indianapolis area, she taught at St. Anthony, Cathedral, St. Joan of Arc, St. Simon and Our Lady of the Greenwood schools.



Wilbur and Rose Ripberger recently celebrated their 60th Wedding Anniversary at a family gathering hosted by their grandchildren at the Heritage Regency in Richmond, where Wilbur now resides. Father John Luerman of St. Elizabeth Parish in Cambridge City, where Rose lives, celebrated a Mass of Thanksgiving for them. The Ripbergers were married Feb. 12, 1930 in St. Gabriel Church, Connersville. They have three daughters, Mrs. Harold (Geraldine) Mitchell, Mrs. Wayne (Helen) Drake and Mrs. Gene (Betty) Ripberger, 16 grandchildren and 12 great-grandchildren.

Father Mauro G. Rodas will be honored at a Banquet Dinner Buffet commemorating his 25th anniversary of ordination, beginning at 6 p.m. on Saturday, May 5 in the Murat Shrine Club, 520 N. New Jersey St. Reservations are \$12.50 per person, required before April 20. Call Providence Sister Marikay Duffy at 317-634-5022 or Mary Halliaker at 317-356-9317. (Complete information on silver jubiliaries will be published in the April 20 *Criterion*.)

Barbara Williams, director of New Albany Deanery Catholic Charities, re-

cently received the Citizen of the Year award from the Indiana Chapter of the National Association of Social Workers. The award is presented in recognition for outstanding contributions to the community and for promoting the quality of social services.

check-it-out...

The Fifth Annual St. Vincent de Paul Essay Contest for fifth-, sixth-, seventh- and eighth-grade students in parochial schools and CCD classes will be held this year on the theme "Be Merciful... Sensitivity to the Physical and Spiritual Needs of Each Other" (Luke 6:36-38). Certificates will be awarded to all participants, with special certificates awarded to grades 5-6 and 7-8 acknowledging the best conceived papers in each parish. The overall Best Conceived Papers in grades 5-6 and 7-8 will each receive a \$75 cash prize. Send 350-word essays before April 21 to: SVDP Essay Contest, 1517 Brewster Rd., Indianapolis, Ind. 46260. Include student's name, grade, parish and city; parents or teachers, please do not screen entries. For more information call contest chairman, attorney Kevin McDowell, at 317-975-8910 after 6 p.m.

A Marriage Encounter Weekend will be held on the weekend of April 27-29 at the Sisters of St. Francis motherhouse in Oldenburg. For more information or registration call Dave and Mary Timmerman at 317-897-2052.

St. Francis Center for Peace and Renewal, located at 10290 Mill Road in Cincinnati, Ohio offers workshops and retreats for the spiritual enrichment of individuals and groups. They will sponsor a Franciscan Peace Institute entitled "Peace With All of Creation" on August 3-9. For more information about the Center call 513-825-9300.

Parishes in the New Albany Deanery will join other churches, agencies and organizations throughout Floyd County to focus attention on the value of families during Family Week, April 22-29. Sunday, April 22 will be named Family Sunday, on which families will be recognized as the basis of Church.

Franciscan Father Justin Belitz will present a lecture on "The Secrets of Successful Relationships" at 7:30 p.m. on Thursday, April 26 at The Hermitage, 3650 E. 46th St. For more information call 317-545-0742.


Earth Day, April 22, will be recognized by St. Michael, Bradford, parishioners and religious education students. At the 10:15 a.m. Mass, the Liturgy of the Word will be celebrated outside. Afterwards a tree will be blessed and planted by Father Bernard V. Koopman.

CORRECTION! The 46th annual convention of the Indianapolis chapter of the National Council of Catholic Women will feature Archbishop Edward T. O'Meara celebrating Mass at 12 noon on Wednesday, April 25, not 11 a.m. as reported earlier.

The Sisters of St. Francis at Oldenburg invite men and women volunteers to donate one or two weeks to help the poor this summer in inner-city Cincinnati (Over-the-Rhine) June 25-29, or in Beattyville, Ky. (Appalachia) July 1-13. For information and application forms contact: Franciscan Sister Maureen Irvin, Sisters of St. Francis, Oldenburg, Ind. 47036, 812-934-2475 or 812-934-5016.



WINNERS CIRCLE—Big winners in the "Chadard-a-Bration: Vision for the Future" fund-raising event held on March 23 at St. Matthew Parish, display a cartoon check representing the \$10,000 first place prize they shared. Winners are (from left): Leo Hahn, Mary Ellen Miller, Kevin Hahn, Dave Keiner, Kathy Hahn, and Chadard principal Ed Smith. A total of \$35,000 was raised for scholarships and capital improvements at Chadard High School. Also sharing the big prize (not shown), were Lucille O'Brien, David and Margie O'Connor, Jane Smiley and Loretta Williams. Four other prizes ranging from \$1,500 to \$5,000 were awarded during the evening.



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The Ad Game

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

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1) Anyone can enter "The Ad Game" with the exception of employees of the Criterion and their families.
 2) Entries must be received on or before noon on the first Thursday following publication of the game.
 3) The Criterion cannot be held responsible for delays caused by the postal service.
 4) All entries must be accompanied by the name and address of the person submitting the answers.
 5) In case of a tie, the winner will be picked at random from the winning entries received.

The Solution and Name of the Winning Entry will be published in two weeks

Conference for divorced scheduled for April 28

by Mary Ann Wyand

Recovery from a brokenness will be a major focus during the "You Are Called, Chosen, Sent" conference for separated and divorced persons April 28 at the Catholic Center in Indianapolis.

Sponsored by the archdiocesan Family Life Office, Beginning Experience, and Separated, Divorced and Remarried Catholics, the annual spring conference begins at 9 a.m. with a keynote address by Father James Farrell, pastor of Sacred Heart Parish in Jeffersonville.

Morning workshops include "Growing Through Grace," presented by Julia Catellier and Chris Tebbe, and "Filling the Void: Jumping In and Out of Relationships" by Father Roger Gaudet, associate pastor of St. Simon Parish in Indianapolis.

Other morning programs address "Goalsetting: How to Discern Your Goals, Then Set Them" offered by Dan Hoyt, "Stress and Finance Management" by David Johnson, and "Co-dependency and Healing the Child Within" by Karen Jordan.

Afternoon topics range from "Children of Divorce" by Conventual Franciscan Brother Martin Masler, to "Understanding Your Opposite Self, Sex and Spirit" by Peter Seibert, to "Lighten Up" by Rev. Jim Wolf.

Other afternoon workshops explore "Annulment: Is It for Me?" presented by Pat Jeffers, an advocate for the Metropolitan Tribunal, and "Once Again With Love: A Look at Remarriage" by Dick and Marilyn Hess. She is associate director of the Family Life Office.

As part of the day of reflection, Father Gaudet will celebrate Mass at noon at SS.

Peter and Paul Cathedral. The conference concludes with a discussion on "Discipleship" followed by a catered dinner and dance that evening.

For registration information on "You Are Called, Chosen, Sent," telephone the Family Life Office at 317-236-1596. Registrations cost \$20 each and are due by April 23.

Brokenness is a key word in the lives of persons who are or have been separated or divorced, according to Julia Catellier, a co-presenter of the workshop on spiritual emergence through crisis.

Catellier and Chris Tebbe will address the journey from brokenness by discussing their work with Beginning Experience, a weekend self-help program offered by the Archdiocese of Indianapolis throughout the year as a means to minister to separated and divorced persons.

"The word brokenness stands out in my mind," Catellier explained, "because we see so many people come to Beginning Experience in different stages of grief and then leave in different stages."

The Beginning Experience board president said growing through grace naturally evolves from grief experiences.

"Because brokenness cannot be fixed," Tebbe added, "We see a lot of people flailing against it. Bitterness, drugs, promiscuity, overwork, isolation, withdrawal and depression are all ways of denial. But once they come to look at it, they get angry."

The way to obtain grace, Catellier said, is not by denying grief but by accepting it and dealing with it and living through it.

"I believe that the only way to God is

by holding your brother's hand," she said. "People don't feel so alone anymore in their suffering."

But the difficult process of healing is long and painful, the workshop presenters acknowledged. It takes faith, hope and courage to begin to confront brokenness and life changes.

"Their world is shattered and falling apart and they forget the wholeness that is the foundation of their identity," Tebbe noted. "Sharing the broken parts of life is just as important as sharing the joys. We believe that individuals contain the seeds of their own healing."

Tebbe said if she could rename the conference workshop about Beginning Experience she would call it "Allowing."

"A lot of people just don't take the time to allow things to happen," Catellier said. "They need to set aside time to do this, time for feelings to flow, tears to fall, hugs to be given and taken. God has not been a word in their vocabulary for a long time."

Beginning Experience is a spiritual journey, she said, because "allowing" is the core or yeast of the retreat, and provides an opportunity to regain some of the wholeness that has been blocked out and forgotten.

"By allowing this grief process to happen," Tebbe said, "they relax a little bit deep inside and they learn to trust life, to trust God's plan."

Change bothers us because it threatens our identity, she explained, but change is a natural part of life.

"Change forces us to ask the question 'Who am I?'" she said. "Until we answer that question with the sureness of the wholeness we share with God, we will forever be threatened by change and perceive it as crisis and not as opportunity."

But change provides the opportunity to discover the grace that comes from negative life experiences, Catellier emphasized. And that's what growing through grief is all about.

Penance services scheduled for the last days of Lent

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

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

Indianapolis North Deacony

April 8, 3 p.m., St. Joan of Arc.
April 9, 7:30 p.m., St. Lawrence.
(There will be no public confessions, as listed erroneously in earlier schedules).

Indianapolis East Deacony

April 9, 7:30 p.m., St. Simon.
April 11, 7 p.m., St. Philip Neri.
April 13, 6 p.m., St. Rita.

Indianapolis South Deacony

April 9, 7 p.m., St. Jude.

Indianapolis West Deacony

April 8, 2 p.m., St. Anthony.
April 8, 2 p.m., Holy Trinity.
April 8, 7 p.m., St. Thomas More, Mooresville.

April 8-11, 7 p.m., St. Bridget (during parish retreat).
April 9, 7:30 p.m., St. Monica.
April 10, 8-11:30 a.m., Ritter High School.

Batesville Deacony

April 6, 7:30 p.m., St. Mary, Greensburg.
April 8, 2 p.m., St. John and St. Maurice at St. John, Enochsburg.
St. Martin, St. Paul and St. Joseph: no reconciliation services; private confessions in each on two Lenten weekends. Check local schedules.

Connersville Deacony

April 7, 12:05 p.m., St. Mary, Richmond.
April 9, 7 p.m., St. Andrew, Richmond.

New Albany Deacony

April 11, 7 p.m., St. Anthony, Clarksville.

Tell City Deacony

April 8, 7 p.m., St. Paul and St. Michael at St. Paul, Tell City.
April 11, 7:30 p.m., St. Martin of Tours, Siberia.
April 11, 7:30 p.m., St. Isidore, Bristow.

Jeffersonville lip syncs to aid poor

by Janice Lenfert

On Friday March 23 and Saturday March 24, some talented Jeffersonville people had fun and helped others in their community at the same time.

They put on a three-hour lip sync show called "I Believe in Music" to benefit the Haven House Emergency Shelter in Jeffersonville.

On April 27 at 8 p.m., the group will stage a benefit for the Crusade for Children. "The Best of America's Music" will offer the most popular acts from the group's four years of performances.

Calling themselves the JFK Knights of Columbus Lip Sync Players, the group is dedicated to this cause.

For four years, they have written, produced and staged an annual lip sync program that showcases a wide variety of action and music.

Music ranges from hits of the '30s to favorites of the '90s. The styles cover country western, pop, Broadway shows, rock and roll and movie hits. The military is honored and tributes are made to Indiana and Kentucky baseball.

Each year, the group donates its proceeds to local charities. Before this year's show, more than \$5,000 has been donated to such community projects as St. Elizabeth Home in New Albany, the Soup Kitchen in Jeffersonville and Brother Jim's Soup Line in Louisville.

Besides the benefit show, the Lip Sync Players perform for parish festivals, other church groups, nursing homes and hospitals.

Tickets for the April 27 performance are \$5 per person, \$8 per couple. The event will be held at the JFK Council #1348 on Market Street in Jeffersonville. Those wishing more information may call 812-283-3134.

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Christ the King holds 'Ashes to Easter' meet

by Margaret Nelson

At Christ the King Parish, Lent has become a period of renewal.

This is the second year the parish has used the Ashes to Easter program designed by the Center for Pastoral Liturgy at the Catholic University of America.

The highlight this year was a service project to benefit the Holy Family Shelter. A soup and bread supper was held on March 25.

For the communal meal, the 300 participants brought small cash donations, loaves of homemade bread, and supplies for the family shelter. The bread was blessed at the weekend Masses by Father Anthony Volz, associate pastor and spiritual advisor for the renewal program.

The Christ the King confirmation class helped prepare and serve the meal. Chairpersons for the supper were Fran and Bill Quigley, parishioners who head the parish St. Vincent de Paul group and collect food for the poor of Indianapolis.

Daughters of Charity Sister Nancy Crowder, director of Holy Family Shelter, accepted so many gifts of diapers, sheets, towels and washcloths for the home that she had to send a van back for items that would not fit into her car. And she was given a large cash collection for her work at the shelter.

Those who attended the dinner were entertained by the 3rd-grade class of Ellie Trahin. In a presentation conceived by the teacher, students portrayed a family gathering for a seder meal. In the center of the stage, "Jesus" called his "12 apostles" together for the Last Supper. And to the



LIKENESS—Third grade student Jake Jacoby portrays Christ at the Last Supper and his classmates, the apostles. Charles Solhan represents a priest celebrating Mass as part of the Christ the King Parish Ashes to Easter program. The play took place during a Lenten soup and bread supper. (Photo by Paul Meister)

right of that, a student was dressed like a priest at an altar.

The re-enactment closed as the young man portraying Christ raised the cup at the same time the priest-figure raised the chalice during "consecration." The stu-

dents will repeat the same portrayal for the entire school on Holy Thursday.

In February, before the Ashes to Easter program began, parishioners were asked to form spiritual enrichment groups to meet weekly at the Parish Resource Center or individual homes. Scripture reflections are based on the Sunday readings.

Prayer-sharing group leaders are trained by Betty Krier, director of religious education. Last year 100 persons enrolled in the group sessions and about the same number were in the 1990 groups.

A family-oriented sheet, "Living Lent at Home," is included in the parish Sunday bulletins. Like the entire Ashes to Easter program, the home series follows the Sunday liturgies. Readings, prayers, blessings, symbols, activities and discussion ideas are included to involve all family members.

The program prompts participants to draw on personal experiences. Home-bound parishioners are also encouraged to follow the readings listed in the bulletin inserts.

Christ the King School and the religious education students are using the Ashes to Easter program, as well. The young people's artistic efforts, employing the religious symbols, are shared with the parish community.

Joan Bey, a member of Christ the King said, "It is a way to help people have a good Lent, but do something good at the same time. And they get to know the other members of the parish."

Sheila Gilbert is program coordinator of Ashes to Easter for the second year.

Martha Dauby celebrates worthwhile 100 years

by Peg Hall

Spring came early to Perry County this year, as if the blossoms couldn't wait to



Martha Dauby

celebrate Martha Dauby's 100th birthday on March 24.

Her "new century" began with a Mass celebrated in her home with her family and a few close friends.

Benedictine Father Richard Hindel, St. Isidore the Farmer, Bristow, wore a new white vestment that was a gift from Martha to her church.

Her parish priest said, "She's a homebody. Like the typical widows of the Bible, she's devoted to prayer. She raised a big family and passed on her strong faith and trust in God to them."

A gentle, reserved woman, Martha takes the frustrations of age with wit and grace and a minimum of fuss.

Martha said she feels like she's 100 years old. Although she seldom ventures outside for fear of falling, her handshake is strong. She cooks every day, does dishes and sweeps a little in the tidy mobile home she shares on a southern Indiana farm with her youngest son, Chester.

"Yes, I worked," she said of her life growing up on a farm. "I did what I had to do. But when I got married, I really

worked." Martha Rhodes was 21 when she married Edward Dauby.

"I raised six boys. They was good little boys," she said with a smile of remembrance. "Oh yes, they worked." She emphasized her statement about her sons by measuring her words out slowly and carefully.

"I washed on a board," Martha said. "I raised turkeys and sold them and bought a wash machine. I raised turkeys and bought my cookstove. I had to work for whatever I got. I had it tough."

"We never had to buy any vegetables," she earned berries, probably a hundred quarts every summer, Chester said. "It goes hard on me now to have to buy everything," Martha said.

Her husband and two of her sons are deceased. In later years, she raised three grandchildren. Now her family extends to great-great-grandchildren. She said she hasn't counted all of them.

Although Martha has battled skin cancer for ten years, she looks several decades younger than her age. She said, "I think maybe my skin is too old and hard to wrinkle."



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Read **THE CRITERION**

Charities-USA head cites problems, solutions

by Margaret Nelson

Wednesday, March 28 was a full evening for those who attended the fourth annual Catholic Charities dinner and awards presentation.

Kathleen Donnellan, president of the board of directors of Catholic Charities USA and director of the Ft. Wayne-South Bend agency, was a dynamic speaker.

The 15 Catholic Charities awards went to people with stirring stories to tell. In fact, Carol Briley was late for the dinner because she met with one of "their" babies and its adoptive family going through Chicago, prior to a three-year missionary stay in Africa. Carol and her family had spent seven months caring for the premature baby for St. Elizabeth.

Archbishop Edward T. O'Meara thanked the board and staff members and volunteers for their work, urging them, "Don't quit now. We still need you!"

Donnellan quoted Hubert Humphrey, that the greatness of a society can be measured by the way it treats those in the dawn of life, in the shadow of life and at the sunset of life.

She gave grim statistics showing the needs of those in the "dawn of life." She talked of witnessing 18 abortion-on-demand years, after which 23 percent of all American children are born in poverty. And funding for pre-natal care has decreased to its lowest level in 25 years.

Donnellan noted that this country "has the highest rate of infant mortality in the industrialized world." And she said that by 1991, it is predicted that one in ten pediatric hospital beds will be occupied by children with AIDS.

Speaking of the "sunset" populations, she said that economic situation has improved over the past 20 years. The poverty rate has decreased from 30 percent in 1968 to 12.2 percent in 1988.

Donnellan said that most older people are married, with the majority being single after age 75. She quoted a 1988 study revealing that the largest fear of older persons was maintaining their health. But she said that an estimated 1.1 million elderly are abused. And at least six out of seven are hurt by members of their own families, according to the study.

She said that those elderly who fare best are those able to maintain their productivity and worth in the community.

In the "shadows of life" are the "two to five million persistently poor, whose lives take place largely out of the mainstream," said the national C.C. president said. "Poor inner city adults often do not even hear about job opportunities."

She noted the decrease in better-paying blue-collar jobs. Higher salary, service-oriented jobs require more education, thus leaving many inner city residents stuck in minimum wage jobs with no benefits. She said that only half of black males have jobs today, compared to 80 percent in 1969.

Donnellan called the scarcity of low-income housing, cutbacks on funding, and gentrification as major causes of homelessness for the current estimates that range from 350,000 to 2,500,000.

She said that the successful programs for the homeless are individually tailored



HONOREES—Catholic Charities Director Robert Riegel (from left) with award recipients: Angie Briley, Bill Briley, Carol Briley, Josh Briley, Bill Briley, Jr., Jackie Thomas, Mary Beth Robinson, Rick Albrecht, Lois Livers, Mabel Jack, Therese Maxwell, Providence

Sister Rosemary Kluesner, Claude Decker, Bernard Ashley, Betsy Russ, Virginia Coleman, Joyce Overton, Vincent Klein and Robert Boehmer, Catholic Charities-USA Director Kathleen Donnellan, and Archbishop Edward T. O'Meara. (Photo by Margaret Nelson)

and offer long-term support in the areas of job readiness, education and family training.

Donnellan explained that the focus of Catholic Charities has changed to meet the changing needs. Its three-fold mission is to provide service to those in need, act as an advocate for justice, and to call the church to join in these endeavors.

She said Catholic Charities finds itself grappling with growing needs and more limited resources. At the same time the agency needs to see "What can we do so that our soup kitchens and shelters go out of business? We must measure our service against our mission, so that we are a sign of the hope of Christ among us."

Catholic Charities board members honored at the dinner were: Robert Boehmer, Catholic Social Services of Indianapolis; Vincent Klein, New Albany Catholic Charities; Rick Albrecht, St. Mary's Child Center; Bernard Ashley, St. Elizabeth; and Claude Decker, Terre Haute Catholic Charities.

Honored as volunteers were: Bill and Carol Briley, Terre Haute Love Care parents for St. Elizabeth; Jackie Thomas, Plusline for New Albany Catholic Charities; Mabel Jack, senior citizen programs of Terre Haute Catholic Charities; Betsy Russ, advisory council for Senior Companion Program of Catholic Social Services; and Lois Livers, of St. Mary's Child Center.

Staff members who received awards were: Therese Maxwell, outreach counselor for crisis pregnancies at St. Elizabeth; Joyce Overton, director of refugee resettlement and the semi-independent living program for Catholic Social Services; Mary Beth Robinson, psychologist with St. Mary's Child Center; Virginia Coleman, of Rainbow Cottage child care center of Tell City Catholic Charities; and Providence Sister Rosemary Kluesner, director of Suncoast II, a Terre Haute living facility for the elderly.

Most of those who were recognized acknowledged that they had received more than they gave, that others had worked with them for what they had achieved, and that they could not have accomplished their goals without the cooperation of friends and family.

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Plainfield parish surprises pastor

by John F. Fink

Father Richard I. Zore had a surprise waiting for him when he returned to St. Susanna Church in Plainfield after his winter vacation in Florida. In his absence, the parishioners completely refurbished the rectory.

As he told the parishioners the following weekend, "A dismal rectory was transformed into a bright cheery home, and for that I thank you from the depths of my heart."

He went on to say, "Nothing was missed: curtains and draperies, new carpet in the living and dining rooms, a refreshing change in the master bedroom with a new bed and bedstead, a relocated carpet, matching bedspread, drapes and all. Then there's a new refrigerator, dishwasher and Lazy Boy recliner, table cloths, place mats and pictures adding special touches throughout—even a ducky picture in my

bathroom which, by the way, I hesitated to take a shower in for fear of spoiling the newness."

While Father Zore was gone, parishioners who realized that the rectory was in bad shape explained the situation in the church and asked for volunteers. The result was that more than 30 people cleaned and painted and they and others contributed more than \$4,000 for new items, paint and wallpaper.

Since Father Zore's return, even more has been added to the rectory—new living room furniture, chairs for the dining room, a dresser and lamps for the bedroom, and new carpet in the kitchen.

Father Zore has since written a letter about "what is good and positive about St. Susanna." The letter devotes many paragraphs to all the volunteers and their contributions to the church and its school and ends with his "sincere and warm thanks to all for everything that makes St. Susanna a loving, caring family."

PILGRIMAGE TO THE HOLY LAND

The temple area—sacred to three religions

by John F. Fink
Editor, The Criterion
Sixth in a series of articles

Today we re-enter the Old City of Jerusalem through the Dung Gate, as our group did last January, because it is the closest to Mount Moriah, the Temple Mount. The human history of Mount Moriah began with Abraham. Tradition has identified it with the mount on which Abraham started to sacrifice his son Isaac before he was prevented from doing so by the angel. (The Muslims believe that Abraham was about to sacrifice Ishmael, his first son, who became the father of the Arabs.)

Toward the end of his reign, King David bought the top of Mount Moriah and built an altar there, intending to build a temple. This, however, was left to his son, Solomon, who built a magnificent temple and furnished it with imported wood, copper and gold vessels. The Israelites worshipped in this temple for about 350 years before it was destroyed by the Babylonians in 587 B.C. and the Jews were taken captive to Babylon.

They returned 50 years later and the temple was rebuilt, on a smaller scale, by Zerubbabel. It stayed that way until 20 B.C. when Herod the Great, hoping to have his crimes forgotten and to make himself popular among the Jews, put 10,000 men to work reconstructing the temple on a large scale. The work continued for 84 years. This was the temple that Jesus knew—where he was presented as an infant, found in as a 12-year-old, taught in as an adult. Thus the area is sacred to Christians as well as Jews and Muslims.

Herod's temple was finished only six years before it was destroyed by the Roman soldiers of Titus in 70 A.D. Then in 135,

after the Romans put down a Jewish revolt, Hadrian profaned the site by building a temple dedicated to Jupiter. In 636 the Muslims conquered Jerusalem, cleared the rubble and the Caliph Omar built a mosque on the site, identifying it as the place where the prophet Muhammad ascended to heaven on his winged steed. In 691 the present mosque, the Dome of the Rock, was finished.

Before we ascend to the Temple Mount, though, we come to the holiest shrine of the Jewish world, the Western Wall. It is the only thing remaining of the retaining wall that Herod built around the temple in 20 B.C. It is said that Titus spared this part of the wall with its huge blocks to show future generations the greatness of the Roman soldiers who had been able to destroy the rest of the building.

Last January we were there on a Sabbath, so the area was more crowded than usual by Jews who came to pray there. Among their prayers they lamented the dispersion of their people and weep over the ruins of the temple, which is why the wall became known as the Weeping Wall.

Today we men put on a yalmuke (skull cap) required of all males and go to the wall to pray (women have their own separate entrance to the wall). The cracks between the huge stone blocks are always filled with papers that contain prayers and petitions. We put our own prayer in one of the cracks. Many Jewish men of all ages are praying devoutly, individually or in small groups, all the time moving their bodies back-and-forth or to-and-fro.

We are standing right below Mount Moriah, where the temple was built. But religious Jews are not allowed to go into the former temple area because it has been desecrated by infidels—the Romans first and then the Muslims who now



Men and women are separated at the Western Wall.

control it. The Jews also don't go into the former temple area because they're not sure exactly where the Holy of Holies might have been and don't want to take a chance of walking there. However, last January there were Israeli soldiers walking around the mosques—obviously, non-religious Jews.

We leave the wall and ascend steps to the Temple Mount, a vast area of 157,500 square yards, one-sixth of the whole area of the Old City. On Fridays, the Islamic Sabbath, the area is filled with thousands of Muslims, but last January there were only two or three small groups in this area—the El Aksa Mosque with a silver dome and the Dome of the Rock with its golden dome.

The Muslims use the former for group prayers and the latter for individual worship. We take off our shoes and visit the El Aksa Mosque first. It is a building about 80 yards long and 35 yards wide, with the appearance of a basilica with seven naves. The floor is covered with Oriental rugs. It was built between 709 and 715, but little of the original remains because it has been renovated many times. It stands on the site of Solomon's palace. During the Crusaders' time it served first as the palace of the Latin Kings and later was converted into the headquarters of the Knights of the Templars.

We leave El Aksa and move toward the magnificent Dome of the Rock, one of the most exquisite and impressive monuments in the world, rivaling in beauty the Taj Mahal in India. It dominates every picture of the Old City of Jerusalem.

For Muslims, the Dome of the Rock ranks in sanctity right after that of the Kaaba in Mecca and the tomb of Muhammad in Medina. During the past 13 centuries, it has been repaired many times but it has remained basically the way it was in 691. During the time of the Crusaders, it was converted into the church of Templum Domini, but after the Crusaders were defeated in 1187 it was reconverted back to a mosque and has remained so to this day.

Its design is Byzantine since it was designed by Byzantine architects. It is octagonal, each side measuring 63 feet, with a diameter of 180 feet. Above it rises

a dome to a height of 108 feet from the ground and with a diameter of 78 feet. The building is encased in marble slabs up to 18 feet high and, above that, the walls are decorated with brilliant Persian tiles. The golden dome glistens in bright sunshine.

We again take off our shoes and go inside. The interior is just as impressive as the exterior, with marble pillars encircling the rock that is the center of the shrine. The richly colored stained glass windows, the lovely mosaics on the walls, and the Oriental rugs create a beautiful atmosphere for worship.

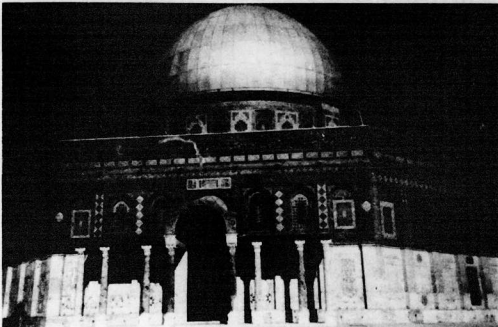
Beneath the dome of this magnificent building is the rock revered by Jews and Muslims as Abraham's sacrificial rock. It is 15 yards long, 12 yards wide and two yards high. It was on this rock that the Jews offered their sacrifices in the temple and, when descending some steps to get under the rock, you can see the holes that have been drilled in it to dispose of the blood of the sheep, cattle or birds that were sacrificed here.

We now leave Mount Moriah and go to Mount Zion, to the Cenacle, the Upper Room where Jesus ate the Last Supper with the apostles and gave us his body and blood, where he appeared to the apostles after his resurrection, and where the Holy Spirit descended on the apostles.

The early Christians built a church here, a church that escaped destruction in both 70 and 135, but which was destroyed by the Persians in 614. It was rebuilt as two separate super-imposed chapels by the Crusaders. In 1176 King David's tomb was located in the lower chapel and in 1552 the Christians were expelled by the Turks and the upper chapel was converted into a mosque. The Jews have occupied it since 1948 and transformed the lower part, David's tomb, into a synagogue.

Pilgrims are usually disappointed when they see the Cenacle because it's really just a large room. There is no claim that it looks like it did during the time of Christ, only that this was the place where Jesus instituted the Holy Eucharist and where the church was born on Pentecost.

Next week: the places associated with Jesus' passion and death.



The Dome of the Rock. (Photo by John F. Fink)

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To be Christian is to follow Jesus as disciples

by H. Richard McCord

Last summer my son attended a science enrichment program. Right from the first day, Andrew raved about the program.

He's not usually so unqualified in praising anything that resembles school. I was curious, so I asked about his teacher.

"Mark's not my teacher," he corrected me. "He's my friend."

Mark, the young instructor, was blessed with special energy. Not only did he make learning about the solar system an enlivening experience, he formed a special bond with and among the boys.

They spent time just talking about "all kinds of things." Mark invited the group to stay after each session for lunch together. He took them to a big league baseball game.

Andrew still has Mark's telephone number. He's already called him to find out when he'll be teaching next summer. It doesn't seem to matter whether the course will be about stars or starfish. Being in a group under Mark's leadership is what's important.

Many of us have had similar experiences. We can recall an instance in which a relationship and learning and love coalesced into a single experience, the memory of which we still cherish.

These experiences help to convey something about the meaning of discipleship. Andrew's relationship with Mark and the science enrichment group may not be a full-fledged experience of discipleship, but may suffice to let him and us know that discipleship is still possible in a fast-paced, impersonal world.

Jesus is the ultimate disciple maker. To be a Christian is to be his follower, his disciple. And how does Jesus help us to glimpse the possibility of discipleship if not through ordinary human experiences such as Andrew's?

Those memories may bear traces of hero worship. That's all part of growing up. But as we look back upon them, we can sense that something more profound was happening to us.

These experiences involved more than teaching, more than learning, more than being in good company. Another thread was being woven into the tapestry of our lives. We were being formed.

In its original sense, to be a disciple was to be one who learned by following the way of a wise teacher and trusted guide. Also, discipleship meant belonging to a group, a special community of learning.

Disciples did more than simply "go to school." Their learning took place in the context of a relationship with the master and the other disciples. Teaching, actions that modeled the teaching, and regular interaction were all involved.

To be a disciple, then, was to enter into a deeply formative relationship with a teacher, with other learners and ultimately with truth.



DISCIPLES—Jesus is the ultimate disciple maker. A wise teacher and a trusted guide, he forms disciples in a special community of learning. To be a Christian is to be his follower, his disciple. (CNS photo of an engraving)

In a faith context, formation has a particularly rich meaning. Patricia Jones, a British laywoman who addressed the 1987 international Synod of Bishops in Rome, captured its significance in these words:

"Formation takes place when people realize that faith and life are inseparable. Formation takes place when people become aware that God is present in their experience and calls them through all that happens in their daily lives. Formation takes place when people discover that they can respond to that call and live differently."

After the synod, Pope John Paul II would write that the purpose of formation is "an ever clearer discovery of one's vocation and the ever greater willingness to live it so as to fulfill one's mission" ("Christifideles Laici," No. 58).

Formation and discipleship go hand in hand. To become a disciple is to commit oneself to formation. As the formation process continues, the bonds of discipleship grow stronger.

Of course, Jesus cannot bring us together in the same way he did his original band of disciples. So, is discipleship still possible? How, and where does it happen?

Among the many ways that such formation or disciple-making happens, the family stands out.

Discipleship involves the capacity to form relationships. And a family is where we learn our primary relationship skills. This is why family life has been called "a laboratory for soul work" or "the school of a deeper humanity"—terms attempting to express what inevitably happens as we go about the difficult business of living on intimate terms with one another.

In "Family: The Forming Center" (Nashville: Upper Room Books, 1989), Marjorie Thompson describes it.

"Our sense of identity changes, crystallizing and recrystallizing around the shifting roles of our life cycle," she writes. "Patterns of intimate relation-

ships are gradually shaped by the demands of another person's inviolable uniqueness; our values mature; dreams are fulfilled and shattered; pain stretches us toward new growth."

All of these natural dynamics and tasks of family life are material for spiritual growth. It makes sense, then, for the church, acting through its parishes and other institutions, to help families build on their strengths and heal their pain. Such activity nourishes the roots of Christian discipleship.

Both family and parish life are ways of being church. Both share the task of nurturing disciples. In different but complementary ways, each makes discipleship possible and provides for its growth.

Could parishes and families see themselves as equal partners in the work of forming disciples?

(McCord is associate director of the U.S. bishops' Secretariat for Laity and Family Life.)

DISCUSSION POINT

Disciples are ordinary people from all walks of life

This Week's Question

How do you understand the word "disciple"? How does it apply to you?

Sometimes it is as simple as sharing thoughts on the church and the sacraments with my stepmother or teaching my children to respect other people and the earth.

Sometimes it is as painful as... holding a 16-year-old boy whose little brother was just killed." (Wendy Shelton, Palm City, Florida)

"I ask myself what would Jesus do in a situation. Then I try to follow in the footsteps of Jesus." (Dee Torrell, Chatham Township, New Jersey)

"I must not be judgmental, rather I must always be merciful, loving and forgiving. I must do what Jesus commanded, what he has already done—works of mercy and to heal." (Marianne Rhode, Orlando, Florida)

"According to Scripture, disciples are ordinary people from all walks of life... who stop, look and listen to Jesus in a personal encounter with him and make a decision to follow him." (Dolores Carter, Tampa, Florida)

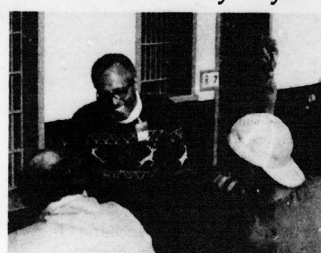
"It means that you follow some of the precepts laid down by someone, in this case by Christ, and you try your best to implement them in your life. I try to treat others the way I want to be treated." (Pat Evans, Denville, New Jersey)

Lend Us Your Voice

An upcoming edition asks:

Looking out into your world, where is Christ's cross borne today? How is it borne?

If you would like to respond to that question for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.



Discipleship brings life experience into focus for reflection

by Fr. Eugene LaVerdiere

When someone asks me about discipleship, a great priest, biblical scholar and teacher comes to mind. His name was Dominican Father Roland De Vaux.

Father De Vaux died quite a long time ago now, but death has no part in my memory of him.

He taught at the French Biblical and Archeological School in Jerusalem. I was a student there from 1967 to 1968, right after the Six-Day War.

At the time, I already was specializing in the New Testament. But Father De Vaux, who taught the first books of the Bible, Genesis and Exodus, was an exciting and engaging teacher. I soon counted myself one of his disciples.

A favorite image of Father De Vaux comes from a day-long tour during which he led us on foot through the area where the Dead Sea Scrolls were found in the late 1940s. From dawn till dusk, he lectured as he took us from site to site, recreating life in that place in the times of Jesus. I think of that lecture as the longest and finest I ever attended.

Father De Vaux was the archeologist who excavated the caves where the ancient scrolls were discovered as well as the ruins of the center built and administered by a Jewish group called the Essenes, who owned the scrolls. The center had lain in ruins since the year 68 A.D.

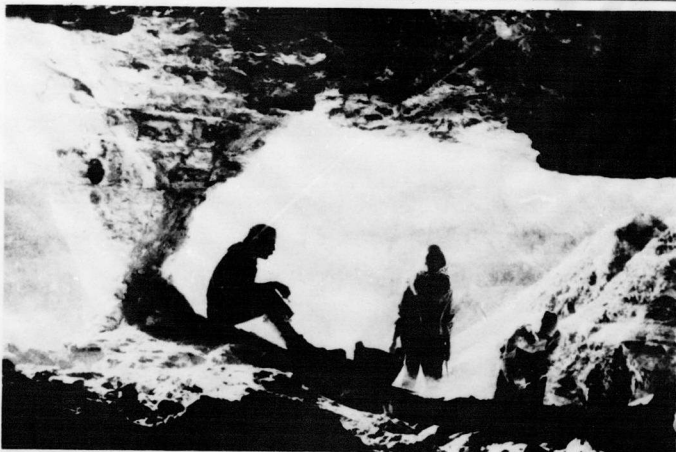
At one point during the tour, Father De Vaux sat on the edge of a small pit where 2,000 years earlier a potter sat at a rapidly turning wheel and fashioned the vessels needed in the community kitchen and dining room.

Father De Vaux's eyes flashed as his feet spun an invisible wheel. With his hands held out before him, he coaxed invisible clay into wonderful vessels which he then carefully stored in our imaginations.

Later he sat on a barren, rocky hillside overlooking the Dead Sea and we sat all around as he pointed things out.

"And over there was the canal that brought water for the cisterns. Just beyond, you can see the entrance to the cave where a great scroll of the prophet Isaiah was found."

Father De Vaux was a great teacher, one who inspires



QUEST—Dominican Father Roland De Vaux was a great teacher and biblical scholar who creatively brought historical events to life for his students. Father Eugene LaVerdiere recalls the time Father De Vaux led his class into

the isolated area where the Dead Sea Scrolls were found in Israel for a memorable learning experience. (CNS photo of a cave in the Judean desert from the Israeli Government Tourist Office.)

quest for learning. His gifts were unique, but we could share his enthusiasm and courage and commitment.

Other teachers had students. Father De Vaux had disciples. From some teachers we learned a subject. But a lecture by Father De Vaux on Abraham and Sarah was like spending two hours in their company.

And that is how I know what it means to be a disciple. Once you have had a real experience of discipleship, it is easy to read about Jesus and his disciples.

Besides, Father De Vaux was a man of faith. Observing him, you learned about being Jesus' disciple.

We church people use the word "disciple" a lot. We talk

about "Jesus' disciples," about how "we are called to be disciples," and about "the demands of discipleship."

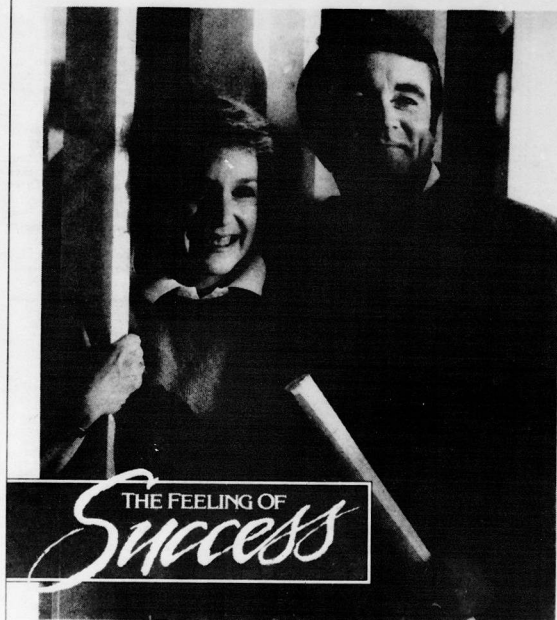
Discipleship is not just an idea. It is something you have to experience. It is like sorrow, joy and love.

What is a disciple? Stock answers like, "A disciple is someone called by Jesus," do not help much.

What is needed is the memory of a great teacher—someone like Father De Vaux. It will help us tell our story of discipleship. In no time at all, others will begin to tell their stories, until someone exclaims, "So that's what discipleship is all about!"

(A member of the Congregation of the Blessed Sacrament, Father LaVerdiere is senior editor of *Emmanuel*.)

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PASSION (PALM) SUNDAY

The Sunday Readings

Sunday, April 8, 1990

Matthew 21:1-11 — Isaiah 50:4-7 — Philippians 2:6-11 — Matthew 26:14-27:66

by Fr. Owen F. Campion

The liturgy for this weekend provides four readings from the Scriptures, whereas usually there only are three. The additional reading this week is at the beginning of the Palm Sunday liturgy. At that time, remembering the Lord's path into a welcoming Jerusalem and the people's salute to him by waving palm branches, worshippers will themselves process while holding palms. Or they will remain in their pews while the celebrant and his ministers process.



The reading from St. Matthew's Gospel sets the stage for that procession. It recalls the preparations for the Lord's festive arrival in the Holy City. In the reading before the procession, Matthew takes pains to point out that Jesus fulfilled the ancient Hebrew prophecies about the messiah. It is to say that God had promised a redeemer, and that redeemer came in the person of Jesus of Nazareth.

In the Liturgy of the Word itself, the

graceful prophecy of Isaiah supplies the first reading. Isaiah, as it appears in the Bible, actually is a combination of three distinct works. This weekend's reading is from the second part. It is one of the several hymns of the "Suffering Servant," extolled as God's unrelenting servant, abused by his contemporaries but willingly abiding all insult and injury to keep loyal to God.

When the "Suffering Servant songs" first were written, the Jews could well relate to pain and hurt. They were in exile in Babylon.

St. Paul's Epistle to the Philippians provides this Liturgy of the Word with its second reading. The reading is of Paul's eulogistic hymn to Jesus. Few other Scriptural passages so movingly proclaim Jesus as Lord and Savior.

In the hymn, Paul extols the Lord's humility, selflessness, and willingness to die—and to die in agony—to fulfill God's holy will. As much a hymn to Jesus, the song offered the Philippian Christians an example for themselves. That example, of course, was Jesus himself.

Although traditionally called "Palm Sunday," the liturgically appropriate name for this day is "Passion Sunday." The proper name derives from the reading of the passion, taken from one of the three

Synoptic Gospels. This year, St. Matthew's Gospel is the source of the reading.

Matthew's story of the Lord's passion and death is similar to St. Mark's account in 80 percent of the details. St. Matthew's Gospel, however, dramatizes the role of the chief priests in the events leading to the death of Jesus. Matthew links those events with ancient Jewish prophecies. By so doing, he strongly affirms once again his point that Jesus of Nazareth is the long-awaited messiah, who was promised for so long by God to his Chosen People.

Reflection

Very few Americans old enough in 1941 to notice events around them would be unable now to recall exactly where they were on December 7 of that year when they learned of the attack on Pearl Harbor.

By the same token, few Americans alive in 1963, and then aware of things, would not be able to say where they were on November 22 of that year when they heard that President John F. Kennedy had been killed.

Momentous events affect people as they realize the great impact of what has occurred. That was true of the early Christians. They remembered with extraordinary detail the circumstances of the Lord's death. All the four Gospels are

painstakingly exact and extended in recalling the trial, agony, and death of Jesus.

That acute attention was well-placed. In his death on Calvary, Jesus infinitely fulfilled his role as redeemer. That free decision to die, and to die by a mercilessly inflicted execution, assured salvation for all.

In Holy Week, we commemorate that event and we bond ourselves with its effect by our faith in God and our pledge of obedience to him. That pledge will be in the

prayers we speak, often in the imposing Holy Week liturgies or perhaps in the silence of our hearts in some private setting.

This weekend's liturgy both sets the stage for Holy Week and begins Holy Week. For weeks, Lent has prepared us for this week. We have prepared ourselves by prayer and sacrifice.

As the church impresses on us this weekend the importance of the Lord's death, it points us toward Easter, the feast of the Resurrection. But this weekend, with its bittersweet, compelling liturgy, reminds us that suffering preceded glory for Jesus, just as hardship and even struggle will be the prelude to our own realization of victory and fulfillment. For us all, there will be rough roads to walk, and steep hills to climb before reaching the serenity of God's mountaintop.

THE POPE TEACHES

Gospels show relationship between Jesus, Holy Spirit

by Pope John Paul II

Remarks at audience March 28

In our weekly reflections, we have seen that Old Testament references and allusions to the reality of the Spirit of God foreshadowed the definitive revelation of the Holy Spirit made by Jesus Christ.

The Gospels show the close relationship between the presence of the Spirit and the life and work of Jesus.

Indeed, it was through the power of the Holy Spirit that the Son of God took flesh from the Virgin Mary and the church was born in the Upper Room. But the truth that the Son and the Holy Spirit are divine persons, each distinct from the Father, would only be fully understood by the disciples after the Pentecost event.

The spirit enlightens our minds so that we can penetrate the mystery of Christ and discover the part which he himself played in Christ's earthly mission. Although we usually think of the activity of the Holy Spirit in light of the activity of the Son, we must not forget that the mystery of the incarnation is also the work of the Spirit.

The Gospels show that knowledge of Christ is linked inseparably to knowledge of the Holy Spirit. For Christians, a relationship with Christ necessarily involves a relationship with the Spirit.



If we are truly to understand "the love of Christ which surpasses knowledge" (Eph 3:19), we stand in constant need of the inspiration and guidance of the Holy Spirit, our inner teacher of truth and life.

Readers may submit prose or poetry for consideration

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in "My Journey to God."

Material not accepted for publication will be returned to the sender. Other submissions might be filed for later use.

Please include name, address, parish, and telephone number with submissions.

MY JOURNEY TO GOD

Such Heavy Crosses

Jesus, it seems each day I have such heavy crosses.

I know you carried a heavy cross for me and that you understand.

Mine are little crosses, but so heavy to me... tears, sorrow, hurting and disappointments.

It seems like I'm always going up hill. It is so hard to carry the crosses of my life.

Jesus, help me to get to the top of the hill. Give me faith and courage to keep going.

—by Martyne Sheehan

(Martyne Sheehan is a member of St. Michael's Parish in Charlestown.)



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VIEWING WITH ARNOLD

'Hunt for Red October' reveals splashy thriller

by James W. Arnold

In a dazzling stroke of corporate luck, Paramount seems to have profited rather than lost when the Cold War ended right in the middle of its expensive gamble on "The Hunt for Red October."

This is the film version of Tom Clancy's early 1980s novel—very popular and right-wing, made into a U.S.-Soviet naval confrontation in the North Atlantic. Its major problem of disbelief was not really old Cold War fears and hates but the large and possibly indigestible premise: the Russians' top submarine commander is trying to defect with a nuclear sub the size of an apartment house, loaded with missile warheads—the newest and deadliest ship in the Soviet fleet. This sub is even more hugely valuable because it's a "stealth" weapon, propelled by silent jet engines that can't be sonar-detected.

Now that the falling dominoes in eastern Europe have provided more insight into what's been happening in the communist world in the last decade, this premise no longer seems far-fetched. The sub captain, Marko Ramius (played with élan by graybearded Sean Connery), is in fact presented as a Lithuanian, and right now the Lithuanians are trying to secede from the Soviet Union. The fiction is more believable than the reality.

Once the audience would be more readily accepted an optional scenario, proposed early but rejected in the movie, that Marko is a nut determined to launch a



pre-emptive missile strike on his own. But I ask you, would Sean Connery, trying to make his brogue sound Slavic, do something like that?

What we get is a boy's game on a grand scale, set in pre-Gorbachev days. Marko trying to hoodwink his own officers and crew as he steams (nukes) his silent engines toward New York and the suspicious Americans, with the whole Soviet navy in pursuit, determined to sink him. How do the Soviets manage this show of force without scaring the Americans out of their socks? By telling them that Marko is a madman, of course, and inviting them to help.

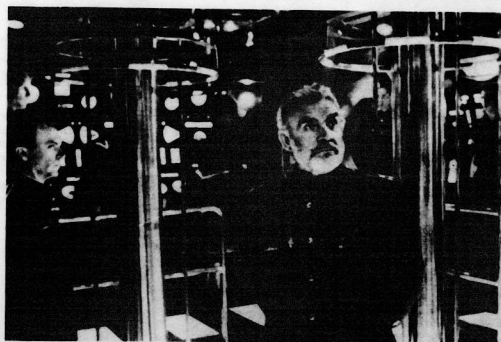
While the plot details are different, the combination of high level intrigue, individual derring-do and a deadline for catastrophe is typical of formula best-sellers in recent decades.

The hero this time is Alex Baldwin as Jack Ryan, a bookish CIA analyst with the quiet manner and athletic credentials of Indiana Jones. (Actor Baldwin, like Ron Kovic of "Born on the Fourth of July," was raised in a Catholic family in the blue collar New York suburb of Massapequa.)

He is young, handsome, modest, fearless and also apparently the only American in the world who is sure (fairly sure) Marko is a good guy.

"Okay, buddy, they tell him. It's worth a risk to save the peace. Contact him. We'll give you three days. Then we'll blow him out of the water—if we can find him.")

People may tell you there's great acting in this movie, by Connery and Baldwin and a bunch of other guys in suits and uniforms: Sam Neill, as Marko's executive officer who wants to live in Montana; Scott Glenn, as the skipper of the closest American sub; James Earl Jones, as Ryan's canny CIA superior; Richard Jordan, as the sardonic, drawing presidential security



POLITICAL THRILLER—Actor Sean Connery (center) stars as Marko Alexandrovich Ramius, the maverick captain of a Soviet nuclear submarine, and actor Sam Neill (left) is Captain Second Rank Vasily Borodin in "The Hunt for Red October." The U.S. Catholic Conference calls the film an "exciting, well-cast Cold War thriller" and classifies it A-II for adults and adolescents. (CNS photo from Paramount)

adviser; Courtney Vance, as the bright young sonar technician who figures out how to track October even when it's running silent.

But acting has only a little to do with it. This is a special effects movie, depending on impressive models of sub interiors and exteriors, the dazzling computer screens and the eerie reflected lights and colors on faces, the simulated depth charge explosions, the occasional hairy action sequences (carrier landings on stormy seas, a drop from a helicopter into the deck of a churning sub), as well as breakneck cutting from one scene of impending drama to another. The technology comes with the help of Unde Sam, still grateful to Paramount for its cooperation on "Top Gun."

Director John McTiernan ("Die Hard") competently orchestrates the excitement, and all the characters, Soviets included, are sufficiently humanized so that we care, superficially at least, about what happens to them. The U.S.-Soviet feelings remain late Cold War, though upgraded from the chauvinism of "Top Gun." Some ship has to sink, so it's a Russian sub, but not with a lot of cheering or vindictiveness.

The "caring" is suspense movie caring. The closest "Red October" gets to anything deeper is in briefly exploring Marko's motives. They have something to do with

humanist attitudes about nuclear war and his love for his deceased wife—the only woman who comes close to being in the movie—and the waste of spending his life in the futility of Cold War maneuvers instead of going fishing.

In sum, for adults the movie is an often gripping thriller built impressively on visuals, action and music, but not enormous substance. If you're 10 to 16, you'll think it's terrific. The legit PG rating also makes it worth getting your feet wet out there in the Atlantic.

(Splash military melodrama; action movie violence; satisfactory for youth and adults.)

USCC classification: A-II, adolescents and adults.

Recent USCC Film Classifications

For All Mankind A-I
The Fourth War A-III
Miami Blues A-IV
Pretty Woman A-III

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

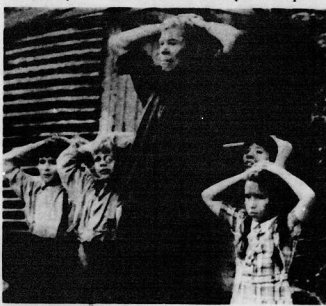
'Crossing to Freedom' blends warmth and tension

by Henry Herx and Judith Trojan

Peter O'Toole stars as an elderly, stiff-upper-lipped English gentleman who finds himself shepherding a flock of children across war-torn France in "Crossing to Freedom," airing Sunday, April 8, 9-11 p.m. on CBS. (Check local listings to verify program date and time.)

Based on the Nevil Shute novel, "Pied Piper," the drama begins with John Howard (O'Toole) on a fishing vacation in rural France, with his thoughts fixed on the recent death of his son. Unfortunately, the time is June 1940 and the French army is being overwhelmed by the force of the German blitzkrieg.

Learning that the fall of Paris is only days away, Howard decides to cut his vacation short and return immediately to London. Before he can depart, a desperate



SEEKING FREEDOM—Actor Peter O'Toole stars in "Crossing to Freedom," a drama about an Englishman who leads a band of children to safety across war-torn France during World War II. (CNS photo from CBS)

mother presses him to take along her two small children to relatives in England.

With utmost reluctance, he agrees. On the way their luggage is stolen and one of the children gets sick, so they stop at a hotel overnight, where Howard meets Nicole (Marc Wainwright), a French woman who knew his son before his death in a bombing raid over Germany.

Nicole volunteers to help, and with an additional lot in tow—the niece of the hotel's manager—Howard and his troop resume their trek by train, bus and on foot through a chaotic war zone.

Along the way, they get a lift from a British RAF lorry which runs out of petrol, add two orphans to their number, and finally reach the port city of Brest only to find it occupied by German troops.

Nicole makes arrangements with a fisherman to cross the English Channel with Howard and the children, of which there are now six, including a Jewish boy whose Polish parents were taken away by the Gestapo.

Hours away from safety, the worst is yet to come. Overhearing one of the children speak English, German sentries round up the entire group and turn them over to the Gestapo who are searching for a British spy.

What happens next is very tense and frightening, but due to a strange and wonderful outcome involving a seventh youngster who comes to join the ragged little band of children following Howard home to England and, for some, on to America.

Scripted by Jerome Kass, the story is a cracking good adventure yarn in a wartime setting and tugs at the heart. Central, of course, are the child actors, none of whom attempt to be cute and, by playing it straight, prove to be suitably endearing types.

O'Toole is at top form in his portrayal of the coldly unemotional man whose wife once told him that he had always treated their two children "as if they were adults." Gray-haired and somewhat the worse for wear due to a heart ailment, Howard's original reluctance in escorting the first two children is easy to understand.

O'Toole, however, is equally convincing in portraying another side to Howard's character—his ingrained code of honor. Howard believes in playing the game by the book and that is against the rules to put children at risk. In projecting Howard's stubborn commitment to see his

charges through all obstacles, O'Toole's performance carries the story through some improbable moments, especially its heart-in-the-mouth conclusion.

While another actor might have tried to indicate the underlying warmth of the character, O'Toole remains stiffly distant yet concerned with his tiny band until well into the second half of the drama. It is then, in a very warmly emotional scene, that he confesses to Nicole, "I don't always show it, but I love children very much."

It's a key scene that begins with Nicole explaining her relationship to Howard's son. They had been planning to marry, but the war had carried off the son before he could tell his father. It's a delicate matter and the moment is made all the more poignant as Howard reflects on his might-have-been grandchildren.

As the steadfast Nicole, Wainwright is quite charming and believable, though her French-accented English sometimes obscures the dialogue. Her energy and attention to the diverse needs of the youngsters nicely complement O'Toole's frailty and alien manner, described by several of the children as "grumpy."

Director Norman Stone gives viewers an emotional workout as the story goes from peaceful rural backwater to the madness of total war. Though there are no battle scenes, the drama's vivid depiction of the chaotic disruption of civilian life is grim stuff and the Gestapo sequence is chilling, as it should be.

While adults and adolescents will find the drama meaningful and emotionally rich, some of the situations may prove extremely stressful and upsetting for young children. Parents will have to make a judgment call about whether to share the program with the smaller members of the family.

NBC airs 'Jesus of Nazareth'

Making appropriate Holy Week viewing is the 1977 television production "Jesus of Nazareth" on NBC. The eight-hour dramatization airs in three parts on Palm Sunday, April 8, from 8-11 p.m., on Monday, April 9, 9-11 p.m., and on Tuesday, April 10, 8-11 p.m. (Check local listings to verify program dates and times.)

QUESTION CORNER

Respect individual's burial wishes

by Fr. John Dietzen

Q My brother is a Catholic married 40 years ago to a wonderful woman who was baptized Lutheran. They were married in the Catholic Church and have four married Catholic children. She has never missed Mass during these years except for illness.

When she dies, is she entitled to a Mass in the Catholic Church and a Christian burial? We think yes, because we have Catholic friends who have rarely gone to church and who are buried with a Mass.

Are we wrong to assume my sister-in-law is entitled to this? (New York)

A The first important question to ask is, does your sister-in-law herself wish to be buried with a Mass and Catholic burial? From what you tell us in your letter, it seems that she has not joined the Catholic Church in all of these years. She certainly must have her reasons. Those reasons and her decision deserve to be respected by the rest of the family and by the church at the time of her death.

Our church provides that the local bishop may permit a

FAMILY TALK

Woman tries to cope but life seems unfair

by Dr. James and Mary Kenney

Dear Mary: We are in a financial bind. We owe everyone in the country—doctors, medicine, bank, store, hospital, credit cards.

We live real simple. We don't throw away a penny. We don't even eat what we want to. We have always had a lot of hard making ends meet. I don't understand. We really try to live and do right.

We both go to church. We have a 14-year-old daughter, and we see that she goes to class. I am even in the choir. I tried to join the ladies sodality, but I could see only rich, well-educated people went, and I felt left out.

I work for \$3.60 an hour, five days a week, and it is backbreaking, but I am thankful for it. I have been sick a lot, but I have a wonderful boss and she understands. My husband works hard and long hours too. (Mississippi)

Answer: The problem you raise goes back at least as far as Job. Why isn't life fair?

Comparing yourself to others only makes matters worse. When you meet people briefly and casually, you are apt to conclude that they have no problems.

You already identify some positive elements in your life. You participate in and enjoy the choir. You have a job and a good boss. You have a hard-working husband. And you have a daughter who is apparently doing well.

You and your husband both seem to be working to capacity. Perhaps your child can now work a part-time job. In times past, children often contributed financially to the family. You can share your financial situation with her and suggest ways she might help. As she develops the maturity to handle a job as well as school, let her know how helpful she is and how proud you are of her. Giving her such trust and encouraging responsibility might be far more important to her than the material gifts you cannot give her.

An outside adviser might be able to help you improve your financial situation. Preferably such a counselor will have nothing to gain personally by suggesting changes in your debt situation. Perhaps your pastor or a member of a social action organization in your church could suggest someone for you to talk with about finances.

If no one at your church can help you, try the business administration department of a college or university or even a night school in your area. Or your local welfare department might be able to help you locate an adviser.

Our own troubles appear the worst because we know them best. But think about these comments from a reader who has suffered mental illness for many years:

"I am 56, married, seven children, 15 years of shock treatments, and 10 years with a doctor who experimented with drugs on me. . . . If you write an article on mental illness again, please tell the patients to have a strong constitution, love, patience, think positive thoughts. Tell them to remember that they are unique and beautiful people. They are not alone. God loves them and so do I. I cope with this every day. . . . If I can help one person, it was worth it. If I can cope with this, others can too. I was once told that there are helpless cases, but no hopeless cases. Don't ever give up on God. You can get mad, and I do a lot, but he understands when no one else does."

(Address questions on family living or child care to be answered in print to the Kennises, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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funeral Mass and Catholic burial rites for baptized members of a non-Catholic church unless this is clearly contrary to the will of the person who died, and provided his or her own minister is not available (Canon 1183).

As to your other point, neglect, even gross neglect of one's duties as a Catholic, is not in itself reason for the church community to refuse a Catholic burial. Once an individual is baptized Catholic, the church considers that person one of its own family unless he or she outright rejects the church and its teachings, or publicly follows such a sinful way of life that burial as a Catholic would be a scandal to everyone.

We know well enough that even the worst sinners sometimes change their hearts and turn back to God in the last hours. In any case, the church always allows for every benefit of doubt in this difficult decision for the family of the deceased.

Q My question is about the term "Lent." A friend who has been in the Italian navy said the word comes from the Italian "lento," which usually means "slow."

Another theory is that it is from the German word for

spring, "lenz." Lenz was an alternate for the month of March in an experimental German calendar some years ago. Which is right? (New Jersey)

A The word "Lent" comes from the Anglo-Saxon word "lenten," or spring.

This in turn comes from an older Teutonic word which means to become longer. Our word "lengthen" comes from the same root.

The Anglo-Saxon word for spring developed from the fact that days lengthen at that time of the year, and thus our springtime season of penance and prayer came to be called Lent in English.

The German "lenz" comes from the same language background but is probably a younger word than our English "Lent."

(A free brochure explaining Catholic teaching and practice on annulments 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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Not so golden years... Seniors



Throughout the East, elders are held in high regard in both the family and the community. This honored status makes their suffering from the ravages of war even more poignant. Over years of continuing hostilities, many senior citizens have lost homes, children and grandchildren. As bereft as any orphan, they face their old age bravely, but with many needs.

Catholic Near East Welfare Association helps the elderly in places like the Abu-Di home for the aged outside Jerusalem. Here Catholic Sisters shelter and care for them, with deep respect for their dignity.

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Pupils made aware of handicaps

by Jon Blaskiewicz

Sixth grade students at Holy Spirit School in Indianapolis experienced conditions faced by people with handicaps. The mid-March school day was designed to help the students understand these problems.

Sue Holsapple, director of volunteer services at the Indiana School for the Deaf, began the program. She could speak to them and understand them by reading their lips, so the students were surprised to learn that Holsapple had been deaf since she was 21 years old.

Another special guest was Linda Crown, who has been legally blind since her birth as a premature twin, when she was placed in an incubator with too much oxygen.

After the talks, the students were

divided into groups. Each group spent 20 minutes at one of the six stations which offered hands-on experiences.

At the Blind Walk and Crutches station, students were blindfolded and led down a hallway. They experienced the difficulty of getting up and down steps, opening doors and sitting down without their sight.

Crown and Regina Gentry, the legally blind mother of one of the students, used the Braille station to demonstrate challenges the blind meet every day.

From the Wheelchair station, the students learned to maneuver their conveyances so that they could drink from the fountain, and enter and leave the restroom and the classroom doorways.

The fourth station included Mirror, Mirror and Spin and Read. The students looked into a mirror, followed a pattern with a pencil and constructed a puzzle—

with everything reversed. They were also blindfolded, turned around and then required to read a short article aloud.

For New ABCs, Holsapple taught each student the sign language alphabet. The students signed their names for her. She explained how the deaf and hearing impaired wake up on time. She brought her telephone and demonstrated how she answers it, as well as the doorbell. And she answered questions about other daily activities.

One-derful Snack was the sixth station. Using only one arm, each student opened a plastic jar of peanut butter, spread peanut butter on a cracker with a knife, cleaned the lid of the jar, washed the knife, cleaned up the work area, and ate the cracker. The students also put their jackets and sweaters on, managing the snaps, buttons and zippers with only one arm.



BRaille—Sixth grade students at Holy Spirit School learn about "touch reading" from Linda Crown and Regina Gentry during Handicap Awareness Day. (Photo by Debbie Shideler)

Debbie Shideler teaches the class. Parents worked at the six stations. Wheelchairs and crutches were borrowed from Hooks Convalescent Center.

Priestly celibacy is topic for Benedictine scholar in Batesville lecture

by Virginia Wissel

Benedictine author and scholar Father Matthias Neuman of St. Meinrad delivered an objective appraisal of priestly celibacy to an audience at St. Louis Church, Batesville, on March 25, in the fourth of the parish's Lenten series.

Tracing the historical record of this Latin rite "discipline," Father Neuman said that clerical marriages were affirmed as invalid only at the Second Lateran Council in 1139. Before that, married men in both Eastern and Western rites were permitted to be ministers except, as established in the Council of Nicea in 325, after the reception of a major order in the church. Married men are

still ordained today in the church's Eastern rites, Father Neuman said.

He listed several reasons for the celibacy requirement but said that "the Gospel ideal—for the sake of the kingdom—is the only New Testament reason given." He continued, "The idea of cultic purity which reasoned that whoever serves at the altar must have nothing to do with sexual matters has been rejected by recent documents in the Christian tradition."

Father Neuman said that one's view of priestly celibacy has come to be a sign of obedience to papal authority. "In the last 25 years how you stand on this issue has come to mean how committed you are on a lot of other church positions," he said.

Of the argument that celibacy gives greater availability for ministry, he said, "The argument against this today for those advocating married clergy is that there are a lot of married Protestant ministers out there who do a great deal."

When asked if the church opposes married priests because of the cost for a parish of having to support a pastor and his family, Father Neuman replied, "This was not a factor in the greater part of history, and not an arguable situation in many countries outside of the United States where there is no parish plan with a school, rectory, etc. For example, in Italy a priest can live with his family."

In the last 25 years, he said, three major statements—in 1965, 1967 and 1971—have strongly reaffirmed that Latin rite priests should be celibate. When asked the reason for the close proximity of the three dates, Father Neuman said, "From 1962 to 1965 during Vatican Council II, the church experienced changes that it was thought could never happen, such as those in the liturgy and in attitudes toward other religions. Questions on priestly celibacy were then raised, and some church priests and laity insisted that this rule be changed. Let's go back to the early church when most of the priests were married as this might be valuable today," they advocated."

Father Neuman added that, while Pope John Paul II has reaffirmed the traditional practice as promoted in Pope Paul VI's encyclical "On Priestly Celibacy" (1967), Pope Paul himself had called for a study to be made in 1970 of the possibility of ordaining married men in areas where there are shortages of priests. However, the 1971 statement of the Synod of Bishops, "On the Ministerial Priesthood," still upheld the celibacy rule, he said.

Father Neuman said that it will be interesting to see how this topic will be addressed during the 1990 synod on priestly formation. "But I will not make any predictions," he said. "The Catholic Church can hold out longer than any group when it comes to making changes. I don't expect change, but there are real arguments which will surface at the synod. In the last 20 years the situation in the missions has become very serious. For example, in Brazil the ratio of priests to Catholics is one for every 50,000."

At this point, a nun on leave from the missions in Papua New Guinea interjected that in the missions non-Catholic married ministers work out very well because the wife works with her husband or teaches.

"This leads to the question of the rights of the people," Father Neuman said. "In the challenge to the church's traditional position on celibacy the view is that people have a right to the sacraments, and therefore to the ministry which provides the sacraments. Which is more important, that people have access or that priests be celibate? Are people being deprived because of the church's insistence on an outmoded sign? This is a question of justice."

Married Protestant ministers who convert to Catholicism and then become priests was brought up. "This is a problem with psychological ramifications," Father Neuman said. "Catholic priests who have gone through the system ask, 'Why these exceptions?'"

Members of the audience had different opinions on the subject. A high school boy said that he wouldn't mind if priests were married, but his parents disagreed. "If he were going to be a priest," one of them said, "we would like him to be a celibate priest." A couple across the aisle had different opinions. Said the wife, "I think married priests would understand family problems better" while the husband said simply, "It doesn't make much difference to me."

Father Neuman said he planned to take the views of the group back to the seminarians at St. Meinrad.



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Former CYO coach remembered by players

by Mary Ann Wyand

Decades seem to disappear when good friends gather to talk about good times from yesteryear.

That's what happened earlier this year during a surprise party for former Catholic Youth Organization coach Jack Hennessy of St. Bernadette Parish in Indianapolis.

Hennessy coached girls' kickball and volleyball teams at the southside parish for many years. When health problems required hospitalization, more than 50 of his now-grown team members got together again to thank a dear friend for his many contributions during their parochial school education.

"I loved all of the girls as if they were my own," Hennessy told *The Criterion*. "One year we had a championship game but we just didn't win."

After the St. Bernadette parishioner was diagnosed with Parkinson's disease last year, he spent five weeks in the hospital and nine weeks at an eastside nursing home. Hennessy said the surprise party and reunion with former team members speeded his recuperation.

"I was too excited to be tired," he said. "That party made it all worthwhile. They had made a big sign that said, 'Thank you, Coach. We love you.'"

Someday, he emphasized, "I want to be buried in my St. Bernadette jacket."

During the party, memories of all their great times together as team members included many tributes to their coach.

"He was always so dedicated to helping all of us girls," Nancy Lorenzano Obergeil remembered. "He always gave everybody a chance to play, and he taught us how to



OLD FRIENDS—Lori Richardson DiCristofolo shares grade-school memories with Jack Hennessy, her former CYO kickball and volleyball coach at St. Bernadette Parish in Indianapolis. (Photo by Peggy Linard)

stay committed, how to practice, how to be the best that we could be. He continually challenged us, and he had the confidence and the faith that we could do it."

St. Bernadette team members respected their coach, Rose Forestal Sommers said, because he was such a great inspiration.

"He was really concerned about everybody's feelings," she recalled. "Other teams would absolutely kill us, but when we were winning he didn't want to run the score up. He would tell us, 'You know what it feels like to lose bad.'"

Hennessy also taught the girls about dependability, Sommers said. "If you

didn't come to practice, he would say, 'Hey, I depended on you and you weren't here.'"

During games, she said, the girls often turned to their coach for words of consolation after a bad call or an injury.

"Whenever we would have a bad call," Sommers said, "he would ask us, 'Whoever told you life was going to be fair?' Then he would pat us on the back and tell us to keep trying. When we got hurt, we would be whining and crying about it, and he would say, 'Hey, you can't hurt a Forestal' or 'You can't hurt a Linshan.' In essence, he was saying, 'Hey, quit whining

about the little stuff.' But he would always look at our cuts and bruises."

Victory was particularly sweet, she said, because, "When we won, on the great occasions that we did, he used to buy us all a treat."

Practices and trips to and from the kickball games were just as fun as the competitions, Sommers said, because Coach Hennessy always made their time together special.

"He used to take us around in a big flatbed truck," she recalled. "That's how we always got to the games. We would all sing in this truck from the time we left St. Bernadette to the time we got to the game, and then again on the way home."

St. Bernadette Parish didn't have a school gymnasium during the 1970s, Sommers explained, so Hennessy would rent the Dearborn Gym on East Michigan Street in the winter months so the girls could play volleyball there after school.

In spite of the challenges of operating his own business, Jack Hennessy made the time year after year to volunteer his services as a CYO coach for his parish.

Former team member Joyce O'Connor wrote an essay about her coach years ago for a high school English assignment.

"How many people are able to grasp young girls by their hearts and, through admiration, transform their selfish dreams into a united achievement," O'Connor wrote. "All he has ever gotten in return was tears on graduation nights and countless invitations to his little girls' weddings after years transformed them into women. He used to call us his 'little darlings.' I wonder if it feels strange to him that now his little darlings have children of their own."

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The Active List

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

April 6

The Lenten Series at Holy Trinity Parish, 2618 W. St. Clair St. concludes with 6 p.m. fish dinner followed by program on "Out of Lent Comes New Life." \$3 cost.

The Ladies Guild of Sacred Heart Parish, 1530 Union St. will host a Lenten Fish Fry from 5-7 p.m. Varied menu.

A Lenten Fish Fry catered by Peachey's will be held from 5:30-7:30 p.m. at Little Flower Cafeteria, 4720 E. 13th St. Stations of the Cross 5:30 p.m. in church.

Catholic Charismatic Renewal of Central Indiana will celebrate First Friday Mass at 7:30 p.m. in Immaculate Heart of Mary

Church, 5692 Central Ave. Soup and bread supper 6 p.m.

St. Rita School, 1800 N. Arsenal Ave. will sponsor a Lenten Fish Fry from 4-8 p.m. in the cafeteria.

A Lenten Jonah Fish Fry will be held from 4:30-8 p.m. at Sacred Heart School, Terre Haute.

April 6-7

Zanzig Workshops for youth ministers will be held at St. Anne Parish, New Castle. Call 317-529-8976 for more information.

April 6-8

Providence High School will present the musical play "George M!" at dinner performances Fri. and Sat. and a 2 p.m. matinee Sun. Call 812-945-2538 for tickets.

A Women's Retreat on "Disarming the Human Heart: Reconciliation in Everyday Life" will be held at Mount St. Francis Retreat Center. Call 812-923-8817.

An Inner Journey Retreat for adult children of dysfunctional families will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

April 7

"Breakfast with the Easter Bunny" will be held at 9:30 a.m. at St. Rita School cafeteria, 1800 N. Arsenal Ave. Adults \$2.50; children \$1.50 at the door. Gifts for kids.

A morning of prayer and intercession will be held from 7 a.m.-12 noon at St. Lawrence church, 4650 N. Shadeland Ave. Medjugorje-style rosary, Mass, Exposition of the Blessed Sacrament, Divine Mercy chapel. Attend all or part.

First Saturday devotions to the Blessed Mother begin with 7 a.m. Mass at St. Joan of Arc Church, 42nd and Central. Rosary, procession.

Fatima devotions and a FIRE chapter meeting will follow 8 a.m. Mass at St. Nicholas Church, Sunman. Public welcome.

The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour devotions at 2 p.m. in Little Flower Parish Center chapel, 13th and Bosart. Everyone welcome.

St. Catherine of Siena Parish, 2245 Shelby St. will sponsor an Easter Boutique and Bake Sale from 1-4 p.m. Home-baked goods, candy, Easter baskets and decorations.

The Catholic Alumni Club (CAC) will attend "Broadway Bound" at the Civic Theatre.

Call Mary 317-255-3841 for information.

April 7-8

The Ladies Guild of St. Bernadette Parish, 4826 Fletcher Ave. will hold an Easter Boutique from 4-7 p.m. Sat. and from 8 a.m.-1 p.m. Sun. Easter crafts, gifts, candy.

The Altar Society of Sacred Heart Parish, Terre Haute will hold its Annual Bake Sale Boutique.

An Annual Holiday Bazaar will be held at St. Margaret Mary School Par Room, Terre Haute from 12 noon-6 p.m. Sat. and from 8 a.m.-12 noon Sun. Crafts, bake sale.

April 8

The choir and pastoral musicians of Holy Spirit Parish, 7243 E. 10th St. will present a musical prayer service featuring the music of Taizé. Bring votive glass and candle if possible.

The Lenten Series sponsored by the Adult Religious Education Team of St. Augustine Parish, Jeffersonville concludes at 7 p.m. with Father Harold Knoeven speaking on "The Holy Land."

The Lenten Lecture Series of St. Christopher Parish, Speedway continues from 9:30-10:15 a.m. with "Spirituality: A Lay Person's Day and Way."

The Lenten Reflection Series at St. Louis Parish, Batesville concludes at 7 p.m. with a program on "Respect for Human Life."

A Calix meeting will be held at 8 a.m. preceding 9 a.m. Mass at St. Lawrence Church, 4650 N. Shadeland Ave. Call 317-787-9138 for more information.

A Pre-Cana conference for engaged couples will be held from 12:45-3:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 fee. Call 317-236-1596 to register.

Frank Schaler will present "Being There With Jesus This Week," a sacred concert of reflections, prayers and songs at 7 p.m. in St.

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Lawrence Church, 46th and Shadeland Ave.

St. Benedict Parish, Terre Haute will hold its Annual Seder Supper at 4 p.m. at Heilmann Hall. Call 812-232-8421 for reservations.

Catholic Adults Reaching Out (CARO) will hold Fellowship from 7-9 p.m. at the CYO Center, 580 E. Stevens St.

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas Forville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan

of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

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

Mother Theodore Circle #56, Daughters of Isabella will meet at 2 p.m. in St. Elizabeth's conference room. Social hour follows.

April 9

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr.



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Holy Thursday	5:00 p.m.
Good Friday	2:00 p.m.
Easter Vigil (Saturday)	8:30 p.m.

Chrism Mass

April 10 (Tuesday) 7:30 p.m.

Masses

Saturday Anticipation	5:00 p.m.
Sunday Morning	10:30 a.m.
Monday thru Saturday	8:00 a.m.
Monday thru Friday	12:00 noon
Holy Days	8:00 a.m.
	12:00 noon
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Separated, Divorced and Re-married Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for a program on "Songs of Praise for the Single" for Holy Week.

April 10

Valerie Dillon will present a Leisure Day on "Raising Your Children with Self Esteem" from 9 a.m.-2 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7661.

☆☆☆

Mature Living Seminars on "1890-1990: 100 Years of Challenge" continue with "Message of Francis for the 21st Century" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College.

☆☆☆

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7517.

☆☆☆

A "This is Your Life" tribute to teachers Becky McCurdy and Dick Powell will be held at 7:30 p.m. at Chatham High School cafeteria. Call 317-251-1451.

☆☆☆

The Ave Maria Guild will meet at 12:30 p.m. for dessert and coffee. Follow by business meeting at St. Paul Hermitage.

April 11

A Natural Family Planning Class will be held at 7:30 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St. \$15 fee. Call 317-236-1596 for reservations.

April 11-15

Monks of St. Meinrad Archabbey

will conduct a Holy Week Retreat on the abbey grounds. Call 812-357-6501 for details.

April 15

A Cain meeting will be held at 8 a.m. at St. James Church, Indianapolis preceding 9 a.m. Mass.

☆☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fort-ville 8 a.m.; St. Barnabas, 8300 Rahke Rd. 9 a.m.; St. Joan Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St. 10:30 a.m.; and St. Matthew, 4100 E. 56th St. 11:30 a.m.

Socials:

MONDAY, St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY, K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Magr. Sheridan K of C Council 6138, 695 Puschville Rd., Johnson Co., 7 p.m. food served 6 p.m. WEDNESDAY, St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY, St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY, St. Christopher parish hall, Speedway, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; Central Catholic School, 41 St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY, Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY, Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.; St. Roch, 3:45 p.m.

Recent movie classifications

NEW YORK (NC) Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

A-I—general patronage;
A-II—adults, and adolescents;
A-III—adults;
A-IV—adults, with reservations;
O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the * before the title.

All Dogs Go to Heaven A-II
Always A-II
Apartment Zero O
Babar: The Movie A-I
Back to the Future, Part II A-II
Bad Influence A-II
Batman A-II
Bear, The A-I
Black Rain O
Blaze O
Blood of Heroes, The O
Blue Steel O
Born on the Fourth of July A-IV
Camille Claudel A-III
Cinema Paradiso A-III
Coupe de Ville A-III
Courage Mountain A-I
Crimes and Misdemeanors A-II
Dad A-II
Do the Right Thing A-IV
Downsizing O
Driving Miss Daisy A-II
Drugstore Cowboy A-IV
Dry White Season, A-IV
Enemies, A Love Story A-IV

Everlasting Secret

Family, The O
Everybody Wins A-III
Fabulous Baker Boys, The A-III
Family Business A-III
Fat Man and Little Boy A-III
Field of Dreams A-II
Flame in My Heart, A O
Flashback A-III
For All Mankind A-I
Fourth War, The A-III
Glory A-III
Handmaid's Tale, The O
Hard to Kill O
Harlem Nights O
Hawks A-IV
Heart Condition A-III
Heavy Petting A-III
Henry V A-III
Homer and Eddie A-III
Honey, I Shrunk the Kids A-II
House Party A-IV
Hunt for Red October A-II
Immediate Family A-III
Indiana Jones and the Last Crusade A-III
Internal Affairs A-III
Joe vs. the Volcano A-II
Johnny Handsome A-III
Labyrinth of Passion O
Lambada A-III
Last of the Finest, The A-III
Last Temptation of Christ, The O
Lethal Weapon 2 O
Licence to Kill O
Little Mermaid, The A-I
Little Thief, The A-IV
Lonely Woman Seeks Life Companion A-III
Look Who's Talking O
Loose Cannons O
Lord of the Flies A-III
Love at Large A-III
Mack the Knife A-III
Madhouse A-III
Men Don't Leave A-III
Miami Blues A-III
Mountains of the Moon A-III

Music Box

My Left Foot A-III
Mystery Train A-III
National Lampoon's Christmas Vacation A-III
Nightbreed O
Nuns on the Run A-IV
Old Gringo A-III
Outside Chance of Maximilian Gluck, The A-I
Parenthood A-III
Peter Pan A-I
Plot Against Harry A-III
Prancer A-I
Pretty Woman A-III
Queen of Hearts A-III
Raging Bull A-III
Reverie A-III
Roger & Me A-III
Romero A-II
Rosalie Goes Shopping A-III
Sea of Love A-II
Sex, lies and videotape A-IV
She Devil A-III
Shirley Valentine A-III
Shocker O
Ski Patrol A-II
Speaking Parts O
Stanley & Iris A-II
Staying Together O
Steel Magnolias A-III

Stella A-III
Strike It Rich A-II
Sweetie A-IV
Tango and Cash O
Time of the Gypsies A-III
Too Beautiful for You A-IV
Torents of Spring A-III
Tremors A-III
Triumph of the Spirit A-III
True Love A-III
Valmont A-III
Veronica Cruz A-II
War of the Roses A-IV
Weapons of the Spirit A-III
We're No Angels A-IV
When Harry Met Sally A-IV
When the Whales Came A-II
Where the Heart Is A-III
Wizard, The A-III
Wizard of Speed and Time, The A-II

For a listing of current release motion pictures showing in and around Marion County, call DIAL-A-MOVIE, 634-3800. This free 24-hour-a-day service is made possible by your contribution to the Archdiocesan Appeal.



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Youth News/Views

Cheerleading teaches important life lessons

by Mary Ann Wyand

Hoosier Hysteria has come and gone, and the action-packed National Collegiate Athletic Association tournament is history.

Along the sidelines at those high school and collegiate games, spirited cheerleaders urged their basketball teams on to victory or supported them in defeat.

The American tradition of cheerleading begins in elementary school, continues through the high school and college years, and culminates in highly visible roles within the realm of professional sports.

But cheerleading involves more than leading yells to generate crowd support at football or basketball games. Girls chosen for this coveted volunteer job also accept responsibility for leadership contributions within the school environment.

"Cheerleading is a way to express yourself in dance and movements," Tami Dorsey, a freshman cheerleader at Secina Memorial High School in Indianapolis,

explained. "We also organize spirit activities for the whole school."

Tamia, a St. Simon parishioner, said cheerleading teaches students how to manage their time more effectively.

"When you're a cheerleader," she said, "it helps you improve a lot of your abilities. You're all working together on a basic goal, and you learn how to work with other people with different personalities."

Cheerleading also helps students feel more a part of the school, Tamia added, because they have many opportunities to meet new people and make new friends.

Little Flower parishioner Mary Legere, also a freshman cheerleader at the eastside Catholic high school, described this volunteer work as an enjoyable hobby and valuable learning experience.

"Cheerleading challenges you," she said. "It really does limit your time. Sometimes it's hard to keep up with your homework. You've got to set priorities."

Tamia and Mary worked with Cari Clark, Cari Roembke, Kris Matthews and Shannon Riely as freshman cheerleaders.



FRIENDS—Our Lady of the Greenwood cheerleaders (from left) Karen Wurtz, Jennifer Dwyer, Kelly Elliott and Heidi Wilkins chat during a break between classes at the Greenwood parochial school. (Photos by Margaret Nelson)

"When we got formed as a squad, we didn't know each other," Mary said. "We got to be really close friends and that's helped with the way we cheer. We've gotten to know a lot of people."

Their goal is to bring people together, Mary explained, to better unite the student body throughout the school year.

"We try to get everyone involved with backing up the teams and going to the games and getting to know new people," she said. "When we're behind at games, we have to come back with a crowd response to cheer the team."

Their enthusiasm as cheerleaders is very important in maintaining school spirit, Tamia added, because "if the cheerleaders get discouraged, the fans get discouraged."

Our Lady of the Greenwood School students who are cheerleaders work hard to unify the school, principal Cathy Fleming told *The Criterion*, but "it's everybody's responsibility to put spirit in a school."

Eighth-grader Karen Wurtz said practices and games after school challenge the cheerleaders to maintain busy schedules.

Jennifer Dwyer, also an eighth-grade cheerleader, praised Karen Jamell, a parent who serves as their cheerleading mother, for her interest and help all year.

Eighth-grader Heidi Wilkins said cheerleaders have to learn to handle their roles as school leaders.

"Cheerleading makes you responsible," she said, "because you have to learn the cheers and steps and spend about two hours each day in practice. But you can't get overboard about it or the other students will act weird toward you."

Cheerleading is a good way to meet people, Kelly Elliott explained, and the gymnastic routines are good exercise.

"Cheering at the games is a lot of fun," the sixth-grade cheerleader said, "but it's hard to keep smiling when the team is behind."



HOSTESSES—Secina Memorial High School cheerleaders Tami Dorsey (left) and Mary Legere of Indianapolis serve as hostesses during a school open house.

St. Monica claims CYO play trophy

"The Birthday Hamburger," a one-act comedy presented by St. Monica youth group members, earned first-place honors during the Catholic Youth Organization's annual One-Act Play Contest March 25 in Indianapolis.

St. Monica parishioners Steve Martin and Lauren Ernst were named best directors for their contributions to the award-winning play.

The two-part competition on March 18 and 25 raised more than \$200 for the Riley Hospital for Children, according to CYO staff member Bernie Price.

Nativity youth group members claimed second place in the play competition with

their performance of "Old Ghosts at Home." St. Catherine youths received the third-place award for their presentation of "A Case of Belonging."

Best actor honors went to Dan Galanti of St. Monica Parish, while Pat Hurley, also from St. Monica, was named the runner-up in that category.

St. Monica parishioner Jenni Magers won the best actress award. St. Catherine parishioner Julie Arney earned second place, and Maria Talley, also from St. Monica, received honorable mention.

Both the best costume and best make-up awards went to St. Catherine youth group members.

Terre Haute youths fast during hunger lock-in

by Jon Williams
and Emilee Manwaring

"She calls out to the man on the street, 'Sir, can you help me?'"

He pretends he doesn't hear her and turns to walk away."

Lyrics from the song "Another Day in Paradise" sung by vocalist Phil Collins

Many people all over the world suffer from the pains of hunger.

To understand and learn more about this problem, 52 teen-agers from the Terre Haute Deaneery fasted during their participation in a hunger awareness retreat March 23 at St. Patrick's Parish in Terre Haute.

"Just Another Day in Paradise" the name of a popular song by vocalist Phil Collins, was the theme for the two-day hunger lock-in. Terre Haute Deaneery youth fasted to gain spiritual guidance and acquire knowledge to assist undernourished people.

"From the time of Jesus, people have been ignoring the needs of their brothers and sisters," Janet Roth, youth minister for St. Ann, St. Benedict and Sacred Heart parishes at Terre Haute, explained. "What are we doing to reach out to help others

who are hurting? It's so easy to be comfortable living 'Another Day in Paradise.'"

Neil Waelbroeck said he attended the lock-in because he wanted to learn how some of the world's population feels after living without food for 24 hours.

Tom Parlin, Terre Haute Deaneery youth ministry coordinator and chairman of the retreat planning committee, organized the day's activities of thought-provoking discussions, juice breaks and, of course, fun!

Guest speaker Sylvia Conway, director of the Council on Domestic Abuse, introduced retreatants to local hunger problems, described how poor families live in the Terre Haute area, and discussed ways to recognize and respond to community needs.

Conway told retreat participants that many families spend in one purchase what most hungry families spend for food in one month.

A food game was one of the lighter moments during the hunger lock-in. Participants represented countries vying for food and money. The purpose of the game, explained later, was to show how actual countries deal with other nations and to illustrate the value of sharing with the less fortunate.



SCAVENGER HUNT—Terre Haute Deaneery youth (from left) Lori Ormsby, Stacy Patterson, Amy Myers, Katie Bauer and Leslie Schafer collect food donations March 3 during a scavenger hunt as part of a two-day hunger lock-in. Donated food was given to the Samaritan Project at Terre Haute. (Photo by Janet Roth)

On Saturday afternoon, adult sponsors sent the youths on a food scavenger hunt throughout the surrounding neighborhood. Teen-agers went from house to house asking for particularly needed food items. They also accepted donations for the needy.

The two-day retreat and fast ended with a Mass at St. Patrick's Church and meal provided by parents, and the retreatants left with more than full stomachs!

(Jon Williams and Emilee Manwaring of Terre Haute wrote this story after participating in the hunger lock-in.)

TV anchor to speak at 'Horizon 90'

by Mary Ann Wyand

It takes a lot of confidence to anchor a television news program.

WRTV Channel 6 co-anchor Diane Willis told *The Criterion* she lacked self-confidence during her teen-age years, but can look back on that time and smile about it now.

"Confidence was always hard for me to come by," she recalled. "I grew up real shy, doubting myself a lot. It took me a long time before I realized that I could do more than I thought I could."

Willis will deliver a keynote address during "Horizon 90: Youth Into the Future," the 33rd annual Archdiocesan Youth Conference scheduled April 21-22 at Roncalli High School in Indianapolis.

Contact the CYO Youth Center at 317-632-9311 for registration information.

"I think I strived harder because I wanted to prove something to myself and to others," the broadcast journalist said. "Confidence is a wonderful gift."

Jim and Diane Willis are the parents of an 8-year-old adopted son, Min, who was born in Korea. His mother said he has gained a lot of self-confidence since coming to the United States two years ago.

"He had to learn English," she said, "and one of the first things he would say was 'You can do it.' He had a germ of self-confidence placed inside him."

Willis earned a Karitos Award for Humanitarian Achievement in 1985 and a Gabriel Award in 1986 for a mini-series on

"The Starving Pawns," an in-depth look at the crisis in Ethiopia.

Since joining the news staff of WRTV in 1987, Willis has reported on the presidential inauguration, national political conventions and infant mortality crisis.

A trip to Africa to cover the famine and civil wars in Ethiopia, Sudan and Eritrea enables her to speak from the heart about the critical needs of Third World countries.

Willis will discuss the crisis situations in impoverished countries as well as America's personal and social responsibilities to help people from those nations.

It's important for teen-agers to learn to look at the larger, shrinking world that we are a part of, she said, and to accept responsibility for helping the less fortunate.



Diane Willis

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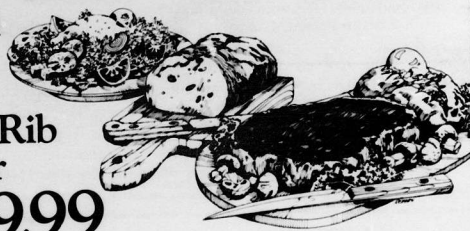
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BOOK REVIEW

The crisis in religious vocations

THE CRISIS IN RELIGIOUS VOCATIONS, edited by Laurie Felknor. Paulist Press (Mahwah, N.J.), 1989. 232 pp., \$8.95.

Reviewed by Father Robert Kress

In 1983 Pope John Paul II appointed a commission to study the decline in religious vocations in the U.S.

Data from sociological investigations were sent to about 40 experts in various theological as well as psychological and sociological disciplines. These experts reflected on these data and responded to two questions: Why did so many religious leave their congregations? Why do so few young people enter?

Sixteen of these responses are included in "The Crisis in Religious Vocations." Eight are by women, eight by men. Eight religious congregations are represented. The essays reflect a liberal rather than a conservative tendency, but few are intensely liberal.

Change in the American Catholic Church since Vatican II and in the social and economic, the political and professional status of American Catholics since World War II is the general context for decline of religious vocations.

Celibacy, disillusion with hierarchical authority and the desire for personal fulfillment are the major reasons that religious have left. Absence of a highly focused identity on

the part of religious congregations is the major reason young people are not attracted to them.

All of these reasons are pertinent.

However, the essays generally misunderstand the crisis in religious vocations. The main reason is that they misunderstand American Catholicism.

Like most people, they falsely assume that American Catholicism was the same as European until the middle of this century. Only the essays by M. Ewens and J. Hennesey, the two best, are not victims of this misunderstanding.

From the very beginning the American Catholic Church was different from the European. It was devoted to democracy and religious freedom and to a worldly piety. The official rhetoric of piety did, indeed, preach the monastic otherworldly piety of the European church. To be

holy was to flee the world. But the real, practiced piety was one of participation in the world, not flight from it.

The American church has always been dedicated to social justice. It could not have survived otherwise, given the low social condition of the immigrants and the anti-Catholicism of the general population.

We are likewise told that American Catholicism has only just begun or must finally begin to inculturate itself in the American society and culture. But it has always done that.

Some American Catholics became priests and religious because this was the way they could achieve and participate in the world. It was a way out of the ghetto.

Why are there so few Catholic priests and religious now? To this question I always reply, "Why are there so few Catholic prize fighters?"

This book does not answer my question. It should be widely read and pondered, not because it offers a solution and an answer, but because it so well illustrates the problem and the question.

(Father Kress is a priest and professor of theology at the University of San Diego.)

+ Rest in Peace

(The Criterion welcomes death notices from parishes 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. The obituaries of archdiocesan

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

+ BAUMAN, Alice Marie, 67, St. Mary, North Vernon, March 23. Wife of James, mother of Michael, Gerald, Christine and John Sullivan, Kathy Hammel and Kelly Wells; sister of William Covey, Louis Kluntz and Kay Gendler; mother of 30; great-grandmother of six.

+ BRADNER, Richard, 63, Nativity, Indianapolis, March 17. Husband of Jean; father of Richard; son of Harry; brother of Robert, William, James and David; grandfather of two.

+ BRAUN, Jacob Mark, one day. St. Pius X, Indianapolis, Jan. 24. Son of Mark and Marilyn; brother of Ben and Christine Gault and James; grandson of Eileen Wallace, Richard and Mildred; great-grandson of Alice Thomason.

+ DAYTON, James W., 44, St. Lawrence, Indianapolis (buried from St. Simon, Washington), March 17. Son of Helena and Albert; brother of John A., Janet Snow and Mary Ann Cohen.

+ DEVLIN, Ellen (Pat), 77, St. Pius X, Indianapolis, March 23. Mother of Patricia Smuck, Jean Sheper and Michael; grandmother of six; great-grandmother of four.

+ ELSROD, Orville William "Bill," 66, St. Mary, Richmond, March 21. Husband of Joan; father of Patty Mullins, Linda Jennings, Mike, Karl, and Tim Laughlin; brother of Ivan "Johnny," Bob, Gene, and Daphne Walker; grandfather of 13; great-grandfather of three.

+ ENDRIS, Fredrick "Fritz," 52, St. Mary, Greensburg (buried from St. Vincent de Paul, Bedford), March 25. Husband of Connie (Lewis); father of Fred, Geoffrey, Robert, Tony, Patrick, Michael, Christa, Deborah Palmer, Teresa Richards and Elizabeth; son of Rhea Dawn; brother of August Jr., Louis, Morris, Michael, Paul, Vincent, Carl, Sue Graves, Virginia "Toody" Leggio and Dinah Hook.

+ FRATELLO, Frank R., 82, St. Mary, Richmond, March 24. Brother of Jack, Rose Ravaietti, Elizabeth Grosskopf and Angela Paddock.

+ HAWK, Anna J., 81, St. Mary, North Vernon, March 18. Sister of Jack W. Nichols; sister-in-law of Lloyd and Mary E. Scroggins.

+ HERRON, Scott Thomas, four months, St. Mark, Indianapolis, March 23. Son of Mr. and Mrs. Timothy J.; brother of Matthew H., grandson of Mr. and Mrs. Daniel Feldbach and Mr. and Mrs. James Herron; great-grandson of Thelma Knirner and Mr. and Mrs. Roy Herron.

+ HOUSER, Irene K., 72, Annunciation, Brazil, March 24. Wife of Howard; sister of John Kosco and Margaret Hacker.

+ JACKSON, Rita, 71, St. Catherine of Siena, Indianapolis, March 25. Mother of David, James, Paul, Mike, William, and Carol Rios; sister of Raymond Grote, Mary Diekhoff and Joan Moeller; grandmother of seven; great-grandmother of nine.

+ KENNEDY, Leo Reed, 66, St. Gabriel, Indianapolis, Feb. 8. Husband of Margaret (Bordenkecher), father of Monica A.,

Joseph A. and Jennifer S.; brother of Mary Ruth Wood, Catherine Johnston and Miriam Be.

+ KOHLMAN, Mae E., 76, St. Maurice, Napoleon, March 10. Wife of Leonard; mother of Sue Ann Kuntz and Sharon Fasbinder; sister of James, Ralph and Harry Fly, Edna Redelman, Bertha, and Annabelle Busch.

+ MAGNESS, Mary U., 68, St. Rose of Lima, Franklin, March 23. Mother of Larry Crane and Catherine L. Jones; grandmother of 10; great-grandmother of 10.

+ MERKEL, Sylvester "Butch," 59, St. Anthony of Padua, Morris, March 25. Brother of Thomas, Leo, Martha Gehring, Rosemary Wurtz and Theresa Forthofer.

+ MESSERSCHMIDT, Helen, 87, St. Peter, St. Peter, March 13. Mother of Harry, Carl, Mildred Wiwi, Mary Catherine Klump, Rita Aliq and Anna Weekly; sister of Mrs. John Weisbach and Pauline Niese; grandmother of 24; great-grandmother of 32.

+ MILES, YUK, Ann, 84, Our Lady of the Greenwood, Greenwood, March 3. Aunt of George Wood.

+ NEVITT, Louise M., 94, St. Jude, Indianapolis, March 23. Mother of Robert, and Rosemary Fitch; grandmother of eight; great-grandmother of 13.

+ FILERI, Freda Bernadine, 72, Our Lady of the Greenwood, Greenwood, March 9. Mother of Susan Gallegos; sister of William H. George; grandmother of one.

+ RHODES, Eda, 91, St. Catherine of Siena, Indianapolis, March 16. Grandmother of Thomas Burke.

+ ROBERTS, Elizabeth B., 76, St. Columba, Columbus, March 20. Wife of John H. Sr.; mother of William, Harold F., Robert A. and Richard Scall; Judith Lee and Barbara Sue Jones; stepmother of John H. Jr. and Rene; sister of Kenneth Beshar, Dorothy Smith and Ruth Humes; grandmother of 26.

+ SCHELLING, Thelma, 88, Our Lady of Perpetual Help, New Albany, March 21. Mother of Lynn, and Deanna James; grandmother of four.

+ SHLAUGHNESSY, James, 53, Nativity, Indianapolis, March 20. Husband of Charlene; father of Mary Anna; brother of Gerald J.

+ VOLZ, Nick, 87, St. James the Greater, Indianapolis, March 15. Husband of Helen M.; brother of Al, and Cele Kreuzman.

+ WEBER, Joseph E., 75, St. Philip Neri, Indianapolis, March 20. Brother of Hugh and Frank; friend of Mary C. Worthall.

+ WYSS, James F., 67, St. James the Greater, Indianapolis, March 16. Father of Bernard, Phillip, Anthony, David, Mark, Christina Wilson, Maryanne Stalvey and Lisa.

+ YBARZABAL, Mercedes, 84, Our Lady of the Greenwood, Greenwood, March 18. Mother of Julio Fernandez and Nelly Laboreiro; sister of Balbina Alonso and Aurora Marquez; grandmother of seven.

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2nd draft explains, defends church teachings

by Laurie Hansen
Catholic News Service

Where the first draft of the U.S. bishops' proposed pastoral letter on w. men stated church teachings on the ban on women priests and use of artificial birth control, the second draft explains and defends those teachings.

Both drafts, however, make it clear that many Catholic women disagree with church stands on birth control and women's ordination.

The bishops do this by including candid remarks by women who participated in hearings on women's concerns held nationwide in preparation for the writing of the document. Although fewer such remarks are printed in the second draft than in the first, their impact remains strong.

The second draft includes numerous references to Pope John Paul II's document on women, titled "Mulieris Dignitatem" ("The Dignity of Women"), which was published six months after the first draft was released.

It expands its discussion of "inclusive" or non-sexist

Second pastoral draft

(Continued from page 1)

felt it implied an equality that was not real," he said. While the draft is the second to be made public, it is actually the ninth writing of the proposed letter.

The document is divided into an introduction, four chapters and a conclusion. The first chapter focuses on the church's approach to the differences between men and women and the consequences of the sin of sexism. Chapter 2 talks about what equality means in terms of family life and treatment of single Catholics.

Chapters 3 and 4 treat the topics of equality of women in the church and in society.

Interspersed throughout the draft are candid remarks by women who participated in hearings on women's concerns held nationwide in preparation for the writing of the document. They include:

"We are seen as 'mother' church—educating, nurturing, nursing, comforting, cooking and cleaning—but the 'father' church regulates and decides."

"Women are banned from meeting the needs of the people of God. Christ . . . was highly empowering of women—the institutional church is not."

"As a black woman, I would never even consider participating in any group that was blatantly racist—yet, I maintain membership in a church that is blatantly sexist."

The draft calls on the church to undertake an examination of its own "practices, possessions, power structures and lifestyles" that prevent the advancement of women. "We cannot preach justice if we do not respond by providing women with just wages and employment opportunities in keeping with their gifts and talents," it says.

It urges each diocese to establish a commission for women to assure women's rights and to develop a pastoral plan to address the issues raised in the bishops' pastoral letter.

The draft advocates use of "explicitly inclusive" or non-sexist language.

In a section on marriage, the draft refers to women's complaints of "male insensitivity."

"With little or no assistance from their husbands, some women who work outside the home may be forced to expend many hours on household chores, child care and myriad other tasks from nursing to chauffeuring with minimal cooperation from the man of the house," it says.

It says women consistently request longer and better marriage preparation programs, noting that society and the church present "a romantic ideal of marriage that does not correspond to reality."

It says consultation with Catholic women nationwide showed some are deeply disturbed by church teaching on birth control. "The gap between the teaching of the church and the practice of many Catholic women is unquestionably a troublesome reality," the draft says.

Persons of good will who "cannot see how to guide the gift of sexuality along the way intended by God and taught by the Catholic Church" should be treated with "Christlike compassion," says the draft, which calls for increased emphasis on natural family planning.

language, which was raised in the first draft, and includes a new section on "Christian feminism."

It also spells out for the first time 25 ways in which the bishops pledge to work on behalf of women, among them: promoting natural family planning, requiring that church teachings on the equality of the human person become integral to seminary and lay formation, and establishing a commission for women in every diocese.

In defense of church teaching on birth control, the bishops write: "In opposing artificial contraception, the church defends the life-giving character of the marital act" and "protects the unitive, human and love-giving character of intercourse." They acknowledge, however, that some women have left the church because they were unable to follow its teachings prohibiting artificial contraception.

They write that women spoke at hearings of the constant fear of unwanted pregnancy and "of years spent living with guilt . . . of praying for physical problems serious enough to warrant a hysterectomy . . . of finding peace of mind only after childbearing years were over."

The second draft says the gap between the teaching of the church on birth control and the practice of many Catholic women is "unquestionably a troublesome reality."

In a footnote, the bishops add that women want clarification of the church's official position on birth control and a couple's "right and responsibility to form and follow their own consciences in this realm." Inadequate counseling on the subject by "evasive, uninformed or insensitive priests," the footnote says, has made matters worse.

And while pointing out that many women ask "how the church can proclaim that women and men are equal and at the same time deny ordination to women on the basis of sex," the bishops, in the second draft, make clear that they support the church stand prohibiting women's ordination to the priesthood.

"The teaching is clear and consistent, and we support firmly that the church in fidelity to the example of the Lord does not consider herself authorized" to admit women to priestly ordination," the second draft says, quoting from "Inter Insigniores," A Declaration on the Question of the Admission of Women to the Ministerial Priesthood, published in 1976 by the Vatican Congregation for the Doctrine of the Faith.

In the first draft, the bishops used the same quote from "Inter Insigniores" but did not explicitly state that they supported the teaching.

Both drafts urge use of inclusive or non-sexist language. "We take seriously the effort of many of our contemporaries to avoid the generic-masculine usage ('men,' 'brothers,' 'sons') when speaking of both sexes," says the second draft.

This draft, unlike the first, however, distinguishes between a "horizontal" or human level of language, and a "vertical" level of language, employed when naming or addressing God who, it notes, is without gender.

While the draft has masculine and feminine attributes, the draft says, Jesus addressed God as "father." "Initiatives which attempt to change 'vertical language' raise serious theological questions and require careful scrutiny," it says.

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Church has major stake in Lithuania's fight with Moscow

Editor's Note: John Thavis, a correspondent in the Catholic News Service, traveled to Lithuania in late March just as the Soviet Union was beginning to restrict foreign press access there. He filed this report from the Parliament building in Vilnius, Lithuania's capital.

by John Thavis
Catholic News Service

VILNIUS, Lithuania—The Catholic Church in Lithuania has a major stake in the republic's political showdown with Moscow.

Like the rest of the predominantly Catholic Baltic state, church leaders know they are taking risks in pledging full support for Lithuanian independence, declared in March. But some have expressed bitterness and disappointment that the Vatican, whose relations with Moscow are warming, has not recognized the breakaway government.

Separatist sentiment is close to unanimous among Catholics in Vilnius, the Lithuanian capital where its rebel Parliament meets. Neither clergy nor lay people express serious doubts about the lawmakers' all-or-nothing gamble in challenging Soviet control.

"Independence? We are all for it," said Vilnius Archbishop Julijonas Steponavicius March 28 in the middle of a tense week that saw Soviet forces arrive in the capital.

Cardinal Vincentas Sladkevicius of Kaunas has been even more blunt, denouncing the "occupation status of the nation"—a reference to Moscow's efforts to keep control over borders, public works and utilities.

As an institution the church has much to lose if a crackdown does occur. In recent months, decades of religious repression have been reversed and important new

rights won in worship, education, publishing and construction. Some of these gains have resulted from Soviet President Mikhail Gorbachev's reform policies. Others, however, are the product of Lithuanian legislation—like the right to teach religion in state-run schools, which would have been unthinkable a year or two ago.

That may explain why Lithuanian bishops recently declared that only national independence can ensure full religious freedom in the republic.

At a more basic level, the church in Lithuania knows it would lose credibility unless it shows clear support for independence.

But proclaiming independence is different than making it work. The second part will take longer, Archbishop Steponavicius said. He noted that economic autonomy will not come overnight, but only after serious talks with Moscow.

The archbishop said the long view must be a part of Lithuania's political vision. For that reason, he was critical of the new government's invitation to Lithuanian soldiers to desert the Soviet army. "This was too hasty a step on the government's part. They should have told the boys to remain in the service and wait for negotiations," he said.

But neither Archbishop Steponavicius nor others in the hierarchy were quibbling about President Vytautas Landsbergis' defiant stand toward Moscow. "The Supreme Council is acting in the name of the nation and is doing the right thing," the archbishop said.

The church as an institution should stay out of the political battle, however, he said. "The church is a non-political organization and is not a political power. It can only pray that the nation has a brighter future," he said.

But many lay Catholics and clergy have been taking a more direct role. Currently, six priests are active in the opposition movement. Sajudis, which is active in elections in February. One priest, Father Vaclevis Aliulis, was elected to the Sajudis council. Other Sajudis leaders meet frequently with the church hierarchy to brief them on developments, said a Catholic Sajudis activist.

Cardinal Sladkevicius has told Lithuanian priests to stay out of direct parliamentary politics, and they have obeyed. But the cardinal has been the church's loudest cheerleader for independence. He recently sent a telegram to Landsbergis praising him for his "wise leadership" since independence was proclaimed March 11.

One sensitive topic these days among Vilnius Catholics is the Vatican's position regarding a "free Lithuania." The fact

that the Vatican has taken no step toward recognizing the new government as separate from the Soviet Union has left some lay activists bitter.

On March 30, Landsbergis asked for Vatican recognition of his government and an exchange of ambassadors in a two-page message handed to Cardinal Sladkevicius.

As of April 2, the Landsbergis message had not arrived at the Vatican, said a Vatican official involved in East European affairs. He said the Vatican recognizes the right to independence, but he did not expect any immediate reaction to the appeal because of the complexity of the current situation.

The Vatican has never recognized the 1940 Soviet annexation of Lithuania, but was being cautious in its statements on the contest of wills. The Vatican's chief diplomat, Cardinal Agostino Casaroli, counseled cool heads for both sides and said in an Italian newspaper interview published March 27 he and the pope were "following the events in order to have an exact idea of the situation."

"If the Vatican delays too much on this, it will be bad. We expect the Vatican to be the first to do this—then the United States and others will follow," said Povilas Silas, a leader of Lithuania's fledgling Christian Democrat Party.

"I am personally very sad about the situation. I understand that recognition takes time, but since we are a Catholic country we hoped the Vatican would not delay too long," said Saulius Stoma, a younger member of the Christian Democrat's governing board.

Archbishop Steponavicius said he understood that "the Vatican, like all states, is not in a hurry," and that effective control must be demonstrated before other states will establish relations with a free Lithuania. "There is no other way. It is the right way," the archbishop said.

At the Vatican, officials have said privately that they support eventual independence but are concerned that Lithuania's leaders may be pushing too hard too fast.

"I am convinced that the Baltic states will attain independence. But I think this will depend on the patience they demonstrate," said one informed Vatican official.

But Father Aliulis, the Sajudis council member, said in an interview that Lithuanians did not owe the Soviet Union patience. "We were taken over by force, so we have no obligation to the U.S.S.R.," he said.

If the independence process were slowed down to the five-year process Moscow has proposed, he said, "those five years would be used to strengthen Soviet control."

"We want *perestroika* to succeed in the U.S.S.R., but not at the price of suffocating our freedom," he said.

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