

# Plan to share U.S. priests proposed

by Cindy Wooden  
Catholic News Service

VATICAN CITY—Citing the unequal distribution of priests worldwide a "pastoral injustice," a Vatican official said a plan is developing in which dioceses in the United States and elsewhere could be asked to help by sharing clergy with understaffed regions.

Archbishop Pio Laghi, head of the Vatican Congregation for Catholic Education, said the plan would include "emergency" priest sharing as well as systematic

efforts to recruit priests in areas where there is a shortage.

The archbishop, who is the former primate to the United States, released a preliminary Vatican report on "a more equal distribution of priests in the church" during a March 14 press conference.

Archbishop Laghi said Cardinal John J. O'Connor of New York has offered to help, and several other U.S. dioceses could be tapped.

He said among U.S. dioceses with good seminaries and ordinations, Arlington, Va., and Scranton and Allentown, Pa., were some that came to mind.

At the press conference, Archbishop Laghi also released Pope John Paul II's letter to priests for Holy Thursday 1991.

In one section of the letter, the pope asked priests to respond "as generously as possible" to the needs of Catholics in regions with a severe shortage of priests.

Archbishop Laghi said the pope was reminding dioceses of the obligation they have to share each other's burdens.

The most dramatic shortage of priests is in Latin America, where more than 88 percent of the population professes Catholicism, Archbishop Laghi said. Almost 43 percent of the world's Catholics live there,

but only 13 percent of the world's priests minister there.

The Catholics of Europe and North America constitute less than 39 percent of the world's Catholic population, but are served by more than 73 percent of the world's priests, the archbishop said.

"These figures are sufficiently convincing to motivate initiatives which would reduce somewhat the serious imbalance between the North and the South of the church," the report said.

The disproportion is a "pastoral injustice," Archbishop Laghi said. (see VATICAN PLAN, page 15)

## THE CRITERION

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### Israeli-Catholic relations fraying fast

by John Thavis  
Catholic News Service

JERUSALEM—A few months ago, a group of Israeli tax inspectors and border policemen armed with assault rifles entered the Notre Dame of Jerusalem Center.

As pilgrims stared in disbelief, say witnesses, the inspectors demanded the financial books of the Vatican-run institute. Only after Msgr. Richard Mathes, the center's director, made several frantic phone calls to government officials did the patrol leave the premises.

"They stormed the property of the Holy Father," Msgr. Mathes recalled during an interview in mid-March. The tax men said the center owed them about \$3.5 million.

The incident was one example of a deteriorating relationship between Israeli authorities and the Catholic Church, according to church leaders in Israel. The Vatican is equally concerned about the situation.

In January, the Vatican released a statement explaining why it did not maintain formal diplomatic relations with Israel. Along with the traditional reasons regarding Israel's presence in the occupied territories and its annexation of Jerusalem, a new one was added: the situation of the Catholic Church in Israeli-administered territories.

Msgr. Mathes, who is the Vatican's cultural attaché in Jerusalem, explained what the Vatican meant.

"First of all, we must have free access to the Holy Shrines—not just in Jerusalem, but in Bethlehem, Nazareth, Beit Sahour and elsewhere," he said. The church should also have a "free exchange" of pastoral services between the Christian communities in these places.

That is not the situation today, he said. Under the ever-tightening rules of occupation, communication and travel between church communities are increasingly cut off, he said. "For example, I have 15 employees at Notre Dame who have not been able to come in to Jerusalem for two months because of a curfew," he said.

On the other hand, an official of the local Latin patriarchate cannot go 10 miles down the road to Bethlehem because he does not have the proper permit.

Another complaint regards Israeli guards, who after 10 years of discussions, still do not allow priests to serve with them, Msgr. Mathes said. "They want a closed shop."

The tax issue is a widespread concern and goes beyond the Notre Dame center. Smaller church communities and convents are suddenly discovering that their tax-exempt status has been removed, Msgr. Mathes said. The church, adhering to an agreement established



TENSIONS IN JERUSALEM—A Palestinian woman walking in Jerusalem's Old City ignores the frisking of a Palestinian man by Israeli border police. Tensions between

Palestinians and Israelis and between the Catholic Church and the Israeli government have been running high in Jerusalem. (CNS photo from UPI-Reuters)

in Jerusalem under Turkish rule, maintains that its institutions receive no benefits from the civil power and so must pay no taxes.

Under the local law, tax inspectors are not supposed to

enter religious property, Msgr. Mathes said. Soldiers are allowed to enter religious grounds only in an emergency.

Referring to the Notre Dame incident, Msgr. Mathes (see ISRAELI-CATHOLIC, page 19)

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#### Three Way of Cross rites offered

by Margaret Nelson

This year for the first time, Calvary Cemetery Chapel, 435 W. Troy Ave., Indianapolis, will host a Palm Sunday Way of the Cross. The prayers will begin in the chapel at 2 p.m., with Father Gerald Karkhoff officiating.

If the weather is clear Sunday, the Calvary stations will continue outside, with a procession around the grounds. The 14th Station will be at the cross in the Priests' Circle of the cemetery.

The Urban Parish Cooperative (UPC) will sponsor a second annual center city Way of the Cross starting at the Damen Center on Sunday at 2 p.m. If weather permits, the stations will be observed outside.

All UPC parishes will participate, going by bus and car to the Holy Family shelter in

Sacred Heart Parish, Holy Angels Church, and St. Joan of Arc. The group will gather at the Catholic Center for refreshments at the conclusion of the event.

The 5th annual Good Friday Outdoor Way of the Cross will be held at 12:15 p.m. at the American Legion Plaza. The event is sponsored by the Indianapolis area councils of the Knights of Columbus. Father John Sciarra will preside.

Msgr. Downey Council #3660 will host the gathering, with an honor guard formed by the Bishop Chastard Assembly of the Fourth Degree Knights of Columbus, Fourth Degree Knights of St. Peter Claver and the Florian Knights of the Indianapolis Fire Department.

A combined choir of the Ambassadors and the Columbians will sing at the outdoor Way of the Cross.

THE CRITERION

Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## How the Eastern rites fit into the church

by John F. Fink

One of the most difficult things for most Latin-rite Catholics to understand is the way the Eastern rites fit into the church. There's a good reason for that: it's extremely complicated. Adding to the complication is the fact that the Orthodox Church has rites with the same names as many of the Catholic Church's. Usually the only differences are that the Orthodox churches don't accept the authority of the pope or any except the first seven ecumenical councils. Wise Catholic Eastern churches accept the pope's authority and all of the councils.

The Eastern-rite churches were in the news immediately after the Gulf war when Pope John Paul called their patriarchs to meet with him to discuss how peace could be brought to the Middle East, where they all live.

The patriarchs have considerable authority. For example, they appoint (or provide for the election of) the bishops in their patriarchates, institute and enforce church laws, establish or modify ecclesiastical provinces, and issue encyclicals. The patriarchs are elected by synods of the bishops in the patriarchates, although the election is subject to the approval of the pope.

**IT MIGHT HELP** To understand the role of patriarchs if we realize that the pope himself is a patriarch. One of his titles is Patriarch of the West, i.e., Rome.

Historically, as the church spread out from its beginnings in Palestine, certain places became key centers of Christian life—Jerusalem, Alexandria, Antioch and Constantinople in the East, and Rome in the West. Rome became the only jurisdiction in the West when the Emperor Diocletian divided the Roman Empire in 292. Then, after Emperor Constantine Christianized the



empire in the fourth century he made Constantinople even more important.

Through the centuries there was great rivalry between the pope in Rome and the patriarch of Constantinople. Despite the fact that the Council of Constantinople in 381 designated Rome as the first see and Constantinople the second see in honor and dignity, popes continued to have difficulty getting the Eastern Christians to accept their authority. Finally, in 1054 there was the split called the East-West Schism that created the Orthodox Church. This ended the Constantinople patriarchate as a Catholic jurisdiction.

**TODAY THERE ARE** eight Catholic patriarchs exercising full powers. Two are Latin-rite—the pope and the Patriarch of Jerusalem, Michel Sabbah. (There are three other Latin-rite patriarchs—for the East Indies, Venice and Lisbon—but they have only the honorary title and none of the power.) In the Middle East, there are 667,800 Latin-rite Catholics, including 62,955 in the Patriarchate of Jerusalem which includes Israel, the Israeli-occupied territories, Jordan and Cyprus (these figure and those below are 1989 Vatican statistics, the latest available).

The other patriarchates, the patriarchs and those they serve are as follows:

Alexandria: Stephanos II Ghattas is patriarch for the Coptic Catholics, who number 168,503, almost all of whom live in Egypt.

Babylon: Raphael I Bidawid is patriarch for 576,295 Chaldean Catholics who live mostly in Iraq but also in Iran, Turkey, Lebanon, Egypt, Syria and Israel.

Cilicia: Jean Pierre XVIII Kasparian is patriarch of 246,353 Armenian Catholics who live mostly in Syria but also in Lebanon, Iran, Iraq, Turkey and Israel.

Antioch has three patriarchates: Ignace Antoine II Hayek is patriarch for 99,804 Syrian Catholics who live in Syria, Lebanon, Iraq, Egypt, Israel and Turkey.

Maximos V Hakim is patriarch for 560,952 Melkite

Catholics who live in Syria, Lebanon, Egypt, Jordan, Israel, Kuwait and Iraq.

Nasrallah P. Steir is patriarch for 1,699,551 Maronite Catholics who live mostly in Lebanon but also in Syria, Egypt, Cyprus and the Holy Land.

The total number of Catholics in the Middle East and Persian Gulf region is slightly more than 4 million, which is a small minority in the mostly Muslim population of almost 200 million.

The jurisdictions of the patriarchates are more often ethnic rather than territorial. Furthermore, they don't necessarily indicate where the patriarchs live. None of the three Antiochene patriarchs, for example, lives in Antioch, the ancient capital of Syria which is now located within Turkey. Two of them, Steir and Hayek, live in Beirut, Lebanon. While Maximos lives in Damascus, Beirut is also the home of Patriarch Kasparian of Cilicia even though he is patriarch of the Armenian Catholics.

Patriarch Bidawid does live in Iraq, which is the modern Babylon, and Patriarch Stephanos lives in Cairo rather than Alexandria, both cities located in Egypt.

There are many more Eastern Catholic Churches (such as the Ukrainians, Ethiopians, Romanians, Slovaks, etc.), but these are the only ones with patriarchs.

**TO FURTHER COMPLICATE** the matter, there are also five rites used by the various Eastern churches: Byzantine, Alexandrian, Antiochene, Armenian and Chaldean. A "rite" is the customs and traditions of worship that have developed in a particular theological, philosophical and cultural setting.

The most widely used rite is the Byzantine, which came from the Church of Constantinople. (The city was Byzantium before Constantinople changed its name; today it's Istanbul, Turkey.) The rite was reformed by the brothers Cyril and Methodius, missionaries among the Slavs of Eastern Europe. In Indianapolis, St. Athanasius Church is a Byzantine-rite Catholic church.

## Sisters of Providence award ministry grants

Three agencies in the Archdiocese of Indianapolis will benefit this year from grants awarded by the Sisters of Providence of St. Mary of the Woods.

The Sisters of Providence Ministry Fund Board recently announced approval of Ministry Fund grants totaling \$54,200 for Providence sisters who are ministering on staffs of human-service agencies.

Receiving grants are Sister Marilyn Therese Lipps, coordinator of services for the Damien Center in Indianapolis, the largest comprehensive center for AIDS education, counseling and support in the state; Sister Marikay Duffy, executive

director of the Hispanic Wholistic Education Center, an agency providing educational and employment enhancement programs for the Hispanic population of Indianapolis; and Sister Ann Brendan Burget, director and teacher at Woods Day Care/Pre-school, Inc., a non-profit child care center located on the campus of St. Mary of the Woods.

The Sisters of Providence established the Ministry Fund in 1988 to help support the work of sisters who serve the economically poor or who work to change structures which oppress the economically poor.

Sisters Marikay and Marilyn Therese are natives of Indianapolis. This is the second

year that Sister Marilyn Therese has received assistance from the Ministry Fund. Her work at the Damien Center is additionally supported by grants from the Sisters of Providence Community Support Trust, St. Vincent Hospital, and the Archdiocese of Indianapolis.

Sister Ann Brendan is also a second-year recipient of Ministry Fund assistance. The Terre Haute native taught at Holy Cross School in Indianapolis for many years prior to her appointment as director of the day care center in 1987.

Also awarded grants this year are Sister Kathleen Desautels, a staff member of the 8th Day Center for Justice in Chicago, and Sister

Pamela Pauloski for her work with the Hispanic population of St. Anthony Parish in Cicero, Ill. Both are Indianapolis natives.

Sister Dawn Tomaszewski, director of communications and development for the Sisters of Providence, said full establishment of the Ministry Fund is the current fund-raising emphasis for the congregation. When the goal of \$3 million is reached, interest income could support 14 persons in ministry to the poor. To date, \$2.2 million has been donated to the fund.

## Catholic Charities to honor 15

Father Thomas Harvey, executive director of Catholic Charities USA, will be the featured speaker at the fifth annual Catholic Charities Awards Banquet on Monday, April 8.

Archbishop Edward T. O'Meara will preside as Catholic Charities presents awards to outstanding volunteers, staff and board members from throughout the archdiocese.

In announcing this year's awards, Dr. Robert Riegel, archdiocesan secretary for Catholic Charities said, "We hope that many within the Catholic community and the community at large will join our

Catholic Charities family in this celebration."

The five volunteers to be honored are: Steve and Lisa Smith, Tender Loving Care parents for St. Elizabeth's; Joann Wood, Crisis Office at Catholic Social Services in Indianapolis; Bonnie Harvey, director of the Bethany House at Terre Haute Catholic Charities; and Marilyn Linneman, president of St. Mary's Guild and a preschool volunteer at the Child Center.

Greg Weber, Catholic Social Services of Indianapolis; A. William Carson, St. Mary's Child Center; Dorothy Soller, St. Elizabeth's; Margaret McKee, Terre Haute Catholic Charities; and Heidi Semones, New Albany Catholic Charities and Archdiocesan Board of Catholic Charities, are the board members to be honored.

Staff members to receive awards are: Praxie Culver, bookkeeper for St. Elizabeth's; Franciscan Sister Sheila Shine, supervisor of the Family Counseling Program of Catholic Social Services, Indianapolis; June Kochert, director of Pregnancy Plusline, New Albany Catholic Charities; Irene Karabin, office manager for Terre Haute Catholic Charities; and Carol Cameron, speech pathologist and assistance director of the preschool program for St. Mary's Child Center.

All events for the evening are open to the public. The banquet begins at 6 p.m. after a 5:30 reception. Dinner reservations are \$20 per person and may be made by calling Donna Laughlin, 317-236-1531, or (outside Indianapolis) 1-800-382-9836.

There will be no charge or need for reservations for the awards program and Father Harvey's talk, which are scheduled to begin at 7:15 p.m.

## OFFICIAL APPOINTMENT

Effective April 8, 1991

REV. THOMAS AMSDEN, from pastor at Sacred Heart Parish, Clinton, and administrator, St. Joseph, Universal, to pastor at St. Mary, Greensburg, for a period of six years from the date of appointment, and with residence at St. Mary, Greensburg.

The above appointment is from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.

## Archbishop O'Meara's Schedule

Week of March 24

SUNDAY, March 24—Palm Sunday Liturgy at SS. Peter & Paul Cathedral, 10:30 a.m.

TUESDAY, March 26—Chrisam Mass, SS. Peter and Paul Cathedral, 7:30 p.m.

THURSDAY, March 28—Holy Thursday Mass, SS. Peter and Paul Cathedral, 6:30 p.m.

FRIDAY, March 29—Good Friday Services, SS. Peter and Paul Cathedral, 2 p.m.

SATURDAY, March 30—Easter Vigil, SS. Peter and Paul Cathedral, 8 p.m.

## Jesuit priest to discuss Romero

"Romero's journey to Jerusalem" will be the theme for a memorial prayer service at SS. Peter and Paul Cathedral on Palm Sunday at 3 p.m. The liturgy will mark the 11th anniversary of the assassination of Archbishop Oscar Romero of El Salvador. The public is invited.

Jesuit Father James Brockman, official biographer of the archbishop and former associate editor of *America* magazine, will be the speaker.

Father Brockman, who interviewed Archbishop Romero in 1978 and 1979 while working for the Jesuit magazine, wrote the book "The Word Remains: A Life of Oscar Romero" in 1982. He is considered an authority on Central America and on the life of Archbishop Romero.

The annual memorial service is sponsored by ARIA (Association of Religious of the Indianapolis Archdiocese), IFCA (Indianapolis Folks Concerned about Central America), and by the Indianapolis Peace and Justice Center.



Jesuit Father James Brockman



3/22/91

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**CRITERION**

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## ARCHDIOCESAN CATHOLIC CHARITIES

## Terre Haute's Bethany House provides hospitality

by John Etling, Director  
Terre Haute Catholic Charities

"In the course of his journey, Jesus came to a village called Bethany and a woman named Martha welcomed him into her house" (Luke 10:38-39).

The village of Bethany is located about

two miles from Jerusalem. During his public life, Jesus often took advantage of the hospitality of Martha and Mary in their "Bethany House." He was always welcome and enjoyed a genuine hospitality.

Following the example of Mary and Martha, Catholic Charities of Terre Haute provides a place of temporary shelter to Christ as he presents himself in the person

of a needy brother or sister. At Bethany House, an abandoned wife with three small children, a young woman who has been beaten up by her drunken husband, an unemployed older couple, a young couple trying to get back to their parents' home in Michigan, a homeless teen-age pregnant girl, a single mother recently released from the hospital with four teen-age children,

and a family of seven who are fire victims can find emergency shelter in an atmosphere of Christian love. These are just some of the homeless people who have been helped at Bethany House since Jan. 1.

For the past seven years, Bethany House has been the center of Terre Haute Catholic Charities' emergency services. It has provided food, clothing and shelter "free" to those in need. Emergency is defined by Webster's Dictionary as an urgent occasion for action. It is an emergency when people are without food, clothing or shelter.

Bethany House is located at 1402 Locust St. It opened its doors as a haven for the needy and homeless on April 1, 1980. It is supported by Catholic Charities of Terre Haute and Catholic Charities of Indianapolis from money contributed to the archdiocese's United Catholic Appeal, by the United Way of the Wabash Valley, and friends through their donations of food, volunteer services and money.

A free soup kitchen was opened at Bethany House in 1982. A delicious meal is served to those who come any time between 11:30 a.m. and 1:30 p.m., seven days a week. No one is ever turned away. The soup kitchen is staffed by volunteers. Monetary assistance and foodstuffs are donated by local merchants and individuals, as well as charitable groups and church organizations. Meals are served in the Loaves & Fishes Dining Room and they reflect the spirit of hospitality, peace and security of the original Bethany House.

The Clothes Closet is located at the rear of Bethany House. Clothes are free to anyone in need. All clothing is donated and the closet is staffed by volunteers. Clothes are furnished to about 800 people each month.

Bethany House also acts as a pantry (food boxes) evenings, weekends, and holidays when other pantries are not open. Fuel oil and wood are provided on an emergency basis. Also provided are bus tickets, gasoline, car repairs and other needs on a case by case basis. There is never a charge for these services.

Readers are invited to visit Bethany House. Volunteers are always needed.

## 'Time to Heal' theme of meeting for divorced

by Mary Ann Wyard

Healing begins when separated or divorced people assess their problems and start to view them as challenges instead. Father James Flosi, founder of the Phoenix Ministry for Separated and Divorced Catholics in the Archdiocese of Chicago explained. By facing painful life issues, he said, grieving people experience both growth and healing.

Father Flosi will deliver the keynote address at "A Time to Heal," the annual spring conference co-sponsored by the archdiocese's Family Life Office and Separated, Divorced and Remarried Catholics on April 27 at the Catholic Center.

The conference is divided into six parts, according to Marilyn Hess, associate director of the Family Life Office. Participants will experience a time for gathering, a time for learning, a time for celebrating, a time for breaking bread, a time for reflection, and a time for socializing.

Registration costs \$25 a person before April 22 or \$30 a person after the deadline. The conference fee includes a variety of workshops, morning refreshments, lunch, wine and cheese in the late afternoon, a catered dinner, and a dance.

To register, telephone the Family Life Office at 317-236-1596. Financial assistance is available.

In addition to presenting the keynote address, Father Flosi will celebrate Mass at noon at St. Peter and Paul Cathedral and

will conduct an afternoon workshop on "The Divorce Adjustment Process." "People can view certain things that happen in their lives as either a challenge or a problem," Father Flosi told *The Criterion*. "I prefer to view things that happen in all of our lives as challenges of growth."

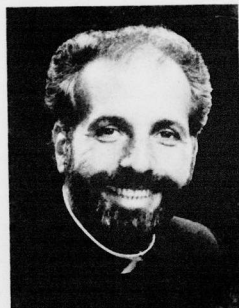
Healing happens when grieving people are ready to face painful life issues, he said, as well as to deal with them and then to grow because of those experiences.

"We have a responsibility to do something with our lives because of the pain we have experienced," Father Flosi said. "It is neither healthy nor is it a Christian style of life to sit and wallow in the pain that we experience in life. Our responsibility as a Christian and our healthiness as a human being demand that we move from ourselves and our own experiences to others and their experiences when they are similar to ours."

When people delay any attempts to deal with their problems, he said, they ignore the reality of their lives.

"A lot of times we believe we can do it all by ourselves," he said, "but the person who is open and wants to do something with his or her life realizes that it also takes God and God's touch through other human beings."

Conference workshops include: "Annulment and the Internal Forum" presented by Father James Farrell, pastor of Sacred Heart Church in Jeffersonville; "Our Family is Divorced" by counselor Catherine Fioretti; "A Listening Skills



Father James Flosi

Workshop" offered by Dr. Paul Aleksic, a clinical psychologist; and "The Healing of Hurts" by Father Albert Ajamie, pastor of St. Thomas Church in Fortville.

Other workshops will address "Healthy Family Systems" by family therapist Amy Owens; "Stepping Through Recovery" presented by Providence Sister Connie Kramer; "Intimacy and Co-dependence" by counselor Paul George; "Childhood Sexual Abuse ... Did It Really Happen?" by counselor Mickey Crane; and "Finding Love after Divorce" by Dr. Patrick Murphy, a psychologist specializing in adult psycho-spiritual development.

## INDIANA GENERAL ASSEMBLY

## 'Living wills' bills approved by both chambers of legislature

by Ann Wadelton

Two "living will" bills have been approved in the Indiana General Assembly, one in each chamber. They touch on whether or not artificially administered nutrition and hydration should be withheld from a patient.

HB 1331 was approved 68-31 in the House and has been sent to the Senate Health and Human Services Committee. Senate sponsors are Senators Sue Landske (R-Cedar Lake) and James Lewis (D-Charlestown).

SB 235 was approved 38-12 in the Senate and will be considered in the House Judiciary Committee. House sponsors are Representatives Joseph Summers (D) and Jack Cotten (R), both of Indianapolis.

Both bills would allow the persons making a living will to state whether or not they would want nutrition and hydration to be withheld if they were physically unable to make that decision. This would be a change from the current law which arguably does not allow withholding nutrition and hydration whether or not there is a living will. Under both the current and proposed laws, "comfort care" would not be discontinued. This is care to make a patient more comfortable or to alleviate pain.

Another bill pertaining to this issue is one that would allow a person to assign a durable power of attorney. It is included in SB 237, a large complex bill. Section 17 would allow a person to specify who should be legally recognized to make medical decisions for them if they are ill or injured and are not capable of making their own wishes known. It also details the rights and responsibilities of the person given power of attorney.

Section 17 specifies that the health care

representative must make decisions in the best interest of the patient concerning withdrawal or withholding of health care. Based on the previously expressed preference of the patient and the medical prognosis, if the representative is satisfied that certain health care would not be beneficial, or would be excessively burdensome, he or she would have the authority to direct that health care be withheld or withdrawn, even if death may result.

The authorized person would have the responsibility to discuss the decision with the patient if at all possible, and with the physician and the family.

SB 237 was approved 49-1 in the Senate and is now in the House. House sponsors are Representatives Summers and Cotten.

The Indiana Catholic Conference (ICC) has worked closely with Catholic ethicists, the ICC attorney and Catholic hospitals as well as the sponsors of these bills, and will continue to do so. According to Dr. M. Desmond Ryan, ICC executive director, at least two Catholic hospitals in the state hold the position that for patients who are dying or patients in a persistent vegetative state, artificially administered nutrition and hydration should be subjected to the same intense scrutiny as all other therapies. Treatments which are excessively burdensome or offer no hope of real benefit, they say, should not be continued.

Vincentian Father John Gouldrick, head of the U.S. bishops' Office of Life Activities, has said that neither the Laikan nor the National Conference of Catholic Bishops "has taken a definitive stand on the morality of withholding or withdrawing tube-feeding from persistently comatose patients." A policy statement from the U.S. bishops has been in process for more than two years but is not expected to be completed soon.



OLDENBURG CELEBRATION—Archbishop Edward T. O'Meara incenses the altar with assistance from Franciscan Sister Antoinette Miller, scristian for the Sisters of St. Francis, during the rededication liturgy of the Chapel of the Immaculate Conception March 16 at Oldenburg. (Photo by Ginny Hizer)

## Oldenburg chapel is dedicated

Members of the Sisters of St. Francis of Oldenburg marked the completion of an extensive two-year restoration and renovation of their historic Chapel of the Immaculate Conception with a joyous rededication March 16 at the motherhouse. Franciscan Sister Annata Holohan, congregational minister, welcomed Archbishop Edward T. O'Meara on behalf of the Oldenburg community to begin the afternoon liturgy in the 19th century chapel.

In his opening remarks, the archbishop jokingly told the gathering that the occasion was "a great way to celebrate St. Patrick's Day—with an O'Meara and a Holohan!"

Sister Annata said two years of careful planning for the chapel renovation produced a beautiful sacred worship space with flexible seating arranged around the main altar for a more approachable celebration of liturgies.

A new wooden altar rests on marble flooring, she said, and the middle aisle features a new marble baptismal font. Ceiling arches, domes and walls have all been repainted as part of the restoration.

Other renovations to the chapel include an improved sound system, special lighting, a restroom addition, railings on either side of the sanctuary stairs, and ceiling fans.



# Commentary

## THE BOTTOM LINE

### Without darkness, we don't appreciate light

by Antoinette Bosco

A woman I work with was depressed and upset one day. She and her family had awakened to a cold house, no heat and no hot water. Showers had to be put off and everyone shivered as they tried to get ready for their day at work and school.

To make matters worse, the phone line to her oil company was out of order so she was not even able to put in a distress call for a repair visit.

Underneath all the annoyance was a



different worry, a real fear. Both her children had been ill the week before, one with flu and one with mononucleosis. Both were still uncured, and a cold house was not the place for either of them.

"I've had enough," she complained. "Why can't things be easier?"

I will never know why. What I do know is that in real life mean things are going to happen to us no matter how much we try to prevent them and protect ourselves.

A few months ago, when my daughter Marge's two children were victims of an automobile accident—and, thank God, they came through the trauma and are now well on the way to healing—she asked: "Why do we have to suffer so much?"

All I know is that uncomfortable, annoying, miserable, traumatic and tragic

things happen. They are built into human existence.

I remember reading a book by Msgr. Ronald Knox titled "A Retreat for Lay People" in which he talked about these inconveniences and troubles that happen to us. "Why do they occur?" he asked, and answered with another question, "Well, why shouldn't they happen?"

In other words, why do we expect life to come with some kind of guarantee that every day will go smoothly? We seem to be locked in a mode of "great expectations," which stems from our human nature that wants the self and the ego never to be put out.

Yet, the self and the ego have to be jolted or we never come fully alive. That's the hard truth and the mystery.

I remember about six years ago interviewing Tom Jones, the lyricist for the songs in the great musical "The Fantasticks." I had always been fascinated by the wisdom in his prize-winning song, "Try to Remember," especially the line that says, "Without a hurt, the heart is hollow." He had learned that truth from his own pain, he said, but added that he had learned it was this truth that made life worthwhile.

Without the dark side we would never be able to appreciate the light, he said, paraphrasing what the saints preached down through the ages.

So the mystery remains that through sorrow we can understand joy; through failure we learn to recognize success. Somehow, built into this mystery of life's duality is a blueprint for growth that has



the potential for shaping us into the people God wants us to be.

It's not a blueprint for sissies. I remember a priest quipping once, "There's nothing wrong with pain except that it hurts." I never found a way to contradict that. But I have learned from experience that, like Tom Jones said, the ones who come through the hurts have something great in return—no more hollow hearts.

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## THE HUMAN SIDE

### New priests, inspired by laity, quite ready to meet challenges

by Fr. Eugene Henrick

A new study of U.S. priests which I co-authored has just been published and it is filled with good news! A two-year study of priests ordained from five to nine years, it shows they are happy with their priesthood, would do it over again and definitely would encourage others to consider the priesthood.



These priests gain their greatest sense of identity from celebrating the sacraments, especially the Mass. They draw inspiration from witnessing the laity's faith in coping with life's difficult problems.

Our study shows that priests experience moderately high satisfaction with their spiritual life, their psychological

well-being, personal health and a celibate life.

The priests also report that they have no difficulty working side by side with the laity, indicating by this that the old style of a clerically dominated operation is giving way to a more collaborative model.

Our study asked what the priests see as the greatest challenges facing the church in the next five years. At the top of their lists they cited a need for stronger evangelization, along with the need to respond to the priest shortage and to work more closely with the laity.

There is concern among the priests in our study that Catholicism may become too closely assimilated with American culture, losing its spiritual meaning and cutting edge. These priests also are concerned that the church in the United States respond effectively to the nation's influx of new immigrants, lest they be lost to other denominations.

Priests ordained five to nine years foresee many fewer priests in the years

ahead and a need to restructure the way we use priests so as to avoid burning them out. Better networks and cooperative efforts with the laity will be part of this restructuring, many think.

What will priests need to respond to these challenges? Respondents to our study ranked highest the need for priests to be more creative in their thinking, to collaborate with the laity and to become better skilled at empowering others serving the church.

The study surveyed more than 1,500 diocesan and religious order priests from all parts of the United States, with a good number responding from missions as far away as Japan and Pakistan. The large number of responses and wide range of areas from which they came mean the study is highly representative of how most priests think about the priesthood in these changing times.

This study is significant because it calls into question numerous claims that the morale of the priesthood is extremely low

and seemingly in disarray. No one can deny that the priesthood is having difficulty recruiting new candidates, that it is growing older and is besieged by demoralizing problems.

Despite this, we have a corps of priests who cherish the Mass, who realize there is a need for change and who have definite ideas on how to respond to change.

These priests are a new breed in that they say the greatest source of inspiration for their spirituality comes through the laity they serve. This contrasts with a God-and-me idea of a privatized spirituality.

Most important, this study seems to tell us we are experiencing a situation similar to that found in the Old Testament story of Gideon. We have a corps of priests small in size facing enormous challenges. But there is among this corps of priests a faith in God along with the resourcefulness faith begets.

The good news in our study is that the priesthood is more ready than anyone thought to meet the challenges it faces.

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## EVERYDAY FAITH

### Thoughts on superstretch limousines as ultimate symbol of arrogance

by Lou Jacquet

Is there anything quite as insensitive, quite as maddening, as the sight of a superstretch limo driving by with its tinted windows blocking out the trouble and travail of the real world that the rest of us must endure?

These mechanized behemoths strike me as the perfect symbol of everything tawdry about American culture. If there is anything more arrogant, more opulent, more useless, it doesn't come to mind.

These shrines to self-indulgence bring movie and rock stars to openings and carrying Wall Street arbitrageurs to their offices, are, if nothing else, an incredible waste of America's natural resources. They use precious gasoline at a furious rate and the materials needed to build even one could build several smaller autos for use in the U.S. or overseas.

But that is another issue. What truly irritates me about these machines is that they represent purposeless affluence at its worst, at the very time when so many in this country cannot afford so much as the price of a hamburger. Millions more scrape by on fixed incomes. Millions more beyond

that manage to salt away only a few dollars each month to build their dreams upon while these men and women, to whom great wealth is a mere bauble to be displayed, drive by exhibiting their arrogance and flaunting their distaste for the rest of humanity.

There are times when I find myself secretly hoping that, upon their deaths,



they will be forced to spend eternity walking from place to place as servants to those who had nothing in this world. Of course, what happens to them in the afterlife is none of my business. The Father will judge them on their own merits; perhaps some with great wealth who seem insensitive have in fact done great good that we are unaware of. In that sense, we have no right to presume that mere possession of a superstretch limo or other trophies of upward mobility should guarantee an afterlife in the southernmost regions of the netherworld.

Still, I confess to something of a lack of compassion when I heard that spiraling gasoline costs during wartime made times more difficult for owners and operators of superstretch limos. What if, I asked myself, there came a time when these machines were so expensive to operate that their use fell by the wayside, and those who lived to be seen in them were forced to appear in public operating autos more like those driven by mere mortals like you and me?

We have always had the poor in our midst and we have always had the rich living lifestyles that the masses could only dream of. Still, it seems clear that in recent years this gap has grown wider, and mass communications have made the differences more readily apparent to those who have so little.

We will, I suppose, always have our Hollywood superstars living their fantasy lifestyles in our minds. It's part of American life. Yet I find myself dreaming

of a day when those given so much learn to share more effectively with those who have little or nothing in the way of possessions. We're a long way from living that ideal in this country, where superstretch limos with tinted windows drive indifferently past people sleeping in alleys and folks lined up at soup kitchen doors for their only meal of the day.

We are a long way from understanding the implications of the Gospel in our daily lives. America, we need to do better.

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# To the Editor

## Broaden vision of work of the church

In every parish I've served, I have often had to impress the various people involved in making decisions that they must see beyond the parish they're in. For example, finance committees and others have resented sending unneeded money to be deposited in the Archdiocesan Deposit and Loan Fund. I always had to assure people (often many times) that we can obtain it at any time for our needs.

Self-interest often motivates us all in many ways, and as a parish we let that consideration be the guide for decisions. I'm writing now to urge all to broaden our vision of the work of the church. It's no more than asking your vision be Catholic-Christian. Not selfish, but faith-filled.

Ask yourselves: Are you concerned about the needs of the community (not just registered members) of which you are a part? Are you serving just for your own parish interest? Do you see yourselves as responsible for our whole archdiocese? Do you begrudgingly work on the United Catholic Appeal?

Do you really want your parish to grow—not merely in numbers but in spiritual growth, i.e., do you evangelize and plan to evangelize? Or are you guilty of "religious consumerism"—you search only for what you and your family's needs are—or do you discern what you can give as your gifts to the parish?

The mission of the parish must be seen in the context of the mission of the whole church to be a sign and witness of the Risen Christ where you are. That's the vision of

every Sunday Eucharist—a celebration not merely of the parish gathered but of the whole church, linked to the worldwide church—even linked to the church of all times and places!

Does your planning reflect that vision? Then the vision can be the vision of Jesus!

A pastor  
(Name withheld by request)

## Laity can't perform priestly functions

This letter is in response to the letter which advocated prayer for vocations to the priesthood and religious life which appeared in the Feb. 22 issue of *The Criterion*. I would also like to respond to the note from the editor which followed the letter.

No one can deny the shortage of priests and religious in this country. I agree with the writer of this letter that prayer is the answer to this crisis. The severity of this situation underscores the needs for prayer for more people to enter the religious life. I include the need for prayer for an increase in vocations to monastic religious communities.

To say that the increased involvement of the laity is the answer to this problem is to take the easy way out of a difficult situation. This also does a great disservice to the institution of religious life and to the heritage of the Catholic faith.

The laity can provide a great service to the church, both within the parish and in the community; i.e., providing hospital and nursing home ministries. Since Vatican II the laity have also taken a greater role in parish life. This has in turn brought a renewed sense of the Spirit of God to the

church as community, as well as to the lives of individuals. However, there are some priestly functions which cannot be performed by lay persons. The most obvious is the consecration of the elements into the body and blood of Christ.

I include fallen-away priests as part of the laity. Once a priest leaves the priesthood, in my opinion, he should not be permitted to function as a priest. To reinstate a man who has left the priesthood is to do a disservice to this vocation. While we are all baptized into the priesthood of Christ, those men who have been ordained in the church as priests give their lives in a deeper way to the service of Christ and to the church. When one breaks this vow he should not be given back the authority to function as a priest.

There is also a need for prayer for people to enter the religious life as brothers and sisters. In a world which is being overtaken by groups such as the New Age Movement, the presence of religious brothers and sisters in society serves as a reminder of the presence of Christ in the world.

The church and the world can also benefit from the presence and prayer ministry of cloistered religious communities. I have had the experience of having had contact with a particular order of cloistered sisters. At one time my sister was going to enter a monastic community. My visits to their monastery I could not help but feel the strong sense of God's peace.

The prayers of these communities have a strong effect on the world situation. Over the past two years there have been significant events that have changed the world. I refer specifically to the falling of the Berlin Wall, the improvement in relations between the United States and the Soviet Union, and the events in the Persian Gulf. There is no doubt about the amount of political and military efforts in these events, but the power of prayer is much greater than any efforts of man.

Edward L. Jefferson

Columbus

## War was job that had to be done

Many times in the past weeks there have been articles condemning the war, either in letters to the editor or the editor's commentary. I believe it was a job that had to be done and in my way of thinking it was done properly.

In one article it was mentioned that Russia should have acted as a peacemaker. This from a country with a record of deceptfulness, murder, aiding the enemy, etc. C'mon now, think it over.

Lois M. Jackson

In another letter to the editor, (Sister Nancy) Brown thought there were too many Afro-Americans in the war considering percentages. If this were the case, we'd have to count the Afro-Americans, Jamaican-Americans (General Powell), Puerto Rican Americans, English Americans, German Americans, Italian Americans, etc. Notice how each one of these titles winds up as Americans. That's what we all are. In her way of thinking (my being a German American in World War II), maybe I shouldn't have been in there. Remember again, this army is also "All Volunteer."

I think this little group in our archdiocese should stick to the really really important task of making God an abstract being, and taking man and the masculine pronouns out of the readings. All this while the abortion issue is going on, our educational problem is in trouble, shortages of priests, etc.

All I can say is "God bless America."

Our troops and government do a hell of a good job.

Charles Hoff

Osgood

## Appalled at seeing ad for the lottery

I am appalled with the full-page ad in the March 8 *Criterion*, advertising the Double Feature New Lottery Game, buy two tickets and get one free.

I could not believe I was reading such an ad in *The Criterion*, our Catholic newspaper.

Evelyn Laker

Batesville

(The Catholic Church does not object to lotteries. A lottery used to be an important source of revenue for the papal treasury.—Editor)

## Could this happen in this diocese?

In Fort Wayne, Congresswoman Jill Long, who has consistently voted pro-abortion, spoke to all the sixth, seventh and eighth grade students at St. Charles Catholic School on Feb. 8. Many parents were shocked to learn that Jill Long had spoken to their children without their prior notice or approval. Some students commented later that they thought abortion would be fine in certain cases.

How could this happen in a "Catholic" school? Could such an event occur in the Indianapolis Archdiocese?

Lois M. Jackson

Mrs. John Rosch  
Indianapolis

# Point of View

## The case for women's colleges

by Dr. Barbara Doherty, SP  
President, St. Mary of the Woods College

Our nation faces the increasing danger of a shortage of scientific and technological manpower. This is evident in the declining number of individuals who pursue training and careers in the math and science fields.

If present patterns continue, most experts feel the United States will experience a net shortfall of approximately 750,000 scientists and engineers by the year 2000. The implications of this trend for America's competitiveness in world markets is clear.

Despite these statistics, the performance of women's colleges in producing math and science majors assumes more significance.

►Woman's colleges consistently outpace co-educational colleges in producing women who major in economics, math, and the natural and physical sciences.

►The "spread" between women's enrollment figures at women's and co-educational colleges has widened over the last 20 years in three of the four studied disciplines—in spite of the equity programs that have occurred throughout education since the passage of Title IX back in 1972.

►The percentage of majors in economics, math, and the life sciences is higher in women's colleges today than it is even for men in co-educational colleges.

►The Great Lakes Association has found that between 1970 and 1982, only 4.3 percent of women received their baccalaureate degrees from women's colleges, but these graduates went on to comprise 7.2 percent of all women with doctorates in math and physical sciences and 6.6 percent with doctorates in the life sciences.

Each of the 94 women's colleges across the country has a different role and mission statement. However, a common bond among them all is to educate women and produce leaders in their respective professions.

Thirty-six percent of the women in the Fortune 1000 companies board of directors are graduates of women's colleges and 42 percent of the women in the United States Congress are graduates of women's colleges.

Women who attend a woman's college cite the many leadership opportunities and personal attention in the classroom as two reasons why they chose a woman's college. Many students who attend St. Mary of the Woods College weren't looking for a woman's college initially. However, after experiencing the educational environment of The Woods, students have come to a conclusion that a woman's college was the best place for them.

One of the great aspects of higher education in this country is that an individual has a choice. People have an option to attend schools ranging from big state universities to small private colleges. People should always have a choice on where and what to study. Each school has its own mission, fills an educational void, and services its own constituents in a unique way.

Women's colleges across this country serve a major role in educating women from ages 18 through 75 and beyond. We produce doctors, lawyers, scientists, mathematicians, journalists, educators, business leaders, homemakers and musicians. We also help mold and shape the values of women in society today and into the future.

The contributions that women's colleges have made over the past 150 years have made a major impact on the growth of this country. They have provided a solid foundation for many of today's women leaders.

## LIGHT ONE CANDLE

## The road less traveled

by Fr. John Catoir  
Director, The Christophers

Is it possible for you to be wonderfully free, spontaneous and happy without feeling guilty? Yes, of course it is. In fact, let this be the goal of your Holy Week devotions.

Being spontaneous and happy doesn't mean you can't write your own ticket. Jesus doesn't give us license to live a life of self-indulgence. He laid down the law of love and demanded that we obey it. And those who do not, soon find out that their joy dissolves into sadness. A happy life is a truthful life, a sacrificial life.

Doctor M. Scott Peck's record-breaking best seller, "The Road Less Traveled," is about loving in the true sense. The road of love is less traveled than the speedway of selfish desire. Love involves the cross, and the will to bear discomfort for the good of others. It isn't easy to harness one's powerful inner drives and instincts, like anger, lust, pride and greed.

Love requires honesty, compassion, generosity, respect for the dignity of every living person and, according to Peck, a readiness to give up one's own preferences rather than risk damaging the spiritual well-being of another person.



If you're willing to do all that, you can have a wonderfully free, happy and spontaneous life. Rather than narrowing your life, as the world thinks it would, love will bring you new joys you never anticipated, like the pleasure of giving pleasure, and the fun of watching those you love grow into healthy, loving adults.

You'll need God's graces, of course. It won't be easy, so take care of your spiritual life. That means you'll have to pray often, and receive the sacraments, and perhaps you'd do well to close one eye to the human imperfections of the church. You'll also have to steel yourself against the joy-sayers who love to ridicule the church and accuse her of evil.

The church is a mother, bruised and battered by the slander of her own children. Defend her when you can. She needs your courage and your strength; do not be afraid to love the church that nourishes you.

The road less traveled is a lonely road at times, but Jesus promised us an eternity of happiness: "I have told you all this that your joy may be full." Good Friday is a prelude to Easter. Travel the road of sacrifice and you will arrive in paradise unsatched.

(For a free copy of the Christopher News Notes, "Ways to Say I Love You," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)

Fr. John Catoir's "Christopher Close-Up" can be seen each Sunday at 6:30 a.m. on WISH, Channel 8 in Indianapolis.)

## CORNUCOPIA

# The time to make a retreat

by Cynthia Dewes

We are now deep into the depressive phase of the manic-depressive season known as Lent/Easter. It's depressive because examining our spiritual lives may not be much fun. The good part, the "manic" part, comes later in the joy of Easter. (We always hope for another chance).

Lent is a time to reflect, but reflection doesn't come easy to some. If little Prunella is encouraged to reflect in the time-out chair on the naughtiness of her ways, for example, she gets the fidgets. Her attention span for reflection is equal to approximately half the time she can successfully be naughty. It's a rule of nature.

Reflection doesn't come easy to big folks, either. We usually have to be tricked, cajoled or forced into taking a few moments to meditate on the meaning of life. We're afraid others might think we're daydreaming.

It's not easy to shake the Puritan heritage of our country. We feel guilty unless we work hard and get measurable results. We even play hard, not just for fun but to keep fit or for some other useful reason. Not "wasting" time—at all times—is our goal.

Learning to reflect, since it doesn't seem to come naturally, is big business these days. There are all kinds of methods advertised to help us center in on the God within, or to reach out for the God who is everywhere. We are presented with awareness techniques rang-

ing from sophisticated psychology to simple-minded voodoo, from free to expensive, from religious to humanistic.

We call one method of reflection "making a retreat." That sounds like a forced, hasty departure from somewhere bad. But, in fact, it's a voluntary journey toward something good. And it's one of the best ways there is to help ourselves reflect.

There was a time when the church imposed discipline on us, rather than encouraging us to impose it upon ourselves. Retreats in those days were like being back in school, with strict nuns treating us like naughty kids and scolding us for uttering a word out loud or giggling at table.

We can remember sleeping in cramped dormitories smaller than the master bedroom at home, and hiding on the fire escape of the retreat house to smoke forbidden cigarettes. And cheerfully donating money to do it!

But there was merit even then in the spiritual boost we got from the prepared texts of the retreat "masters," and the pious example of the sisters at prayer. And silence, both inside and outside, was easier to come by when we weren't individually responsible for keeping it.

We have another week left for reflection before Easter. We're given the opportunity of one more Holy Week in which to remember Jesus' passion and incorporate it into our own spiritual journey. We have just time enough left to assemble our crosses before we lay them down at the door of Jesus' tomb.

We need Lent. We need the depressive qualities of silence and stillness and reflection. We need to "make a retreat" to put ourselves back on the right path.

## check-it-out...

**Catechists in the New Albany Deanery** are invited to attend one of two **Evenings of Reflection** planned for Wednesday, April 24 at St. Augustine Parish, Jeffersonville, and for Tuesday, April 30 at St. Mary Parish, Lanesville. Both evening events will begin with a pitch-in dinner at 6 p.m., and end by 9:30 p.m. For information, call the Aquinas Center in Clarksville at 812-945-0354.

**St. Mary Academy Class of 1941** will hold its 50th anniversary reunion on Saturday, June 8 at the Marriott, 7202 E. 21st Street. The event will begin with a cocktail hour at 4 p.m. followed by dinner at 5 p.m. The following classmates have not been located: **Betty Connell, Mary Garvey, Madeline Moore, Marjory Selmeir, Martha Ann Schaab and Maxine Weigut.** Anyone who has information about them may call Eleanor McCalley at 317-546-5658 or Anne Hebenstreit at 317-255-2860.

**St. Maur Hospitality Center, 4615 N. Michigan Road** will offer **Highwoods Day Camp** for children ages 5-12 in 10 one-week sessions from June 10 until August 16 this summer. Children may be dropped off at 7:30 a.m. and picked up at 5:30 p.m. Early drop-off and late pick-up are available at added cost. The weekly tuition per child is \$65, plus a \$5 activity fee. Qualified personnel, including a water front director, will lead activities such as swimming, swim lessons, fishing, boating, canoeing, gardening, golf, sports, music, etc. Call 317-925-9095 for more information.

**A Pilgrimage to Fatima** will be held at Fatima Retreat House, 5353 E. 56th Street on Monday, May 13. All past and present Fatima volunteers, retreat presenters, staff members and friends are invited to attend the event, which will begin at 10 a.m. with praying of the rosary at the Fatima grotto outdoors. Archbishop Edward T. O'Meara will celebrate Mass at 11 a.m., followed by a reception, and luncheon by reservation. Films of the Fatima shrine in Portugal, for which Fatima Retreat House is named, will be shown in the afternoon. The event will be held on the same day that Pope John Paul II visits Fatima, Portugal on the 10th anniversary of his surviving an assassination attempt, and of the first apparition of the Blessed Virgin Mary at Fatima in 1917. Lunch-on reservations at \$5 may be made by calling 317-545-7681.

**Memorial and commemorative gifts** to perpetuate the memory of deceased loved ones, or to honor the living, are now available at St. Maur Hospitality Center, 4615 N. Michigan Road. Gift donations will be used to purchase plants and shrubs for landscaping around the Highwoods Pavilion by Greenwood Lake. Cards will be sent to designated honorees, and a plaque engraved with

their names will be erected in the pavilion. Call 317-925-9095 for more details.

**Fatima Retreat House, 5353 E. 56th Street** seeks **84 new twin bed mattresses and 87 new pillows** to ensure a good night's sleep for its clients, who are sleeping on original equipment. Blankets, pillow and mattress covers, and cash donations would also be welcomed. Call 317-545-7681.

A workshop on **Indiana Clergy Economic Education** will be presented Sunday through Tuesday, May 19-21 at Marian College in Indianapolis. Enrollment is limited to 40. There is a registration fee of \$25, with the first 25 clergy members to enroll receiving room and board at Marian at no charge. Contact: IU/PUL Center for Economic Education, 425 University Blvd., CA 511, Indianapolis, IN 46202, 317-274-8100.

**Basketball Camps** for first- and second-grade boys and girls, and for fourth- to eighth-grade boys (their present grade), will be offered during the weeks of June 10, June 17 and June 24 at Cathedral High School gym, 5225 E. 56th Street. Fees range from \$15-\$35 for one to three weeks for primary boys and girls; and from \$25-\$50 for one to three weeks for intermediate grade boys; scholarships are available and proceeds will help send Cathedral students to summer camp. Call 317-542-1481 for more information; registration deadline is May 25.

A workshop on **Health Ministry in Your Church** will be presented from 8:30 a.m. to 3:30 p.m. on Saturday, April 27 at St. Paul Episcopal Church, Meridian and 61st Streets. The workshop is designed to explore how to offer health ministry through the local faith community. At 2 p.m. **Susan Ely** of Catholic Social Services will moderate a questions and answers panel, on which **Daughter of Charity Sister Mary Elizabeth Cullin** of St. Vincent Hospital will serve as a respondent. The deadline for registration is April 20. Call 317-253-1277 for more information.

An **Auction of Miscellaneous Items** will be conducted at 10 a.m. on Saturday, March 23 in the basement of Marian Hall (under the chapel) at Marian College. Items to be auctioned include furniture, lockers, typewriters, calculators etc. Cash or credit cards will be accepted in payment. Auction items will be available for viewing from 2 to 8 p.m. on Friday, March 22. Call 317-929-0231 for more information.

## vips...

**Sister of St. Joseph of Carondelet Mildred Stelmack** celebrated her Golden Jubilee in religion at the motherhouse of her order in St. Louis, Mo. on March 16. Sister Mildred (formerly Sister Mary Ephrem) has taught at Our Lady of Lourdes School since 1987. A native of Indianapolis, she also taught at St. Roch School from 1960-65.

Noted sociologist/author **Father Andrew Greeley** and Indianapolis businesswoman **Joie George Krisloff** were among those named recently to the Board of Trustees of St. Mary of the Woods College, located near Terre Haute.

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**HEALTH TEAM**—St. Simon School eighth-graders Tim Lathrop (from left), Scott Mills, Matthew Miller, Sammi Brewer, seventh-grader Elaine Boles and science teacher and moderator Gail Greiner won first place at the St. Francis Hospital February Science and Health Fair. The school's other team took second place in answering the 160 health-related questions.



# The social teachings of the church: 'option for the poor'

by Sr. Rachel West, OSF

The phrase "option for the poor" is fairly new within the church's social teachings. Defined by the U.S. bishops as "seeing things from the side of the poor" (bishops' pastoral letter "Economic Justice for All," 1986), "option for the poor" appears as a major development in the growing body of social teachings from 1891 to the present. The history of this particular ideal illustrates shifts in emphasis and perspective paralleling momentous changes in both church and society.

The church has always taught its members that concern for the poor shown in works of mercy is a defining mark of the individual Christian. What Pope Leo XIII did in 1891 was to point out that poverty is a social rather than simply individual concern. The poor have, in fact, a special claim in justice—"a right to be cared for."

In its strong denunciation of the ill treatment of workers in an industrial society, "Rerum Novarum" placed the church solidly on the side of the poor. Its enumeration of "rights and duties" of the poor and the rich, however, was in keeping with a belief that poverty was something to be borne patiently and cheerfully; heaven would be the reward of those who accepted their "station in life."

All human beings have a "natural right" to own property, it asserted, and all have an equal right to the fruits of their labor. The rich have a right to freedom from burdensome taxation. Workers (the poor), though entitled to care, have a duty to work well and to refrain from violence and rioting; they also should be thrifty. The wealthy should not overburden their workers, deny them a just wage, or tamper with their savings; most important, they are to give to the poor after they have met their own needs.

Critics of "Rerum Novarum" feared that speaking of "rights of the poor" would encourage poor people to class struggle and hatred of the rich. Fears of social disorder, class warfare, and Marxism

intensified after World War I and the Russian Revolution of 1917.

It is all the more remarkable that the second great social encyclical, "Quadragesimo Anno" (1931), went much further than "Rerum Novarum" in asserting that the plight of the poor is not merely a matter of individual sinfulness but has structural, "systemic" causes as well. Even "liberal capitalism," the prevailing economic system of the Western world, was called into question as contributing to the widening gap between rich and poor.

The church's staunch defense of a "human right" of private ownership continued until 1961. During this period (the era of Pope Pius XII), much of the church's social teachings focused on condemnation of communism. Pius XII, however, while not regarded as an advocate of changes in the church's social teachings, spoke out strongly in defense of the principle that the right of private property is subordinate to the right of every person to the goods of creation.

This latter truth occupies a central place in the church's teachings on social justice dating from the papacy of John XXIII. Increasingly, as the church took on more of a global "face" during and after Vatican II, whole populations were deprived of their right to share the earth's bounty.

The Second Vatican Council documents, particularly "Gaudium et Spes," made at least two major contributions to the ideal of "option for the poor." The first was a strongly worded statement that "God destined the earth and all that it contains for the use of men and all peoples . . . followed by a warning to individuals and governments that if they did not share their goods with the needy, the poor would be justified in taking them. Though not intended to inspire the poor to violence against the rich, it implied that the poor have a right to participate actively in asserting their claims, rather than merely accepting a passive role as recipients of charity.

The second was a statement that all Christians "are obliged to come to the relief

of the poor and to do so not merely out of their superfluous goods." This was a decided change from the earlier teaching that the rich are required to give to the poor only after they have met the needs appropriate to maintaining their station in life.

Pope Paul VI, writing on the development of Third World nations (the poor of the international community) in 1967, elaborated on these new themes of church social teaching concerning the poor and the obligation of the rich toward them. While not totally rejecting capitalism, he criticized its tendencies to view profits as the principal objective of economic activity, competition as a law of development, and private ownership as an absolute right. While rejecting violent "revolutionary" solutions to Third World poverty, he nonetheless encouraged the poor to take an active part in removing barriers to their full development.

For a variety of reasons, the Latin American church responded most readily to the new message on poverty coming from the Vatican. Meeting first at Medellin, Colombia, in 1968, and then at Puebla, Mexico, in 1979, the bishops committed themselves to a "preferential option for the poor." This commitment involved analysis of the structures which impoverished people, "empowerment" of the poor through a process of consciousness-raising concerning their own rights and responsi-

bilities in society, and "solidarity" or "standing with" the poor in their struggle for justice.

Their theme of informed political "participation" in the struggle for social change was taken up by Pope Paul VI in his 1971 encyclical, "Octogesima Adveniens." Pope John Paul II, who addressed the bishops assembled at Puebla, deplored some of the Latin American clerics' tendencies to adopt Marxist categories and solutions and to interpret the Gospel in almost entirely political terms. Nonetheless, he affirmed the basic tenets of the Puebla "option for the poor," which he later called "a love of preference for the poor."

John Paul II's particular contributions to the ideal of option for the poor are his emphasis on the dignity of the human person, his analysis of the structures of international poverty (such as the concept of the "indirect employer"), and his concept of "solidarity."

The last-mentioned idea, which he developed in "Laborem Exercens," he defined as "the continuous readiness to accept and perform that part of a task which is imposed due to the participation as member of a specific community." In this encyclical and in his later "Sollicitudo Rei Socialis," John Paul called for such a stance "in solidarity with" the poorest in society and with the entire human family in resisting all forms of injustice which degrade the human person, especially the person of the poor.

## Questions for discussion

1. How do you feel about the statement in "Gaudium et Spes" that all Christians "are obliged to come to the relief of the poor and to do so not merely out of their superfluous goods"?
2. How does an "option for the poor" show up in your life?



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**Sister Mary Francis**

AGE: 40  
 NATIVE OF: Altoona, PA  
 INTERESTS: Reading, needlework

"It wasn't until I was 36 that I began to experience an emptiness, and expectation of something more. God led me here, where I have found purpose and meaning. I feel a sense of wonder, a sense of joy and peace. I am the happiest I have ever been."

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<p><b>WRITE:</b>          Sr. Anne Marie          DOMINICAN SISTERS          OF HAWTHORNE          Rosary Hill Home          600 Linda Avenue          Hawthorne, NJ 10532</p>	<p>Please send me more information about your Congregation. I-N-3-22-91</p> <p>NAME _____</p> <p>ADDRESS _____</p> <p>CITY _____ STATE _____ ZIP _____</p>
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## New Castle pediatrician discusses teen sexuality as part of series

by Kathleen Rhodes

On Feb. 21, New Castle pediatrician Dr. Lynn Bowers presented a program on "Adolescents and Human Sexuality" as part of the Connorsville Deanery Adult Faith Formation Series.

Dr. Bowers covered four areas of concern: adolescence as a life stage; the Catholic church and sexuality; focus on sexuality and teen-agers in the Connorsville Deanery; and the sexuality program taught at St. Anne Parish in New Castle.

"Sexuality teaching should be part of a parish, because sex education in our public schools is not in the appropriate form for our children to learn," he said. "There is no morality attached. Not that public schools would not like to include morality, but how to include moral issues without stepping on toes is a problem. A parish setting can present moral and Christian background to our children."

"The primary goal during adolescence is to develop self-esteem and personal identity," said Dr. Bowers. "This search for personal identity, at times conflicts with the parents." But he said, "A number of studies indicate that children with the lowest self-esteem are those who are usually the most sexually active," adding that parents and peers impact on intimacy and self-esteem.

The pediatrician said that a child needs to talk about sexuality by the age of eight or nine. And 75 percent of an adolescent's values are in place by the age of sixteen.

He defined adolescence as a three-stage process. The early stage includes ages 12 to 14, when a child goes through a time of great physical changes and much risk taking.

Dr. Bowers said that during the senior

high school years, a youth may mellow, take fewer risks, feel less peer pressure, go through a rapid growth spurt and attempt to establish independence from parents. Between the years of 18 and early twenties most adolescents develop a sense of who they are and what they want to do in life. The New Castle physician, a member of St. Anne Parish, presented a brief history of the church and its relation to sexuality. He said that during the time of St. Augustine, marriage was considered an inferior state and that sexual intimacy, even in marriage, was thought sinful.

Dr. Bowers said that sexuality was not discussed openly, even within the family structure, until Vatican II. Citing the high rate of teen-age and out-of-wedlock pregnancies within the Connorsville Deanery area, he emphasized the need for sexuality education within the home and church settings.

St. Anne offers a nine-week course on human sexuality to junior high schools classes. The program is based on "Growing Up Sexually" by Valerie Dillon and Mike Carotta. It includes a two-hour program to help parents approach discussions on sexuality with their children.

Topics include the use of proper language in discussing differences in being male and female; coping with major changes in feelings, values, interests, and friendships that adolescents experience; anatomy of sex and physical changes; intercourse and conception; with their ramifications and responsibilities; self-esteem; differences between love and infatuation; issues of homosexuality, pornography, prostitution, AIDS and other diseases.

Dr. Bowers offered to share St. Anne's program guidelines with other deanery parishes.



## Penance services set

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 reported to *The Criterion*, according to deanery.

### Indianapolis North Deanery

March 24, 3 p.m., St. Joan of Arc.  
March 25, 7:30 p.m., St. Lawrence.  
Private Penance, St. Andrew.

### Indianapolis East Deanery

March 25, 7:30 p.m., St. Simon.  
March 27, 7 p.m., St. Philip Neri.  
March 29, 5:30 p.m., St. Rita.

### Indianapolis South Deanery

March 25, 7 p.m., St. Jude.

### Indianapolis West Deanery

March 24, 2 p.m., Holy Trinity.  
March 24, 2 p.m., St. Anthony.

March 26, all morning, Ritter High School.

### Batesville Deanery

March 22, 7:30 p.m., St. Mary, Greensburg.  
March 24, 2 p.m., St. Louis, Batesville.  
March 24, 1:30 p.m., St. Maurice and St. John at St. John, Enochsburg.  
March 26, 7:30 p.m., Holy Family, Oldenburg.

### Connorsville Deanery

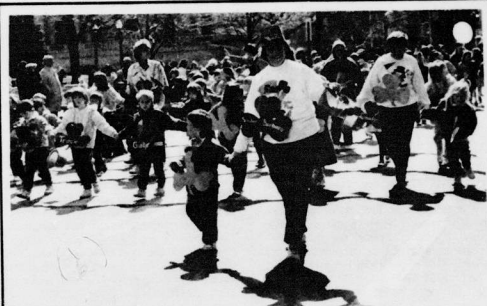
March 23, 12:05 p.m., St. Mary, Richmond.  
March 25, 7 p.m., St. Andrew, Richmond.

### New Albany Deanery

March 25, 7 p.m., Sacred Heart and St. Augustine, Jeffersonville, at St. Augustine.  
March 27, 7 p.m., St. Anthony, Clarksville.

### Tell City Deanery

March 24, 7 p.m., St. Michael, Cannelton.  
St. Paul, Tell City, and St. Pius, Troy, at St. Paul.  
March 27, 7:30 p.m., St. Isidore, Bristol.



**SHADES OF IRELAND**—Students from Holy Cross Central School follow their shadows and their principal, Providence Sister Barbara McClelland (center), during the St. Patrick's Day parade March 15 in Indianapolis. Members of Cathedral High School's "Irish Marching Band" and students from St. Pius X and St. Lawrence schools also participated in the annual parade. (Photo by Mary Ann Wyandt)

## St. Louis in Batesville to add kindergarten to school program

by Virginia Wissel

Because of a favorable response to a January survey, St. Louis School in Batesville will have a kindergarten in 1991-92.

Positive interest in adding a kindergarten was determined from the study of 200 parents of pre-school children at the ages of 3, 4, and 5. The parish school currently offers grades one through eight and has never had a kindergarten.

Because of the favorable response, the pastor, Franciscan Father R. Schneider, principal Michael Amrhein, and the board of education approved the addition of the kindergarten at the February board meeting.

"We always wanted total Catholic

education and kindergarten in the parish will add more to that idea," said Father Schneider.

Amrhein said, "Pre-registration figures show that we now have 40 students enrolled." Formal registration of children who are 5 years old by July 1, 1991, will take place during April in the new kindergarten classroom.

The pastor and principal sent a letter to parents the day after the board meeting which explained that the kindergarten will be an extension of the present first- through eighth-grade basic curriculum. In addition, the development of motor skills will be stressed.

The letter further stated that "children will also be provided with a variety of

experiences that will include activities that are structured and unstructured, informed and creative and active and thoughtful."

A licensed teacher, specializing in early childhood education, will be hired to teach the classes. The school is considering whether to hire an aide to assist both classes.

Morning kindergartners may ride the public school buses to school and afternoon students may ride these buses home. The children will not be required to wear the school uniforms and no book fees will be charged the first year.

As with the school parents, minimum weekly contributions will be required from St. Louis parishioners who sent children to the kindergarten. However, school and parish policy states that no child may be denied a Catholic education because of financial reasons. The higher tuition fees

for out-of-parish students are paid directly to the school.

Board of education vice-president Jim Saner was named chairman of the kindergarten committee last fall. One consideration was that the school's enrollment of 360 students and its capacity is about 400.

"In researching school statistics in the Archdiocese of Indianapolis, we found that 76 percent of the archdiocesan schools have kindergarten," said Molly Lindemeyer, former board member who promoted the kindergarten. Until this year, many Catholic students in the area attended public school kindergartens.

"We are pleased with the idea of adding the kindergarten," said school board president Pete Mack. "This way the class can be together throughout their years at St. Louis and not have to change schools."



**OFFICERS**—Eighth-grade student council members from St. Jude School, Indianapolis, meet with their peers at St. Louis School in Batesville during Catholic Schools Week: Matt Dexter, Rich Scott, Brent Gutzwiller, Paul Schaub, Sara Mahle, Andy Saner, Jim Crews, Carrie Himes, and Ben Roell. Brent, Sara, Andy and Ben are from the host school. The wall display is the St. Louis Catholic Schools Week banner.

**GROTTO VISIT**—Eight-grade students from St. Louis School in Batesville, and their guests from St. Jude School, Indianapolis, visit the grounds of the convent of the Sisters of St. Francis in Oldenburg. They toured Batesville and Oldenburg, visiting the Academy of the Immaculate Conception, with St. Jude principal Providence Sister James Michael Kesterson. Students shared games, lunch and a prayer service. (Photos by St. Louis principal Mike Amrhein)



## UPC among sponsors of Job Fair at Catholic Center April 1

The Urban Parish Cooperative (UPC) will join two other agencies to offer "Community Job Fair 1991—Opportunities for the Future" at the Catholic Center, 1400 N. Meridian, on Monday, April 1, from 1 to 4 p.m.

Each of the thirty employers that participate are expected to have at least two job opportunities for qualified persons who attend the job fair. Forty people left the 1990 fair with job offers.

Health care service providers, government agencies, and other employers will have booths with displays and employment

applications. Actual job opportunities will be available as well as career information. Besides the UPC, the AFL-CIO Appalachian Council Job Corps Project and the Near Eastside Multi-Service Center, Inc. will co-sponsor this, the third annual job fair.

Refreshments will be provided. Job seekers may park in the Catholic Center parking lot, accessible from W. 14th or Illinois Sts. Transportation is available and further information may be obtained by calling 317-283-6179.

## Bloomington parish to host basketball charity competition

The Gus Macker 3-on-3 Charity Basketball Tournament will benefit Catholic schools in Bloomington. It is being organized by the Bloomington Catholic Education Foundation, Inc. (BCEF), but other charities will benefit from the tournament.

More than 400 teams will participate in the April 13, 14 event in the parking lot of St. Charles Borromeo Church.

Kent Benson, BCEF president and member of the 1976 Indiana University NCAA championship team, is the local organizer.

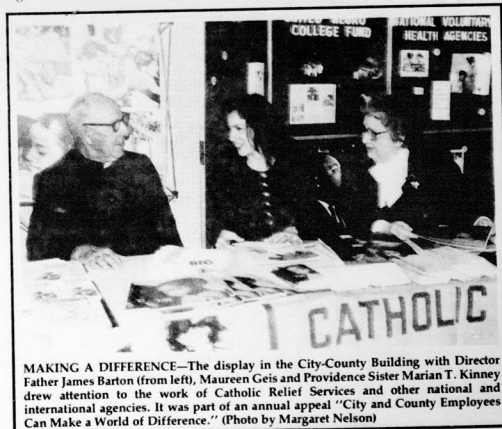
Cathy Dvorak of St. Charles said that the school will use the funds it receives for "important pieces of equipment," including a dishwasher. She calls this "a unique

way to support our school and other educational programs."

Basketball players of all ages will be assigned to divisions by computer, according to individual statistics, such as height, age, and previous playing experience. Teams include four players and one substitute.

Other organizations that will benefit from the event are: Girls Incorporated of Monroe County, Habitat for Humanity of Monroe County and Smithville Youth Basketball.

Those wishing to enter the Bloomington tournament should call 812-336-1117 or write: Gus Macker, Bloomington, P.O. Box 3036, Bloomington, IN 47407-5037. There is a fee to enter and the entry deadline is March 29, 1991.



**MAKING A DIFFERENCE**—The display in the City-County Building with Director Father James Barton (from left), Maureen Geis and Providence Sister Marian T. Kinney drew attention to the work of Catholic Relief Services and other national and international agencies. It was part of an annual appeal "City and County Employees Can Make a World of Difference." (Photo by Margaret Nelson)

# Faith Alive!

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted ©1991 by Catholic News Service.

## Paul spoke out as a missionary to the gentiles

by Fr. Eugene LaVerdiere  
Catholic News Service

No one ever accused St. Paul of being overly modest. Paul had no qualms publicly declaring how in his former way of life as a zealous Jew he had outstripped many of his contemporaries in Judaism.

At the same time, all grant that Paul was humble. Here was a man who could confess openly how he once "persecuted the church of God beyond measure and tried to destroy it" (Galatians 1:13).

Paul was humble, but not especially modest. At times, he was actually boastful. He even had a saying about boasting: "Whoever boasts should boast in the Lord" (2 Corinthians 10:17). And he was able to back it up: "It is not the one who recommends himself who is approved, but the one who the Lord recommends" (2 Corinthians 10:18).

In that respect, Paul had plenty to boast about. Few came with higher recommendations from the Lord.

Who was Paul? The best one to answer is Paul himself. For that we turn to the 13 letters credited to him in the New Testament.

Several of those letters—one to the Ephesians, two to Timothy and one to Titus—may have been written after Paul's death by one of his close disciples, but they remain true to Paul's mind.

That Paul's disciples continued to write in his name says a lot about the early church's appreciation for him.

Paul usually introduced himself at the beginning of his letters as an apostle: "Paul, called to be an apostle of Jesus Christ."

He became an apostle at the time of his conversion around the year 36 when he was about 26 years old. This was about six to eight years after Jesus' death and resurrection.

But it is not that Paul first became a Christian and then many years later became an apostle. In a tremendous experience of the risen Lord on the road to Damascus, Paul was called to be a Christian. For him that already meant being an apostle.

Being an apostle meant joining Christ in his mission. It is in this sense that Paul and many others were apostles, something we might overlook because we are used to limiting the title "apostle" to the Twelve.

Paul referred to himself and others knew him as "the apostle to the gentiles." Since most of us are gentiles—people not of Jewish background—we take that aspect of Paul's apostleship for granted.

But in the first century, being an apostle to the gentiles was an extraordinary innovation. It meant recognizing that the Gospel was meant not just for Jewish people but for all human beings.

From the time of his conversion, and especially in all his missionary ventures, and in all his letters, Paul spoke out as the missionary to the gentiles.

There were three missionary ventures, often referred to as Paul's journeys. They took place between the year 46 and 62 A.D., and Paul wrote all his letters between 51 and 62 A.D.

It is important to put a little flesh and blood on those dates in order to gain insight into their significance.

Paul was about 36 when he left on his first mission as the associate of Barnabas. He had been a Christian called to the gentile mission for 10 years, filling his role in such places as his native Tarsus and Antioch, capital of Syria.

Paul was just entering his 40s as he left on his second

**36 A.D.**  
Saul, about age 26, is converted; his name is later changed to Paul.

**50-53 A.D.**  
Paul's second missionary journey is to previously established churches in Asia Minor, then on to Galatia (Acts 16: 6); Philippi, Thessalonica, Beroea, Athens, Corinth. He is accompanied by Silas and Timothy. Paul returns to Antioch by way of Ephesus and Jerusalem (Acts 15: 36 through 18: 22). At age 41, Paul wrote his first great letter to the Thessalonians.

**44, 45-49, 50 A.D.**  
Paul's first missionary journey with Barnabas is to Cyprus, then Pamphylia, Pisidia and Lycaonia, all in Asia Minor; he establishes churches at Pisidian Antioch, Iconium and Derbe (Acts 13-14).

**53, 54-58 A.D.**  
Paul's third missionary journey covers nearly the same regions as on the second journey, but he makes Ephesus the center of his activity for nearly three years. He had planned to leave Jerusalem for Rome and Spain, but he was imprisoned at Caesarea for two years; afterward, he reaches Rome (Acts 18: 23 through 28: 31).

EXTRAORDINARY—Being an apostle to the gentiles—people not of Jewish background—in the first century A.D. was an extraordinary innovation. The photograph

above shows a section of Rome's Appian Way, used by St. Paul (drawing at top) nearly 2,000 years ago to spread Christianity to many peoples. (CNS illustration)

mission in 50 A.D., and he was 41 when he wrote his first great letter, written to the Thessalonians. He had just brought the Gospel to the city of Thessalonica, from which he had to flee in the aftermath of riots caused by his preaching to the gentiles.

Paul was about 52 when he wrote his letter to the Colossians and the personal letter to Philemon, a Christian at Colossae. At the time, he was likely under house arrest at Rome.

It helps to remember that Paul did not like to write letters. He liked to speak to people directly. That way he could see their reaction and respond to people's questions.

The reason he wrote letters was simply due to the demands of his ministry and the fact that he could not be in more than one place at a time.

Paul always entrusted delivery of his letters to a trusted colleague or a local-church member setting out on a journey. A fine example of this was the letter to the Romans, which he entrusted to Phoebe, a minister at Cenchreae, one of the port cities of Corinth.

Like others who carried Paul's letters, Phoebe was expected to read the letter in the assembly of the Christians and answer questions in Paul's name.

We live in an age of surveys. Suppose a survey asked for the names of the five most significant Christians of all time. I would be surprised if Paul did not make it in a vast majority of the responses.

Paul may not always have been popular. But his life and work remain of enormous significance "in the Lord."

(Father LaVerdiere is a Scripture scholar and senior editor of *Emmanuel* magazine.)

### DISCUSSION POINT

## Sharing Bible stories unites family

### This Week's Question

Have you discovered an approach to reading the Bible together at home that you could share?

"When something happens in the family or to people we know, we relate it to the Bible. We look up a passage and discuss what it has to say about the situation. Recently a dear friend had something spectacular happen to her. We took the passage from Mark 10:27 where Jesus says, 'Nothing is impossible with God.'" (Gail Bouchard, Ogdenburg, New York)

"We have a little box of Scripture verses that we use for prayers at meals. The children delight in recognizing the passages when they hear them at Mass." (Steve Bots, St. Clairsville, Ohio)

"After my quiet time, I share with my teen-agers how the Lord spoke to me through Scripture. Then we talk about it. Often we end up looking for related passages in the Bible." (Debbie Hedstrom, Leaburg, Oregon)

"The children and my husband and I read it aloud. Then we stop and discuss it. We try to make it practical. It

helps to break down the hostility between the generations because we're all responsible for our actions before God. We do this daily. The children need to see that their parents are accountable for their actions, too." (S. Chari, Willoughby, Ohio)

"We use the Liturgy of the Hours which includes the Psalms and other readings from the New and Old Testaments. Afterward we discuss the reading and ask the kids what they think. We usually do it in the evening. We have tried it in the morning but usually it is too hectic. When the kids were little, we used a children's Bible." (Barbara Beldina, Huttonsville, West Virginia)

### Lend Us Your Voice

An upcoming edition asks: "What is a good principle for volunteers fulfilling parish leadership roles, such as discussion leaders, parish council members, board of education members, etc., to keep in mind?"

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



# Bible helps children to nourish spiritual roots

by Jane Wolford Hughes  
Catholic News Service

My earliest memories of the Bible are of my mother reading to me from a thin, tan book of stories for children.

For a book meant for young eyes, it was strangely unattractive. The black-and-white drawings had the dour look of Durer etchings, yet the portrayal of Jesus struggling under the huge cross remains frozen in my memory.

It was a mystery to me that no one but Simon of Cyrene helped him. I knew in my child's heart that if I had been there I would have protected him!

My spiritual roots have been richly nourished throughout my lifetime, but they still hold, somewhere in their gnarled center, those wonder stories which shaped me during childhood.

Children who do not grow up hearing the voice of Jesus speaking in the parables—children whose reading diet has perhaps included many good things, but excluded Scripture—must swim against the tide of their own memories when finally introduced to the Bible, which might happen much later in life.

There is something unfinished about an adult who professes to be a Christian but does not know Christ.

I met such a man, the son of a casual friend. The son was badly incapacitated by emphysema. For most of his life he had run after big deals. Now life sat heavily upon him

and the weight of his thoughts was filling in the gap between adolescence and adulthood.

Our conversations centered on our mutual interest in the theater. He grew weaker and weaker, and I would read parts of plays to him. When I asked if I could read Scripture to him, he answered emphatically, "No, I'm no phony!"

He was hospitalized and returned home stronger. Then when I visited I told him the story of the Prodigal Son. I reminded him God was like the father in that story and that God had never stopped loving him.

The next visit the man asked, "Is there some easy version of the Bible I could read, maybe one with explanations?"

I returned the following day with a copy of *Share the Word*, a magazine published by the Paulist Fathers six times a year. It contained the Scripture readings for each Sunday with commentaries and background information, as well as a daily reading guide to Scripture.

We were approaching the fifth Sunday of Lent of 1989. I read the introduction to him in *Share the Word*, which quoted Eleanor Roosevelt: "Life must be lived and curiosity must be kept alive." My friend was delighted.

I see him less frequently now. He remains dependent on "Oscar," his oxygen tank, but his outlook is brighter. He is interested in more things.

"It's ironic," he chuckled. "I'm still confined, but I no longer feel like I'm on the sidelines watching the parade go by. I don't do much, but I feel more worthwhile and less alone."



**GETTING ACQUAINTED**—The best way to get to know St. Paul is to read Paul, with an assist from the Acts of the Apostles and an up-to-date commentary that will help the reader put the writings in context. (CNS illustration)

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## PALM SUNDAY

## The Sunday Readings

Sunday, March 24, 1991

Isaiah 50:4-7 — Philippians 2:6-11 — Mark 14:1-15:47

by Fr. Owen F. Campion

The ancient Book of Isaiah provides the first reading for the liturgy of this very important Christian day. Still popularly called "Palm Sunday,"

this Passion Sunday is important in the church year since it begins the observance of Holy Week and traditionally its magnificent liturgy sets the stage by recalling very movingly the Lord's triumphant entry into Jerusalem long ago, and then his terrible death on the outskirts of the Holy City only a few days later.

There is a scriptural reading earlier in the order of worship. It is from the Gospel of St. Mark, a report of the Lord's arrival in Jerusalem. But that reading provides the background for the procession of the blessed palms. The reading from Isaiah is the first biblical reading in the Liturgy of the Word proper.

Isaiah, as it appears in the Bible, is actually a collection of three books. This weekend's reading is from the second section, or Deutero-Isaiah. This liturgy's reading tells the story of the Suffering Servant. Scripture scholars long have discussed who this servant might be. Is he the messiah who is to come? Is it a reference to Israel, God's own people? Is he another figure perhaps important in the phase of history in which the author of Deutero-Isaiah wrote?

In any event, pious Christians, and the

church's liturgy, have seen in the Suffering Servant the image of Jesus, the crucified Son of God, God's perfect, faithful servant, and indeed the servant of every person in each person's search for eternal salvation.

The Suffering Servant song, or poem, read this weekend is one of several in the Book of Isaiah. These poems have appealed to Christians because of their eloquence. Brilliantly they seem to speak of the virtue of the Lord. It is an eloquence that has survived translation from ancient Hebrew into modern English. Still it inspires. Still it superbly focuses our attention upon the obedience and effectiveness of the Lord's willingness to die for our sins.

As was Jesus, this resolute, loyal servant was mocked, insulted, and abused by others. Easily we can remember the Passion as we hear these verses.

The second reading is from the Epistle to the Philippians. This reading also has a poetic quality. Indeed, over the centuries, it has more than once furnished Christian songwriters with the words for hymns.

Splendidly, expressively, the second reading exalts Jesus the Lord. Frankly it remembers his awful death on the Roman cross. But excitingly it salutes him as king, and it reminds those who hear the reading that in baptism and in faith they are linked with Jesus in an everlasting, holy bond, and in that bond they are united with God.

The salvation won by Jesus in his obedience to God enfolds all who love him. In him, in their faith, in their loyalty to God, all who follow Christ stand victorious over death, although, as did Jesus, they must pass through death. That is life. It is

the process of life, from birth, through death, to eternity.

St. Mark's Gospel is the source of this weekend's Gospel reading. It is a magnificent reading, compelling in its drama and detail as it repeats the story of the trial, death, and experience of the Lord that fateful first Good Friday in Jerusalem.

A measure of the reverence with which early Christians kept the Passion in their hearts is the care and precision by which the story is recorded in the Gospel. St. Mark's Gospel is no exception. It is a wonderful work of literary art. Excellently does it convey to the reader the depth of feeling in the author's heart as he put the record of the Lord's Passion on paper.

The very fine descriptive quality of the writing, with all its attention and exactness, expresses for the profound meaning the first Christians saw in the events reported, the trial, agony, and death of Jesus.

## Reflection

Palm Sunday initiates the most solemn period of the church's liturgical year, Holy Week. As a unit, Holy Week offers us worshipers the spiritual opportunity to commit ourselves again to God in the example of Jesus, and in that to be reminded that we are human but, consolingly reminded also, that we are destined to live eternally as does Jesus.

Death will not hold us in its grasp; it did not hold him.

In a sense, the readings of Palm Sunday capsize the message of Holy Week. In the majestic reading of the Gospel, we realize that vexation and reversal are part and parcel of living as human beings. In a very severe way, reversal and pain overtook Jesus. The blows the Roman soldiers cascaded down upon him in the long, horrible hours that he was their subject, their toy, he suffered true pain. It was an intense pain. He was human, and pain is the human peril.

The Gospel interestingly notes that only a few of the Lord's followers were loyally standing beneath this cross in the last hours. Where were the others? The apostles? If they had not fled in fear, then at least they were not obvious enough for the ancient Christian memory to report their presence. We cannot be too strong in denouncing their absence. By sin we individually have walked away from the Lord. Lent has attempted to purify our senses and sharpen our focus so that we resolve better to face the temptation to sin.

With that resolution, we look to Holy Week and beyond. We look at life. The readings remind us that we follow a crucified Lord. Our very celebration of this day, our exaltation of Jesus even as he died in crucifixion, reminds us that he lives—for us, for all. He is life. He is king. "Hosanna to the son of David!"

## THE POPE TEACHES

## Holy Spirit guides the church

by Pope John Paul II

Remarks at audience March 13

At the Last Supper, Jesus promised the apostles that he would send them "another Paraclete" (cf. John 14:16). The Holy Spirit, who would remain with them forever.

The word "paraclete" has many meanings, including that of "consoler." In the book of the Prophet Isaiah, Israel had been taught to expect the consolation which God would bestow in the coming messianic age (cf. Isaiah 40:12-49:13).

According to St. Luke, the fulfillment of these prophecies was brought about by the power of the Holy Spirit in the incarnation of Christ, the "first Paraclete" (cf. Luke 1:35; 2:25-27). At the beginning of his ministry, Jesus himself acknowledged that he was anointed by the Holy Spirit in order to bring the joyful message of the Gospel to the poor (cf. Luke 4:18; cf. Isaiah 61:1ff).

As the "consoler," the Holy Spirit guides and accompanies the church at all times, especially in moments of trial. The Acts of the Apostles tell how the infant church experienced "the comfort of the Holy Spirit" (Acts 9:31), while down the centuries many Christians have known the



joy of the spiritual victory which the Spirit has enabled them to win in the face of persecution.

The early church experienced a particular "consolation" when Cornelius and his household received the gift of the Holy Spirit and were baptized by Peter, who thus began the mission to the Gentiles.

Another special source of consolation and encouragement for the church is the New Testament itself, which was written under the inspiration of the Holy Spirit. Finally, by enabling the church to preach the Gospel of Jesus Christ in every age, the Paraclete never ceases to bring God's consolation to all nations and peoples.

## MY JOURNEY TO GOD

## Questions to Ask

Lent is a good time to ask the kind of questions that normally slide around in the back of the mind without getting the appropriate attention.

And it's a good time for procrastinators to take stock and resolve to do better, with a spiritual focus on forgotten New Year's Resolutions.

Recently I talked with a group of fifth-grade students who were preparing for their First Reconciliation. Some of the children wanted to know how penance is different from getting a detention.

I think the sacrament is a symbol of repentance, an acknowledgment that every

person can try harder to live the kind of life that Christ calls us to live in the Gospels.

Another discussion involved the age-old dilemma of what, exactly, is sin.

I remembered that during a parents' meeting the parish director of religious education had described sin as a thought or an act that interferes or gets in the way of a person's relationship with God and with others.

Later I decided that answering youthful questions really isn't so difficult. The hard part is trying to live the answers.

—by Mary Ann Wyand

(Wyand, a Criterion reporter, is a member of St. Thomas Aquinas Parish in Indianapolis.)



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# Entertainment

VIEWING WITH ARNOLD

## 'Scenes from a Mall' captures a slice of life

by James W. Arnold

The last few times we saw movie comedies about bickering husbands and wives, the outcomes were frankly violent

('The War of the Roses,' 'I Love You to Death'). Since Woody Allen and Betty Midler didn't try to shoot each other in 'Scenes From a Mall,' that must be progress.

Technically, 'Mall' is not a Woody Allen movie but a Paul Mazursky movie ('Enemies,' 'Down and Out in Beverly Hills'). But the differences between them are not huge. Both come at the malaise of current sexual relationships from the funny-sad perspective of Jewish humor. Both are writer-directors in mid-life, former night-club comedians and occasional actors. Both are also moralists, though Woody is much more explicitly philosophical. Woody's movies also tend to be more reliably 'successful.'

The situation in 'Mall,' familiar enough to Allen addicts, is that of a well-established couple, married 16 years, each of whom suddenly tries an adulterous affair and feels terribly guilty about it. The occasion of the 16th anniversary draws out their mutual confessions. Mazursky's thesis is that basically good marriages may undergo strain but are held together by the glue of common experience. There is just no other option as pleasant as staying together.

While Woody is only an actor in 'Mall,'

he and Midler monopolize the screen. The movie is basically an extended dialogue, as Nick and Deborah Fifer discuss their past, their sins, their two teen-age children, infidelity and divorce, their present and future, as they wander about a posh Los Angeles shopping mall (actual locations: Beverly Hills and Stamford, Conn.). The model may have been Ingmar Bergman's 'Scenes From a Marriage,' but 'Mall' is lighter by a ton.

The movie is at least partly about Americans and malls, since Nick and Deborah are clearly the sort of people who feel at home in a mall and can fulfill themselves endlessly by promenadeing and randomly consuming its remarkable variety of pleasures. For one thing, they are obscenely affluent. He's a lawyer-agent working at the moment to pull off a \$600,000 deal. She's not only a Ph.D. analyst specializing (ironically) in marriage counseling, but also one who has written a best-selling book (about keeping marriages fresh).

While many movies have had one or two mall scenes, Mazursky is the first to really explore and satirize the space. Of course, this is precisely the environment many viewers will re-enter (without thinking) when the show is over.

The Fifers are there to buy each other anniversary presents. (Nick gets a surfboard—a trial when he's riding the glass elevators or the escalators—and Deborah a framed family photo.) But it's also just before Christmas, the mall is crowded, and opportunities abound for spoofing the incoherence of Santas and sleighbells in California.

Chinese acrobats and a magic act perform. A male quartet harmonizes



**MALL SHOPPERS**—Betty Midler and Woody Allen play a seemingly ideal couple whose marriage splinters in the course of a day's shopping in 'Scenes From a Mall.' The U.S. Catholic Conference says the 'apparently happy ending has a shallow ring' and classifies the film A-III for adults. (CNS photo from Touchstone Pictures)

obnoxiously on holiday songs. Nick and Deborah are followed about by a mime who repeatedly mocks their conversation. During a period of several hours, they eat sushi and yogurt, drink margaritas, buy new outfits so they'll look presentable at the House of Caviar, get sick and buy Advil, find their car has been towed away from the parking pavilion, make lots of phone calls, dance in the restaurant, and distractedly get into a movie ticket line.

The movie is 'Salaam Bombay,' and the sight of the impoverished Third World children makes them feel guilty. Soon they've forgotten (temporarily) their own quarrels, and make love. The theater is empty except for a couple of puzzled Sikhs sitting in the front row.

At times, the Fifers are recognizable as us, foolishly lost in the consumer wonderland and unaware of the triviality of their lives and the treasure of their mutual love. As they talk, they alternate between rage (at their spouse's infidelity) and attacks of guilt and affection (as they reminisce about romance and good times). When we last see them, they're on an uptick, bickering normally. The camera pulls back so that they blend into the mall crowds and we see they could be anyone.

It's a slice of American life trenchantly observed, and funny, though not always ha-ha. Midler is a constant delight. Woody doesn't quite have the variety of energy to match her. Mazursky himself appears briefly as a Czech psychologist who is the 'other man,' and the background music ranges from Cole Porter to Fellini's Nino Rota.

(Mostly fresh, gentle spoof of malls and midlife blues; some language and comic marital sex situations; satisfactory for adults.)

USCC classification: A-III, adults.

### Recent USCC Film Classifications

Class Action	A-III
Closet Land	A-III
New Jack City	O
True Colors	A-III

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

## Pacifists work to heal wounds of Northern Ireland

by Henry Herx  
Catholic News Service

A small ecumenical community dedicated to reconciliation in Northern Ireland is profiled in 'Grounds for Peace,' airing Friday, March 29, from 10 to 11 p.m. on PBS.

The 'Corrymeela Community began in 1964 with the efforts of a Scottish Presbyterian minister, the Rev. Ray Davey, to bring Protestants and Catholics together to discuss how to build a Christian community in a divided society.

Shortly after the meetings began, the divisions in Ulster erupted on a scale of violence that brought British troops to occupy Northern Ireland in 1969.

Refocusing their objectives, Corrymeela (Gaelic for 'hill of harmony') bought a house on the rugged North Antrim coast, a few miles from Ballycastle, and began a ministry for the bereaved who had lost loved ones in sectarian violence.

Since 1968, there have been 2,700 people killed and 30,000 wounded in Ulster.

Some 8,000 people a year visit the Corrymeela center to take part in peace and reconciliation programs. The center

also has pioneered in bringing together Catholic and Protestant schoolchildren to meet in a neutral environment.

Produced, directed and hosted by Martin Doblmeier, the program provides an overview of the problems dividing Northern Ireland, where violence stems not from religious differences but 'from political allegiances and cultural ties.'

A recurring note is that Ulster is a victim of its own history and a land where people care more about the myths of the past than the realities of the present.

Corrymeela members view their peace efforts from a future perspective, tending to use metaphors such as planting of seeds, dying in order to be reborn, and 'the pollen of peace' that will flower in Ulster and the world. This language of God Friday is at the center of Christian beliefs. The passion of Northern Ireland had its origins in the Easter Rising of 1917 and awaits a New Easter in which the peace of reconciliation transcends the violence of politics.

### TV Programs of Note

Monday, March 25, 9-11 p.m. (PBS) 'The Mahabharata: The Game of Dice.' Director Peter Brook's three-part 'Great Performances' dramatization of a sacred Hindu poem retells its allegorical history of the human race from creation through destruction to eventual redemption. The first episode introduces the Sanskrit poem's two royal families, one of which loses all its properties to the other.

Monday, March 25, 9 p.m. to conclusion (ABC) 'The 63rd Annual Academy Awards.' Comic actor Billy Crystal returns as host of the live extravaganza that surrounds the Oscar presentations made by the Academy of Motion Picture Arts and Sciences for the year's best work.

Tuesday, March 26, 9-11 p.m. (PBS) 'The Mahabharata: Exile in the Forest.' The second 'Great Performances' portion of the Hindu allegorical epic follows the diaspora of the losers on the one hand, and the anguish of the victors who fear eventual vengeance on the other.

Wednesday, March 27, 9-11 p.m. (PBS) 'The Mahabharata: The War.' The final episode of this 'Great Performances' series shows the bloody clash between the families leading to the brink of the apocalypse.

Thursday, March 28, 8-9 p.m. (PBS) 'Development.' In this rebroadcast of the eight-part series, 'The Mind,' the second program explores how the mind of a child develops from a single fertilized cell to a six-year-old brain.

Thursday, March 28, 10-11 p.m. (PBS) 'Peace Is at Hand (1968-1973).' In a rebroadcast of the 13-part 'Vietnam: A Television History' series, the 10th program covers diplomatic negotiations over peace treaties that after four years result in an accord that leads to further bloodshed.

(Check local listings to verify program dates and times. Herx is director of the U.S. Catholic Conference Office for Film and Broadcasting.)

### Videos

1991 CNS Graphics

#### Recent top rentals

1. Flatliners	O (R)
2. Air America	A-III (R)
3. Darkman	O (R)
4. Die Hard 2	O (R)
5. Days of Thunder	A-III (PG-13)
6. Death Warrant	O (R)
7. Navy Seals	A-III (R)
8. The Two Jakes	A-III (R)
9. Problem Child	A-III (PG)
10. Quick Change	A-III (R)

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## Christophers offer 'Stories of Forgiveness'

First-person stories by everyday men and women whose lives have been changed by the power of forgiveness will be featured in a special presentation, 'Stories of Forgiveness From the Christophers,' scheduled Thursday, March 28, at 7 p.m. on WTHR Channel 13, the NBC affiliate in the Indianapolis broadcast area.

The half-hour television special sends 'a message of hope for all who sometimes feel isolated from God and others.' Father John Catoir, program host, explained.

Father Catoir is the director of The Christophers, a New York-based international media organization that produces religiously oriented public affairs programming. He also is a columnist for The Criterion. His 'Light One Candle' essays address a variety of faith topics.

The documentary introduces people from varied backgrounds who have been wounded by the harsh realities

of prison life, child abuse, murder, divorce and alcoholism, but who have never given way to despair. Instead, their message is one of affirmation, focusing on forgiveness both as a human necessity and as a reflection of God's compassionate love.

Beyond a personal need to forgive and be forgiven, the program focuses on the encompassing power of reconciliation. Father Catoir concludes with this reflection on the meaning of forgiveness: 'We are challenged to join with people everywhere to seek God's help in healing the wounds of the world.'

Realistic, yet hopeful, the program celebrates the highest values of the human spirit. Funded in part by the Catholic Communications Campaign, it encourages Catholics and persons of all faiths to take a fresh look at their beliefs, values and rich spiritual heritage.

## QUESTION CORNER

# Reproaches show love

by Fr. John Dietzen

**Q**In some Lenten prayers, I have seen references to the Reproaches of Good Friday.

I have been trying unsuccessfully to find out what they are and where to get a copy. I have asked priests and gone to bookstores, but am still looking. Can you help? (Texas)



**A**The Reproaches are part of the Good Friday liturgy and may be sung during the veneration of the cross.

They are addressed by Christ to his people, proclaiming his love and generosity and our lack of response to that love. The refrain for many of them is the *Trisagion*, an ancient Greek prayer, "Holy God, Holy Strong One, Holy Immortal One, have mercy on us!"

The Latin title for the Reproaches is *Inimproperia*. You may find them under that title in some books.

Any edition of the current Sacramentary (missal) has them in English. If you do not find them in your area, ask your pastor to loan you a parish copy. You can copy them for your personal use. The Reproaches can be a most fruitful source of reflection and prayer during Holy Week.

**Q**When a casket is brought into church for a funeral Mass, it is covered with a white shroud.

In the case of veterans, the American flag is removed and the white shroud is placed over the casket.

Many veterans and veterans' organizations want an exception to this for veterans whose caskets are covered by the American flag. They wish the flag to remain on the casket during the funeral Mass.

Where should our veterans' posts go to have this exception made official so deceased veterans will have the American flag covering their caskets at all times during the funeral process? (Pennsylvania)

**A**The American (or other national) flag may be placed over the casket until the body enters the church, and at the time of burial, when it would be folded and presented to the surviving family. This is what occurred, you may recall, at the funeral liturgy for President John F. Kennedy.

There is no provision, however, in our Catholic rituals for replacing the white pall with the flag during the liturgy in church.

When the pall is used (it is optional in the funeral liturgy) along with the sprinkling of water, it is a symbol of the water and white cloth used at baptism. It expresses

the baptismal faith of the Christ in who is being buried and the faith of the others who are present as participants in the liturgy.

As a Christian, the individual who has died owed many loyalties: to God, to his or her spouse and children, to others who rightfully depended upon him or her for love and care, to work and profession, and of course a patriotic commitment to honor and preserve the country's ideas of justice and freedom.

Among the primary intentions of our Catholic funeral liturgy is to acknowledge and thank God for this particular Christian's faithful adherence to all these commitments and loyalties.

It is indeed a virtuous and sometimes heroic act to serve one's nation with a good conscience in whatever capacity, including militarily.

We honor and express our gratitude for that patriotism by appropriate honors at the time of burial. It would be inappropriate, however, to single out that one aspect of Christian generosity as symbolically the primary focus of the funeral Mass and other burial liturgies.

In designing the funeral liturgy, the church attempts to honor and remind us of all the ways we must respond to our Lord's command to love God and neighbor.

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

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## FAMILY TALK

## Kids can avoid teasing by learning new skills

by Dr. James and Mary Kemmy

**Dear Mary:** I'm concerned about my 7-year-old nephew. He is shy and hides from people. He is big for his age and overweight, so he gets teased by children. I am concerned about the harm done to his self-esteem because of rejection from schoolmates. Any suggestions? (Hawaii)

**Answer:** Clearly some children are more popular than others. And children can be very unkind to each other. How can adults help such a child?

I consulted with my son, an authority on the behavior of kids toward other kids. He said nothing about focusing on the shyness and obesity, preferring to concentrate on your nephew's strengths. Here are his ideas:

"You can't be lazy" was his first comment. Like older people, kids respect those persons who can do things. Your nephew is quite bright, reads well, and is good with numbers. Family and friends can encourage him to pursue areas where he shows ability, perhaps with computers or number skills. Some children like to keep sports records and become very knowledgeable.

Reading ability can lead your nephew into practically any field. As my son commented, "People will be shocked (in a good sense) by what he can do."

Help him develop interests and skills rather than working on self-image and self-esteem. I have always taken a dim view of "self-esteem" advice that focuses on repeating "I'm special" or "I am somebody."

Help your nephew to develop his capabilities, and he will develop self-respect and self-esteem in his own view of himself and from the way others view him.

"Don't tattle to teachers. It makes it worse," my expert advised. However kind and understanding adults might be, schoolchildren retain an "us against them" mentality. Children stick together and, in their view, adults also stick together. The child who tattles breaks this structure by crossing over to adults. If your nephew shows signs of tattling to adults, ignore it. Instead ask him, "What do you think you can do about this problem?" or similar words to encourage him to solve his own problem.

"The teacher can help it she is very understanding," my son noted. However, no adult, including the teacher, can make a class accept a child. Lecturing the class would only antagonize the other children and probably make the situation worse. The teacher can ignore any tattling just as parents and friends do while taking an interest in whatever special talents or interests your nephew pursues. Without turning him into a teacher's pet, the teacher can communicate to your nephew and the other children that he is an OK, interesting person.

"It gets better," my son added. Very few children are highly popular with everyone. By high school, he said, students are most concerned about what kind of a person you are, how you think and feel, and what your interests and dreams are. As an intelligent and capable person, your nephew stands to rate highly in all these important areas.

(Address questions on family living and child care to the Kemmys, 219 W. Harrison St., Rensselaer, Ind. 47978.)

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# The Active List

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

## March 22

A Lenten Holy Hour will be held at 7 p.m. at St. Monica Church, 6131 N. Michigan Rd. Scripture, Eucharist, rosary.

A Lenten Fish Fry will be served from 5-7 p.m. at Sacred Heart Parish, 1530 Union St. Stations of the Cross 7 p.m.

A Fish Fry will be held from 5-7 p.m. at Little Flower Parish, 4701 E. 12th St. Adults \$4.50, kids \$2.50. Christian Coffee House 7-10 p.m.

The Family Life Committee of St. Monica Parish, 6131 N. Michigan Rd. will sponsor a Soup and Bread Supper from 5-7 p.m. Free-will donations benefit Light-house Mission. Call 317-253-2193.

Franciscan Father Justin Belitz

will lecture on "Success: Full Living" at 7:30 p.m. at The Hemetree, 3650 E. 46th St. Call 317-545-4752.

## March 22-24

A Tobit Weekend will be held for engaged couples at Fauna Retreat House. Call 317-545-7681.

A Women's Retreat on "The Pilgrimage of the Disciple" will be conducted at Mount St. Francis Retreat Center. Call 812-923-8817.

## March 23

Catholic Alumni Club (CAC) will fly kites in Eagle Creek Park. Meet at Waffle House, 56th and Georgetown at 1:30 p.m.

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

The Men's and Women's Club of

Holy Name Parish, Beech Grove will sponsor a \$1,000 Reverse Drawing at 7 p.m. in the school cafeteria. Dinner catered by Jugs, games, free drinks. Tickets \$15; advance sale only. Call Henlen Griffin 317-786-7759 or Tim Eckhart 317-76-0432.

## March 23

St. Malachy Parish, 326 N. Green St., Brownsburg will hold its Annual Craft Show and Luncheon from 9 a.m.-4 p.m. in Noll Hall.

The Athletic Booster Club of St. Simon Parish, 8400 Roy Rd. will sponsor a Las Vegas Night from 8 p.m.-2 a.m. Games, food. Adults only. Admission \$1.

## March 23-24

The Altar Society of St. Joseph Parish, Terre Haute will hold an Easter Boutique from 4:30-6:30 p.m. Sat. and from 8:30 a.m.-12:30 p.m. on Sun. Homemade baked goods, crafts.

## March 24

The Columbus '92 Commission will sponsor St. Joseph's Table of Italian foods from 1-6 p.m. at Holy Rosary Parish, 520 Stevens St.

The Lenten Concert Series concludes at 4 p.m. with an All-Mozart Concert at St. John Church, 126 W. Georgia St.

A Seder Meal will be served at Our Lady of Perpetual Help Parish, 1752 Scheeler Lane, New Albany. Call 812-944-1184.

St. Andrew Parish, Richmond will serve a Seder Meal at 12:30 p.m. Adults \$3.50, kids \$1.50. Call 317-962-3902 for reservations.

Catholic Adults Resching Out

(CARO) will roller skate at Roller-cave, 8734 E. 21st St. from 7:30-11 p.m. \$5 includes skates and admission. Call Patrick 317-637-4226 for details.

A Lenten Soup and Bread Supper will be held at Christ the King Parish, 5885 Crittenden Ave. at 5 p.m. Performance by Soundancers down mime troupe and parish children's choir. Admission \$1/person; \$5/family, donations for St. Rita food pantry accepted.

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

A Lenten Service featuring the Music of Tazewill will be held at 7 p.m. at Holy Spirit Parish, 7243 E. 10th St. Call Betty Sherman 317-352-1243 for details.

Carey Landry and Carol Jean Kinghorn will present a Holy Week Evening of Prayer, Meditation and Song for adults and teens at 7 p.m. in St. Pius X Church, 7200 Sarto Dr.

The Catholic Golden Age Club will meet at 2 p.m. at the Catholic Center, 1400 N. Meridian St. New members welcome. Call Francis or Dorothy Cunningham 317-627-6047.

Father Gerald Kirkhoff will lead the first annual Cemetery Way of the Cross beginning at 2 p.m. in the chapel of Calvary Cemetery and ending at the Priest's Circle.

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; 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.

A Spanish Language Mass is celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey St.

## March 25

Our Lady Queen of Peace Meditation Prayer Group will gather for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

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Separated, Divorced and Re-married Catholics (SDRC) will hold an Irish Pith-In followed by Irish dance demonstration. Call 317-236-1596 for details.

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

Systematic Training for Effective Parenting (STEP) classes continue from 7-9 p.m. at the Catholic Center, 1400 N. Meridian St.

Systematic Training for Effective

Parenting (STEP) classes continue from 7-9 p.m. at Walker Career Center, 9500 E. 16th St.

## March 26

Mature Living Seminars on This World of Ours continue from 10 a.m.-2 p.m. with "The Planetary System" 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.

Catholic Alumni Club (CAC) will hold a Gourmet Evening at the Loft Inn, 5115 N. Shadeland Ave. (continued on page 19)

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LIMIT 4  
EXPIRES 3/31/91

# Vatican plan to share U.S. priests proposed

(continued from page 1)

The unequal distribution of priests was repeatedly mentioned during the October world Synod of Bishops on priestly formation, he said.

Two days after the synod ended, the pope appointed officials from several Vatican offices to form a working group to address the distribution problem, the archbishop said.

The group's preliminary report called for "emergency interventions" with better staffed dioceses sending priests to those more in need.

It also called for measures to address the shortage "at the root" with better vocations programs, improved seminaries and the development of the permanent diaconate and lay ministries.

## The Active List

(continued from page 18)  
at 7 p.m. Call 317-784-3313 by  
March 23 for reservations.

### March 27

A Lenten Soup Supper and Film Discussion will begin at 6:30 p.m. at St. Andrew Parish, Richmond.

### March 28

The Emmaus Players will dramatize the Gospel for St. Dennis Immaculate Conception parishes at 8 p.m. at Immaculate Conception Church, Millhouses. Evening begins with Mass and pitch-in dinner at 6 p.m.

### March 29

An All-You-Can-Eat Fish Fry will be served from 4-7 p.m. at St. Mary School cafeteria, Aurora.

☆☆☆

The K of C will sponsor its 55th annual Outdoor Way of the Cross at 12:15 p.m. beginning at American Legion, Plaza in downtown Indianapolis.

☆☆☆

The Urban Parish Cooperative (UPC) will sponsor a Way of the Cross by bus beginning at 2 p.m. at the Damien Center, 14th and Pennsylvania Sts. Stops include Holy Family Shelter, Holy Angels and St. Joan of Arc parishes. Social follows. Call Diane Orr 317-283-6179.

### March 30

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

The Vatican will be a facilitator and a "catalyst" for diocesan exchanges and for changes at the local level, Archbishop Laghi said.

The working group suggested a "pilot project" in the 22 dioceses of northeastern Brazil to test the new proposals. There is one priest there for every 18,000 people, whereas in the United States the ratio is one priest for about 1,100, the archbishop said.

The needed diocese in the region is Diocese of Ilheus where there is one priest for every 44,140 Catholics, he said. The working group's report said that during the synod some bishops suggested ordaining married men to help alleviate the priest shortage.

Bishop Valfredo Tepe of Ilheus called for the ordination of "veri probati," men of proven virtue, whether or not they were married.

In the pilot project region, there are 37 permanent deacons, 30 of whom work in the Archdiocese of Sao Salvador da Bahia. Archbishop Laghi said priest-student dioceses in other regions also have not made serious efforts to train permanent deacons. There are more than 15,000 permanent deacons in the world, but some 9,500 of them are in the United States.

In 1957 Pope Pius XII established a volunteer program among diocesan clergy with the aim of helping dioceses that had too few priests. The program continues with 2,500 priests from North American and Europe working in Latin America, the archbishop said.

But the program needs to concentrate on "the areas of greatest need" and should have more priests, as well as

some changes in training and support, the working group said.

Archbishop Laghi mentioned specific concerns about the isolation of priests sent alone to a foreign country without adequate language skills or knowledge of the local culture.

The new proposal calls for "teams of priests" from the same country or diocese working together with greater support from their home dioceses.

As for long-term prospects for native vocations, parish life and seminary programs must be strengthened and vocations promotion programs must be put in place, the report said.

In northeastern Brazil, "for a number of reasons, organized apostolic activity has grown weak, while the base communities—flourishing in the region, often without the guidance of a priest—have moved only in the direction of social issues," the report said.

Only five of the 22 dioceses have "an organized plan for vocations," it said. The dioceses share two major seminaries and one school for philosophy studies.

The report also suggested giving specific responsibility for certain regions or programs, such as seminaries, to religious orders.

Archbishop Laghi said that participants in these efforts would be "priests of the new evangelization" which Pope John Paul has called for to mark the anniversary of 500 years of Christianity in the Americas.

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# Youth News/Views

## UPC eighth-graders go downtown for a retreat on faith, values, others

by Margaret Nelson

About 160 eighth-grade students from the 13 Urban Parish Cooperative (UPC) churches in Indianapolis attended a special retreat at the Catholic Center on March 14.

Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry, organized the event.

The day opened with students praying together at 9 a.m., then the reading from Luke 8:48 about the "Sower and the Seed" was given.

After mixed groups were formed, the young people participated in a values survey. A "Know Yourself" video featuring John Foppe, the keynote speaker from the 1990 Archdiocesan Youth Conference, was followed by a talk on self-esteem.

Students formed small groups to work

on pictures of themselves that came from photos and drawings cut from magazines. The groups then put the individual pictures together to show what could be accomplished when gifts are shared. These symbols were used during the closing prayer service.

After lunch, the groups considered "Others in My Life," which showed how the participants need to grow to develop better friendships and relationships with family and friends.

"God in My Life" found the young people finding scripture passages that relate to contemporary situations. Each group created a skit based on one passage to present to the entire group.

The closing prayer service focused on light. Students were told how each one can be a light in the world. The closing song was "This Little Light of Mine."

## Early adolescence is the most diverse age group

by Mary Ann Wyand

First of two parts

Early adolescence isn't a disease, Brian Reynolds emphasized during a two-part youth ministry workshop March 15-16 at the Catholic Center in Indianapolis.

It's a time of many diverse opportunities, the nationally-recognized expert on early adolescence told workshop participants. However, he said, titles of recent books written about that age group make it seem like a very unpleasant time.

"I don't think adolescence and junior high is a problem," he said, "but if you go to any book store you would think that being a junior high kid is a disease. You'll see books about coping with adolescence, getting through adolescence, getting over adolescence, getting around adolescence. The books, one after another, are about a disease when, in fact, I believe it's a time of opportunity."

Reynolds told youth ministers, educators and parents that early adolescents are the most diverse of all age groups.

"Understanding this age group takes very keen observation skills and can be somewhat risky," he said. "All too often we are guided by our misunderstanding of this age group."

Ministering to early adolescents requires both understanding and creativity, Reynolds said, but some of the best

experiences you can have with young people are with this age group.

"Early adolescence may be the most significant of all the age groups when it comes to some of what we do in the church," he said, "but, in fact, our pastoral practice—what we normally do with this age group—includes some of the worst things we could possibly want to do."

However, he said, as a result of recent research into early adolescent ministry, there has been a significant shift in junior high programming in the Catholic Church.

"Because early adolescents are the most diverse of all age groups in terms of development of mind, heart, and body," Reynolds said, "two 12-year-olds may be six years apart in their cognitive, emotional and physical growth rates, yet we put them in the same classroom, the same gymnasium, and the same sports field."

Development is based on each person's individual growth process, Reynolds reminded the group, and youth ministers must recognize that diversity.

"Early adolescence includes grades 5 and 6," he explained. "Today's seventh-graders are more like what we used to think about grade 10, and students in grade five are a lot like what we used to think about grade 7."

There are a lot of reasons for that, he said, and it's not a matter of changing that reality but gaining a new understanding of the age group.

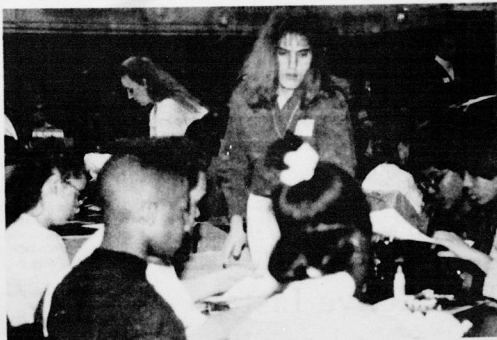
"Youth ministers need to find out what's going on in their lives," he said, in order to design effective religious education programs for them.

Ninety-five percent of early adolescents believe in God, Reynolds said, and 87 percent of them pray regularly, especially before tests. "That's the same time you pray," he added, "before adult tests."

Early adolescents are believers, he said. "The problem with early adolescents isn't believing. It's belonging, because faith is dependent on membership at this age. They believe because they belong."

What young people aged 10 through 15 say and what they mean are rarely the same thing, he told the youth ministers, because they don't know how to say what they mean.

"It's important that we connect as much as we can about our own (early adolescent) stories with what we know about the age group," Reynolds said, "and then do appropriate programming. We need to evaluate what we presently do as a church or a school or an organization."



COOPERATION—Eighth-grade students from UPC parishes meet in small groups to make pictures of themselves from magazine art as part of a self-esteem program during the March 14 retreat at the Catholic Center. (Photo by Margaret Nelson)

## Program teaches leadership skills

The International Student Leadership Institute will host its Spring Central Regional ISLI Conference April 12-14 at St. Bernardette School in Indianapolis.

ISLI is a non-denominational institute designed to help students gain leadership skills and self-confidence from their peers. The institute teaches teamwork and helps bring administrators and students together by improving communication and enhancing relationships.

The conference costs \$68 a person, which includes meals and lodging. Registrations are due by March 25.

To register, contact Franciscan Brother Martin Masler, a Cardinal Ritter High School instructor, at 317-291-3846 or Dr. Linda Shields at 317-293-9557.

Scecina Memorial High School junior James Pugh of Indianapolis was awarded the Michael D. O'Brien Memorial Scholarship March 17 during a St. Patrick's Day ceremony.

Sponsored by Fraser Gleeson and the Linwood Square Merchants, the scholarship is awarded annually in memory of a former Scecina teacher. It is based upon the student's citizenship, school service, and academic performance.

Jim is the son of Mr. and Mrs. Thomas Pugh of St. Philip Neri Parish.

Competition continues March 24 in the Catholic Youth Organization's annual One-Act Play Contest at St. Catherine Parish in Indianapolis.

Beginning at 2 p.m., the winners of three rounds of preliminary competition March 17 will again present their plays. The award presentation will follow the last performance, with recognition given to best play, best actor, best actress, best costume, best make-up, and best direction.

Students from St. Catherine, St. Mark, St. Luke, Holy Trinity, Nativity and St. Simon parishes are competing for awards.

Admission is \$1 for adults, 75 cents for grade-school students, or \$2.50 for families. For additional information, contact the CYO office at 317-632-9311.

Brebeuf Preparatory School's debate team recently placed second in the 1991 State Debate Tournament from a field of 40 Indiana schools.

Scecina Memorial High School senior Angela Vespo of Little Flower Parish in Indianapolis was recently named Scecina's 1991 Red and Gold Queen. Members of the school's Red and Gold Court were Misty Key and Kristin Matthews from Our Lady of Lourdes Parish, Kelly Winter from Holy Spirit Parish, and Little Flower parishioners: De De Esslinger, Amy McMullen, Katie Sullivan and Wendy McMahon.

Indiana University recently announced that five Brebeuf Preparatory School students have been named semifinalists in the IU Honors Program Abroad.

Brebeuf students Jeanne Floyd and Bernadette Graham competed in French, while Jo Jo Ravindran, Jenny Jenkins and Scott Williamson competed in Spanish.

Scecina Memorial High School athletes Chris Hutt, Toby Jacobs and Jeff Strange have been named to the 1991 Franklin Central All-Sectional Basketball Team.

During a recent awards ceremony at the Indianapolis school, Matt Brindle was honored with the Crusader Mental Attitude Award and Keith Durham was recognized as Most Improved Player.

Brebeuf Preparatory School student Kevin Gallagher placed first out of 34 contestants in the Indianapolis Regional Chess Tournament in the high school division and advanced to the state contest.



Brian Reynolds



MARCHERS—This Cathedral High School "Irish" band member plays the xylophone as he marches to the beat of four different drummers during the annual St. Patrick's Day parade March 15 in Indianapolis. (Photo by Mary Ann Wyand)



# Brebeuf seniors serve the needy during Lent

by Heather Countryman

For most people, March 5 was probably just another ordinary Tuesday.

But for the senior class and some of the faculty of Brebeuf Preparatory School, it was quite an extraordinary and meaningful day.

It was on this day that 17 groups of seniors, each under the supervision of a faculty member, provided services to the Beachwood Apartments at 8th Street and Graham Road in an effort to clean and repaint nearly 15 apartments.

It was on this day that we not only

enjoyed a day off from classes, but we also enjoyed taking pride in knowing that we were doing something to help people in need.

It proved to so many students that helping others does not always involve making great sacrifices. In fact, quite often helping others proves to be a lot of fun, just as this project did.

There were more smiles seen, more laughter heard, more energy and enthusiasm exhibited, than could ever be found in a biology or mathematics class.

It was both fun and educational. And it was the kind of experience that just cannot be found in a classroom setting.

Even though my group joked about whether or not the apartment we painted was in better condition before we worked on it than it was afterward, it was very apparent that all of us took great pride in the job we had accomplished.

I think this was true for every group and every person, student and faculty alike.

Even though most of us have done some form of community service individually, this is the first project we performed as a class.

We, the Class of 1991, came together and were united in an effort to accomplish a common goal. We clearly exhibited the philosophy of the Jesuits and of our school. We showed that we truly are working to be "men and women in service to others."

(Heather Countryman is a senior at Brebeuf Preparatory School. She is a member of Immaculate Heart of Mary Church in Indianapolis.)

## 'Seize the Day' offers fun and opportunities

"Seize the Day: Impact '91," the 34th annual Archdiocesan Youth Conference, will feature plenty of fun and educational opportunities for teenagers April 13-14 at Roncalli High School in Indianapolis.

Special guests include nationally-known motivational speaker Frank Bucaro, disc jockeys Ann Craig from WZL Radio and Bernie Eagan from WENS Radio, and group dynamics specialist Wayne Heisig.

For registration information, contact the Catholic Youth Organization at 317-632-9311. Registrations cost \$35 a person and include workshops, meals, admission to the dance, and a T-shirt.

# Catholic chart-topper says prayer helped her recover

by Pat Finnan  
Catholic News Service

LAKELAND, FLA.—Not even her backup band, the Miami Sound Machine, could generate the energy that Gloria Estefan poured into their first concert since she broke her back in a tour bus crash nearly a year before.

But as she started a world tour March 1 in Miami, her mind was not on the accident, but on the people who helped her recover.

"People don't realize how much strength we have in community," Estefan said of the support she received during her painful recovery.

To me, it's proof positive we can move mountains with positive thinking and prayer," she told *The Florida Catholic*, newspaper of the Diocese of Orlando, Fla., during a break in pre-tour rehearsals in Lakeland.

The thoughts weren't so positive on March 20, 1990.

As Estefan napped in her tour bus, it was rammed by a truck on a snowy highway south of Scranton, Pa. She hit the floor, shattering a vertebra and nearly severing her spinal cord. Some said she might never walk again.

Surgeons severed her back muscles and permanently implanted two 8-inch steel rods to straighten and protect the spinal cord. Then began a painful recovery, the speed of which has amazed her doctors.

"Obviously, God was a big part of it," Estefan, a Catholic, said. "I felt a physical energy around me the entire time I was in the hospital and through my recovery. It was almost as if I could feel people's thoughts and prayers."

The road from the hospital to the rehearsal stage has been a tough one, Estefan said. She speaks excitedly of challenging new dance numbers in her concert show. But her voice steadies as she recalls the difficult steps that brought her this far.

"It was like being in some strange body," she said. "I felt it was a body I couldn't do anything with. The doctor told me that my recovery depended on what I did to make it better. I decided to put this



Gloria Estefan

(sadness) out of my mind and firmly state that my goal is to get back on stage."

While she pushed herself, she listened to family and friends who told her to heed the title words of her last big hit "Get On Your Feet." She said the flood of flowers, cards and prayers was a great incentive.

"It really made me very strong and determined," she said. "It made me more willing to work to come back."

It also inspired "Coming Out of the Dark," the first single from her new album. The song expresses her hope that the love and support will continue.

The song also adds a new wrinkle to her band's "Miami sound." Although a mix of soulful ballads and catchy dance, rock and Latin tunes have brought the band a host of platinum albums. "Coming Out of the Dark" features a Gospel choir.

"Gospel music is not only spiritual but it's uplifting," Estefan said. "It's music that's been born from a lot of pain and suffering, but it still manages to be very positive and very energetic."



PAINTERS—Two Brebeuf Preparatory School seniors brighten a low-income apartment.

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## Fr. Cyprian's book documents influence of black Catholics

*Reviewed by Carole Norris Greene*

This account is just one of the many images Father Davis unearths in his groundbreaking research which shows that

The chronology begins with the year 1565 when Spain established St. Augustine Parish in Florida, the oldest settlement of both freed and enslaved African Americans in

(May be ordered from Archdiocese Black Catholics Concerned by calling Constance Morris (evenings) at 317-638-4788; may be available at local bookstores or ordered prepaid from Crossroad, c/o Harper & Row, Keystone Industrial Park, Scranton, Pa. 18512. In the latter case, add \$2 for shipping and handling.)

# Rest in Peace

† CHMIELEWSKI, Gladys, 72  
St. Mary, Rushville, March 4

† **SCHOENTRUP, Elizabeth**, 82 St. Agnes, Nashville, March 2 Wife of Lyman; mother of Bud, Joe, Bill, and Rita Schaefer; grandmother of 12; great-grand

Andrew, Richmond, March 1900.  
Father of Kathy Wright, Cincinnati.  
Herald and Sherry Skinner.  
brother of Carl, Chase, Edith.  
Brokamp and Mary Rose Serighetti.  
grandfather of five.

Sister Mary Hope is survived by three brothers: William, Al and Carl, all of North Vernon and two sisters, Josephine Evans of Sterling, Ill. and Marie Kip of North Vernon.

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Archdiocese of Indianapolis — The Catholic Center  
P.O. Box 1410, Indianapolis, IN 46206

**DIRECTOR:**  
**Lay Ministry Personnel**

Indianapolis, Indiana 46206.

## Youth Ministry Coordinator

**LOOKING TO FILL POSITION BY JULY 1, 1991  
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**Youth Ministry Search Committee**  
1840 E. Eighth St., Jeffersonville, IN 47130

## Family Life Director

Minimum of a master's degree in an appropriate field or equivalent training/experience is required. Applicants must have family ministry experience with at least 2 to 4 years at diocesan level.

+ QUINN, Wilma L., 89, S. Anthony of Padua, Clarksville, March 10. Mother of Sarah Ann; grandmother of 11; great-grand-

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# Israeli-Catholic relations are deteriorating

(continued from page 1)

said: "If such a thing can happen to the property of the Holy See, what is the attitude of the Israeli government toward Christian rights?"

Another serious church grievance concerns religious property. "In older times, religious property was sacrosanct—it was never touched. But we find that more and more Christian properties are cut through by roads, expropriated or attached by the government, even when other solutions are possible," Msgr. Mathes said.

"The so-called protection of the Holy Shrines becomes more and more an empty phrase," he said. A case in point, he said, occurred last Easter in the heart of the Christian

quarter and "only 70 yards from the tomb of Jesus." There, a Jewish group moved into the St. John's Hospice, owned by the Orthodox Church, after buying a lease with the help of government funds. The fate of the building is being decided by an Israeli court.

"Does this correspond to the (Israeli) claim that 'We are the best guardians of the Holy Shrines who deal with the monotheistic religions have ever had'?" Msgr. Mathes said.

Father John Sansour, an assistant to the Latin-rite patriarch of Jerusalem, said property battles reflect an underlying fear that the Christian community could become extinct in the Holy Land. In Jerusalem, he said, the Israeli government last year began investing in the purchase of

houses "here and there" in the traditionally Christian and Muslim quarters. In other cases, he said, Christians who pay artificially low rent are offered large sums of money to submit to Israelis. "This is very, very dangerous. It's very tempting for Christians who are offered this kind of money," Father Sansour said.

"With the money the Israelis are investing, we'll lose all our Christian houses in four to five years. The equilibrium of Jerusalem is in danger," he said.

The fear among church people is that Jerusalem could end up a Christian museum, without a thriving church community around it. They note that in 1944 there were close to 30,000 Christians in Jerusalem, and the number now stands at less than 10,000. For that reason, the Jerusalem Caritas program hopes in the future to be able to build or buy houses for Christian families who cannot afford the high rents.

"We'd like to see an emergency fund in Rome, to buy available houses," said Claudette Habesch, director of Jerusalem Caritas. "So far there's been no response. But this is a major problem if we want Christian families to stay here."

## Holy Land tourism is victim of Gulf war

by John Thavis  
Catholic News Service

JERUSALEM—The Notre Dame of Jerusalem Center is looking for a few brave pilgrims.

With Easter just around the corner, the Vatican-run guest house and pastoral center was nearly vacant in mid-March. Like the rest of the local tourist economy, it was a collateral victim of the Gulf war.

Standing like a Catholic citadel just outside the Old City's gates—and flying the Vatican's yellow and white flag—the massive complex houses libraries, a number of offices, an arts center and three restaurants.

On one recent evening, the only people checking in were two Russian soldiers on leave from United Nations duty in Lebanon.

Since the Iraqi invasion of Kuwait last August, the center is running a deficit of more than \$700,000, and that is expected to grow, said Msgr. Richard Mathes, the Vatican's cultural attaché who heads Notre Dame. "You could say that the adventure of (Iraqi President) Saddam Hussein has cost this one institution roughly \$1 million," he said.

The deficit, of course, spells more trouble for the financially hard-pressed Holy See, Msgr. Mathes said. He spoke in a mid-March interview just before leaving for Rome for talks with Vatican officials.

The Notre Dame center is equipped to handle several hundred pilgrims, and offers bargain prices. Its rooms compare with some of Jerusalem's top hotels at about one-third the price.

Diners can take their pick from a cafeteria, a fixed-price dining room or an excellent French restaurant. Lately, though, the waiters have outnumbered the patrons.

The pilgrimages have fallen off ever since the Palestinian uprising began in late 1987, when confrontations between stone-throwing youths and armed Israeli soldiers became common. Last year in particular there were violent incidents in Old Jerusalem, where many of the holy places are located.

The Gulf war convinced even the most determined of pilgrims to stay away. Last August, Msgr. Mathes said, the number of pilgrims was down 40 percent. In September it dropped 25 percent, and in October 47 percent. By the time war broke out in the Gulf, occupancy was basically down to nothing, he said.

These days, a pilgrim is still likely to have Old Jerusalem almost to himself. A recent visitor walked down the Via Dolorosa one Sunday afternoon and saw only a handful of people—including two Israeli patrols checking the documents of young Palestinians.

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# Israel again cracking down on Christian Arab tax resisters

by John Thavis  
Catholic News Service

BEIT SAHOUR, Israeli-occupied West Bank (CNS)—For Anwar L., the breadwinner in a Palestinian family of five, 1990 was not a very profitable year. The way things are going, 1991 will be even worse.

The 43-year-old electrical worker, like others in the predominantly Christian town of Beit Sahour, is caught in a triple economic squeeze: the main tourist industry has collapsed; restrictions on travel in the West Bank have been tightened; and Israeli occupation authorities are cracking down again on local tax resisters.

The Gulf war brought an Israeli-imposed 24-hour curfew on Palestinians, another turn in the economic vise. But unlike thousands who have emigrated from the region, Anwar L. and his fellow townspeople are not leaving.

"Many are suffering right now, but the families of Beit Sahour are staying. We are not giving up," he said in a March 12 interview. He asked to keep his last name out of print.

Beit Sahour gained worldwide notoriety in 1989 when residents joined in a tax boycott to protest the lack of public benefits from the revenues they were paying to the Israeli government. The Israeli military cracked down, sealing off the town and seizing property.

That was only the beginning of the story, as Anwar L.'s experience illustrates.

"I didn't pay taxes—I still don't. In 1989 they took my car at a roadblock outside of town, where they check tax records by computer. Later, my home was raided and they took my TV and a stereo. Then they raided my bank account and got about \$1,500," he said.

Last spring, Anwar was arrested and placed in

"administrative detention" in a Negev Desert camp. He was never told why, but he thinks it's because he had worked with local charity groups, including Caritas, which have promoted economic self-sufficiency projects.

When he was released two and a half months later, he was given a "green card," which meant he could not travel from Beit Sahour to Jerusalem, where he did most of his business.

Then the Gulf war broke out in January. Anwar and the rest of the population were kept under virtual house arrest by a blanket curfew. The local economy was paralyzed as residents were unable to work their fields, go to their jobs, open their shops and transport goods.

In Beit Sahour, fines of \$1,500 were levied against parents of several youths caught breaking curfew, Anwar said.

Just as the curfew was being relaxed in mid-March, he said, the tax police arrived again. Tax forms were distributed, and on March 11 the first three shops were raided.

"They're doing it a few cases at a time, not like before, which attracted too much attention," he said.

"But people are even more determined not to pay taxes now—for one thing, they cannot pay, with the economic situation as it is," he said.

Anwar L. said he was disappointed that the tax revolt has not provoked more sympathy in the United States. "No taxation without representation," Americans should understand that," he said.

Palestinian workers employed in Israel pay the same taxes as Israelis, but qualify for far fewer social benefits. A Palestinian, for example, will not receive old-age, disability and survivors' pensions, unemployment compensation, injury insurance, children's allowances and, in most cases, maternity benefits.

Israel does place a good portion of Palestinian tax revenues in a development fund for the occupied territories, but has never accounted for its use. Palestinians say the money goes toward military costs of the occupation.

No one can pay taxes on what they don't earn, however. In Beit Sahour and the entire Jerusalem region, income has plummeted dramatically as the main industry, tourism, has simply evaporated. Many olive-wood craftsmen, for example, have closed down their shops. In Bethlehem, where there are 84 restaurants, only four remain open.

A visit that might have highlighted the tourism plight ended up underlining the local resentment. When the wife of Secretary of State James A. Baker III came to see Bethlehem's Church of the Nativity March 12, the local population was kept away, according to residents.

Father George Abu-Khazen, the pastor at the church, also decided to skip the visit. "I had a regular, weekly meeting at a nursing home, and that was more important," he said.

Following the Gulf war, the Israeli government announced that only 50,000 Palestinians out of a normal work force of 110,000 will be allowed to return to work in

Israel. Relief agencies predict this will cause Palestinian unemployment to jump to 35 percent.

Many people here believe Israel, by encouraging immigration from Eastern Europe, is trying to replace the Palestinian work force in its own economy. That would leave the way open to eventual expelling of Palestinians—as is proposed by one new Israeli cabinet member—or "self-transfer" by a people convinced they have no future here.

Those who do have a future here, it appears, are Jewish settlers. There is a colony not far from Beit Sahour. Under a policy of de facto annexation, Israel often confiscates thousands of acres of land for these new towns. During the recent curfew, land confiscation increased dramatically, and many local Palestinians were unable to attend court hearings to protect their property, according to a report issued by relief agencies.

Settlers live under Israeli law, while Palestinians live under military occupation law. That means, among other things, that the settlers are favored when it comes to land and water use, sale of crops and goods, and development planning.

At the end of the Gulf war, the Israeli government said it was considering doubling the number of settlements in the West Bank, a move viewed with alarm in Palestinian and other quarters. The international community has never accepted Israeli sovereignty over the territories it occupied in the 1967 war.

According to Anwar L., Palestinians are in a battle for economic survival. If that is true, the Catholic Church is considered an ally. Particularly through relief organizations like Caritas and the Pontifical Mission for Palestine, the church is trying to help keep the local economy on its feet.

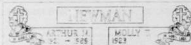
Jerusalem Caritas in recent years has shifted more toward vocational projects: sewing schools, computer and secretarial courses, and even a small-scale children's clothing industry. It also is involved in housing repair and a revolving-loan program.

Claudette Habesch, Jerusalem Caritas director, said occupation authorities often refer Palestinians to Caritas for help. In effect, the relief agencies are taking the place of social service ministries in the occupied territories, she said.

She estimated that 80 percent of Palestinian young people are unemployed. "Either they've been replaced by Russian immigrants, or they've lost their jobs because of travel restrictions," she said.

De LaSalle Brother Donald Mansir, who directs the Pontifical Mission in Jerusalem, said the recent curfew has forced agencies like theirs to divert development aid toward emergency relief. That is disappointing, he said, but someone has to step in and help when families find themselves without electricity, food and water.

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