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KEELER-PERES MEETING—Archbishop William H. Keeler (right), of Baltimore, president of the National Conference of Catholic Bishops, meets with Israeli Foreign Minister Shimon Peres Feb. 15 in Washington. In addition to his meeting with Peres, Archbishop Keeler delivered an address on Catholic-Jewish relations to the National Jewish Community Relations Advisory Council (CNS photo by Barbara Stephenson)

Bishops' president talks about Israel with Peres

by Jerry Filteau
Catholic News Service

WASHINGTON—Archbishop William H. Keeler of Baltimore and Israeli Foreign Minister Shimon Peres discussed the Middle East peace process and Christian concerns in Israel at a 50-minute meeting in Washington Feb. 15.

The meeting, in a suite in the Grand Hotel, was closed to the press, but afterward Archbishop Keeler spoke briefly with Catholic News Service about it. The archbishop is president of the National Conference of Catholic Bishops.

He said they spoke mainly about the Middle East peace process. Archbishop Keeler expressed concern that Israel take steps to end the stalemate in the talks since mid-December, when Israel deported 400 Palestinians to southern Lebanon.

The archbishop noted that while the U.S. bishops spelled out basic principles for a Middle East peace in 1989, "we said that the application of the principles should be worked out by the people of the region."

"That's why we were delighted last year when the peace process began," he said. Accompanying the archbishop to the meeting were three staff officers of the NCCB and U.S. Catholic Conference: John Carr, USCC secretary for social development and world peace; Jesuit Father Drew Christiansen, USCC director for international justice and peace; and Eugene Fisher, NCCB associate director for Catholic-Jewish relations.

Archbishop Keeler said he emphasized the importance of the principles for a just

and lasting peace that the bishops outlined in their 1989 statement.

Carr, who described the Keeler-Peres meeting as part of an ongoing dialogue between the bishops and political leaders in the Middle East, said that Peres recalled having read the statement when it came out, and Archbishop Keeler urged him to reread it, saying the principles remain as relevant now as they were in 1989.

The bishops' statement urged a negotiated settlement of the Israeli-Palestinian conflict. It said a lasting peace would be achieved only if Israel's right to existence, with secure borders, is guaranteed and if the Palestinians are assured their right to self-determination and a homeland.

The statement also said that Christian concerns about the Holy Land extend beyond the question of free access to the holy places, to concern for the rights, dignity and security of Christians living in Israel and throughout the Middle East.

Archbishop Keeler said that in talking with Peres about government relations with the Christian minority in Israel, he reiterated views he had expressed earlier that morning in an address to a national conference of the National Jewish Community Relations Advisory Council—a gathering of American Jewish leaders that Peres had addressed Feb. 14.

The archbishop said he expressed appreciation to Peres for the Israeli government's support of church-run schools—a point he had made earlier as he asked American Jews to rethink their opposition to use of public funds to support parental choice in education in the United States. The Israeli government pays up to 85 percent of the operating costs for religious schools.

The archbishop also expressed concern to Peres about government criticism of

Budget must confront fiscal, human deficits, bishops' official says

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—The federal budget process must deal with the nation's "intertwined" fiscal and human deficits, said the chairman of a committee of U.S. bishops as President Clinton presented new economic proposals in his State of the Union message.

"The political posturing, budget games and postponing of hard choices of the past cannot continue," said a statement issued by Auxiliary Bishop John H. Ricard of Baltimore as chairman of the U.S. Catholic Conference's Committee on Domestic Policy.

The statement was dated Feb. 15 and was released Feb. 17, hours before Clinton's State of the Union message that called for \$499 billion in tax increases and spending cuts.

Among other things, Clinton's economic plan proposes higher energy taxes for households making more than \$30,000, a freeze on federal workers' pay, an increase in income taxes for families making more than \$140,000, cuts totaling \$76 billion in Pentagon spending and \$91 billion in pensions and automatic benefit programs, and taxes on Social Security benefits for couples earning more than \$32,000 and individuals earning more than \$25,000.

Although Bishop Ricard's statement did not address any of the specific proposals that had been floated by the Clinton administration, it said any budget plan must address the nation's "staggering" fiscal deficit and its "growing human deficit."

"Our nation is wasting valuable human resources—people who want to

Patriarch Michel Sabbah, the Latin-rite Patriarch of Jerusalem, who is a Palestinian.

In his earlier speech he said the patriarch "has a uniquely difficult job in providing pastoral leadership to Palestinian Christians who on a day-to-day basis experience injustices in their lives. When he speaks out on their behalf, many have criticized him for simply doing what he sees to be his duty as a bishop caring for a suffering people."

He urged Israeli government officials to meet with Patriarch Sabbah "so there might be some better mutual understanding, that points which the patriarch makes out of his understanding of justice issues not be misinterpreted as points being made out of a political perspective."

Peres, at a National Press Club luncheon Feb. 16, said his meeting with Archbishop Keeler included a mention of Vatican (See ARCHBISHOP, page 2)

work and cannot find employment; children who lack the education, health care and housing that will help them grow into responsible and productive adults, and communities that breed violence and hopelessness instead of offering opportunity and safety," it said.

"We cannot continue to multiply debt nor can we ignore the fiscal and social costs of neglecting basic human needs," the statement added.

The statement noted that it was "not the church's competence or responsibility to propose a 'moral' budget." But the statement did suggest four "directions for action" that should guide the budget debate:

► "Targeted cuts in federal spending," with only assistance to the poor excluded from consideration of cuts.

► "Tax reform" to raise revenue and "help meet needs of poor families."

► "Cuts in and 'redirection' of military spending," to meet the military and security challenges of a changing world."

► "Carefully targeted and disciplined investments to promote economic growth and employment, to address the human deficit and reduce current and future public costs."

The statement said every public policy—especially budget policy—should be measured by "how it touches the life, dignity and rights of the human person."

In the field of foreign aid, it said, the United States "must resist the tempting, but dangerous, abandonment of global responsibility in a still hungry and hurting world, filled with refugees and victims of violence and injustice."

On tax reform, it called for a policy that would "raise the necessary revenue and provide fairness for vulnerable families with children, without creating disincentives for charitable giving which also contributes to the common good and meeting the needs of the nation."

Core Planning Group has its first meeting

The Core Planning Committee met for the first time Monday and Tuesday to begin to draft the strategic plan for the Archdiocese of Indianapolis. There are 15 members of the committee, plus three observers and Don Conway, who is facilitating the strategic planning. The meeting ended after the deadline for this week's *Criterion*.

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Five collections set from this weekend to Easter

by John F. Fink

This weekend's collection for blacks and Native Americans is the first of five collections that have been scheduled in the Archdiocese of Indianapolis between now and Easter.

The collections are held during Lent because the church stresses almsgiving along with prayer and fasting during this penitential season.

Much of the money collected for blacks and Native Americans is used to benefit the church's work among blacks in the inner city of Indianapolis.

The other four collections are for aid to the church in Eastern and Central Europe either March 6-7 or March 13-14; the U.S. Bishops' Overseas Aid Appeal on March 20-21; the Good Friday collection for preservation of the holy places in the Holy Land; and the Easter collection for clergy, vocation, and lay ministry development.

THE CRITERION

Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

When we humans try to take God's place

by Archbishop Daniel M. Buechlein, OSB

President Clinton's recent executive order permitting the use of fetal tissue procured from induced abortions for scientific experimentation reminded me of a Washington Post News Service report I once read about a promising new development of human technology. Some day parents may expect to plan the biological make-up of their children in such a way that they could eliminate health threats like high blood pressure or obesity. They may even be able to choose eye color.

An experiment in genetic manipulation may eventually allow parents to identify serious genetic disorders, such as Down's syndrome, sickle cell anemia, muscular dystrophy, cystic fibrosis and others in embryos before they are implanted in the mother's womb. Current procedures for identifying disorders can only be diagnosed after three months' pregnancy. We are told technology could eliminate many human disorders. It would eliminate a lot of people too!

Scientists are performing tests for defective genes in 3-day old human embryos. The "historic" experiment may make it possible for parents to choose the hereditary characteristics of their children. The technique to be used is *in vitro* fertilization. Researchers remove a number of



eggs from a woman and fertilize them with sperm in a test tube. After the embryo has grown anywhere from four to eight cells, one will be removed and its DNA will be tested. Since the rest are identical, only an embryo that appears normal will be implanted in the woman's womb.

At first glance many will say this is another example of how people are using their God-given talents to do wonderful things for our society. Let's explore the idea for a moment. Human disorders are difficult to face and are challenging burdens for parents and families. I am not in a position to recommend movies very often, but I suggest you watch "Lorenzo's Oil." It is a poignant and true story of parents who, despite an extended comatose state and no known medical hope of recovery for their son, would not give up hope. The boy has returned to consciousness and because of the parents' courageous efforts hundreds of other youth have found preventative treatment.

Who wants to wish that "this child with Downs syndrome," or "that person with muscular dystrophy," or "and so who has cystic fibrosis" should never have been born? Who wants to say that anyone in the future who has a tendency to high blood pressure or to obesity should be eliminated at the embryo stage (which, by the way, will be achieved in a laboratory dish)?

I will not forget reading a feature in *USA Today* on the eve of 1991 that said if 1990 had a sound, it would have been the slamming of a door. It said that seldom if ever in U.S. history have the symbols and values of an entire

decade been repudiated so quickly and thoroughly in the first year of a new one. 1990 was the end of "the hedonistic 1980s" which "were marked by selfishness, greed and materialism. People concentrated on their private lives." I asked myself, what is the end?

Experiments to plan children even to the detail of eye color is a rightful commentary on how we value the dignity of the human person. Without saying so, scientific research into genetic manipulation views babies as objects at the disposition of parents. There are two things wrong with this view: First, human life is a gift from God. Second, God is God, and we are not. The stories of Adam and Eve and the Tower of Babel tell us what happens when we humans try to take God's place. Not everything that is technically possible is good for our human family.

Our state and federal governments are trying to face the terrible complexity of our welfare programs, a much needed task. But I worry about what I see and hear. States are considering a plan to force single women with multiple children to implant the contraceptive Norplant. Forced contraception is a typical band-aid, materialistic solution. Why is there not an outcry about individual rights in this case?

These are challenging times for conscientious religious people. We need to lead not between the lines and listen for the hidden agenda, which sadly is often money. We cannot simply accept what looks like great technology on the surface. Nor can we be simple in our judgments about band-aid solutions to welfare programs and crime.

EDITORIAL COMMENTARY

Distinguish between gay orientation and behavior

by John F. Fink
Editor, The Criterion

Cardinal John O'Connor of New York has had a running battle with organizations of homosexuals, long before one of the groups interrupted a Mass in St. Patrick's Cathedral and desecrated consecrated hosts. The groups frequently demonstrate in front of St. Patrick's.

The current controversy concerns the annual St. Patrick's Day Parade which has always been sponsored by the Ancient Order of Hibernians (AOH). When the Irish Lesbian and Gay Organization (ILGO) was banned from the parade, the New York City Human Rights Commission ruled that excluding ILGO was a violation of the city's homosexual rights law. When the cardinal said there would be no parade if the ILGO were allowed to march in it, the parade permit was taken away from the AOH and given to another group.

Cardinal O'Connor fought back by supporting the AOH in two court actions, one in a U.S. District Court to regain the permit and the other in the State Supreme Court to overturn the ruling by

the Human Rights Commission. The cases are now in the courts.

Activist homosexual organizations try to take advantage of controversies like this to accuse the Catholic Church of discriminating against homosexuals. But this has nothing to do with discrimination. We who are Bishop of Memphis going to be banned from the parade, they would have the same rights as anyone else.

But the ILGO wants to flaunt its disagreement with the teaching of the church that homosexual acts are wrong. It wants to demonstrate against the church in a parade sponsored by the church.

It's important to get this straight: There is nothing wrong with homosexuals. If God made them that way, that's how he meant for them to work out their salvations. They have all the same human rights as anyone

else. As Cardinal Roger Mahony of Los Angeles said Feb. 13, "Discrimination against anyone because of his or her sexual orientation violates the basic dignity of respect we owe one another because of our creation in God's image."

But there is something wrong with homosexual behavior. The church consistently teaches that any sexual activity except between married partners is sinful. Homosexual acts are condemned in Scripture along with fornication, adultery, incest and other sexual acts.

The problem arises when homosexual groups insist that society approve of an openly gay lifestyle. Again, quoting Cardinal Mahony, "The church has consistently opposed any effort to legitimize and lend public support for an openly gay lifestyle, giving society's approval to gay sexual activity."

All this figured in during the battle Cardinal O'Connor had with the chancellor of New York's schools, Joseph Fernandez, recently voted out of office. Fernandez promoted what he called a Rainbow Curriculum, described as a program for teaching "tolerance, the basic dignity of same-gender families." It included texts for first-grade pupils about "Heather's Two Mommys" and "Daddy's Roommate."

This was more than just teaching tolerance. If that's what it was the church would have applauded it. But this was advocating the acceptance of a homosexual lifestyle, teaching that it is just as good for Heather to have two mommies as it would be for her to have a mother and a father or that it doesn't make any difference if Daddy's roommate is his wife or another man.

In all the controversies over homosexuality, try to keep clear the distinction between orientation and behavior. We must not discriminate against someone because of his orientation, but we also must not condone illicit sexual behavior.

Archbishop receives award

Indianapolis Archbishop Daniel M. Buechlein returned to St. Patrick Church in Memphis on Feb. 21 to receive the 1993 Dr. James W. Hose Award.

The archbishop received the award at the African American History Month luncheon on Sunday afternoon.

Individual gays and lesbians weren't going to be banned from the parade, they would have the same rights as anyone else.

Ministry in the Department of Evangelization and Pastoral Services to help the evangelization program.

The Dr. Hose Award was established by the Diocesan Commission for African American Catholic Ministry to honor people who have offered dedicated and distinguished evangelizing service to the church in the African American Catholic community and the community at large.

Rite of Election to be celebrated

The Rite of Election and Call to Continuing Conversion will be held in several areas for those enrolled in the Rite of Christian Initiation of Adults (RCIA).

Sunday, Feb. 28, the rite will be celebrated by Archbishop Daniel M. Buechlein at St. Peter and Paul Cathedral for 88 to be baptized and 150 to be received into the church, including the elect from 16 Indianapolis parishes and from Bedford, Bloomington, Fortville, Franklin, Nashville, New Albany, and Plainfield. All seats have been reserved by the elect, their sponsors, friends and families.

On March 3 at the cathedral, the archbishop will welcome 86 people to be baptized and 114 to complete their Chris-

tian initiation at 10 Indianapolis parishes and from Columbus, Greenwood, and Greenwood. A full church is also expected for this occasion.

St. Gabriel Church in Connersville will be the site of a March 4 celebration by the archbishop for 20 elect from Brookville, Connersville, Liberty, New Castle and Richmond.

Separate denieries will be held at 4 p.m. on Feb. 28 at St. Margaret Mary Church in Terre Haute and at St. Louis Church in Batesville. Other denieries may have plans for similar celebrations.

The joint committee for the RCIA includes the offices of Catholic Education, Evangelization, and Worship.

Archbishop Keeler, Peres meet

(Continued from page 1)
diplomatic relations with Israel. He said establishing such relations are important to Israel, adding that "we are close to an agreement with the Holy See to build diplomatic relations."

"There is an important historic relationship between Christians and Jews. We will remain different but it doesn't mean we have to remain hostile..." he said.

In December Cardinal Angelo Sodano, Vatican secretary of state, said that diplomatic relations had not yet been established because Israel had not offered "satisfactory solutions" to some serious problems, including the status of Jerusalem and the future of the Palestinian people.

Another area Archbishop Keeler said he discussed with Peres was the state of Catholic-Jewish relations around the world, especially recent developments in Poland and the need for deeper Catholic-Jewish understanding regarding the Holocaust.

Archbishop Keeler was among a delegation of U.S. bishops who had visited Israel, Syria, Egypt and Jordan in July 1989 to consult with leaders of those countries. Among Israeli leaders they met with at that time were Prime Minister Yitzhak Shamir and Defense Minister Yitzhak Rabin. The trip was part of preparatory work for the statement on the Middle East that the bishops issued four months later.

Trial postponed again

The jury trial of Divine Word Father Ponciano Ramos has been postponed from the scheduled Feb. 22 date to an undetermined date in the future.

The trial stems from allegations of child molestation by three junior high school boys Father searched after "stink bombs" were set off in St. Rita School.

Father Ramos, pastor of St. Rita Parish, said that he is innocent of the charges.



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UNITED CATHOLIC APPEAL

Jeffersonville couple likes helping people

by Margaret Nelson

Kevin and Rhonda O'Brien had the distinction of being one of the youngest couples at the recent Miter Society luncheon in Indianapolis. Also, they came a great distance to attend.

The early '30s couple are members of St. Augustine Parish in Jeffersonville.

The Miter Society is composed of those in the archdiocese who donate \$1,000 or more to the United Catholic Appeal in one year.

In December, 1991, the O'Briens could

not have envisioned themselves shaking hands with Archbishop Daniel Buechlein. In fact, neither of them was attending church.

That's when Rhonda made the decision that she wanted to start going to church again. Kevin had been an inactive Catholic. "Since my husband wouldn't go to the Methodist Church and we wanted to go together, I thought I should find out something about the Catholic Church," she said.

On Holy Saturday 1992, Rhonda joined the ranks of Catholic converts. "The church has become an integral part

of our lives. It is a way we can meet other people," she said. Couples with children seem to hesitate to socialize with them—because their interests are so different. So the parish has become the framework for their social life.

The O'Briens believe in tithing. After looking at the facts, the two decided to contribute to the United Catholic Appeal.

"We liked the idea of helping people in our own community and helping people in our own state," Rhonda said.

"We did not feel as comfortable with the United Way because of the scandals that it was not run properly in some areas. We didn't have those concerns with the United Catholic Appeal. We have a higher feeling of trust. Plus, 25 percent goes back to our own parish," she said.

"When we looked at all the different programs the United Catholic Appeal supports and how many different areas and people are helped, it made sense," Rhonda O'Brien said.

"We knew all the blessings we have been given. We are stewards of the Lord's blessings. I believe he expects us to give back in a lot of different ways. This is a very simple way of doing it," she said.

"It helps when we make tithing decisions that we are both of like mind. I don't know what we would do if we didn't have that. When one of us gets in a 'tightwad mode,' it's good to have a spouse who says, 'No, do it right.' We both help one another. We try not to become too attached (to money)."

"We were both so disappointed that we had bronchitis when the archbishop came to New Albany for the special dinner on Feb. 10," Rhonda said.

Rhonda is sales and marketing vice president of a Louisville adjustment company. And Kevin has his own business, repairing electronic equipment.

Besides UCA, the two have other pet tithing projects. Kevin helps Croatia through a Yugoslavian charity. And being Irish, he tries to aid the disadvantaged in Northern Ireland.

Kevin O'Brien is serving the parish as sponsor for a candidate in this year's RCIA program. Rhonda is on the parish planning committee and serves as a lector. They also hope to work with the spiritual renewal committee of St. Augustine Parish.



MITER MEMBERS—Archbishop Daniel Buechlein greets Rhonda and Kevin O'Brien during the annual Miter Society luncheon. (Photo by Charles Schiala)

607 get Choice grants this year

by G. Joseph Peters

A total of 607 Educational Choice Charitable Trust grants have been received by students in 25 Catholic schools in Marion County this year.

This compares with 470 grants received last year by Catholic school students—a 29 percent increase. Catholic schools represent 39 percent of the schools where families received the grants.

This year, more than \$351,123 has been received in grants to families with children attending Catholic schools. This is an increase of \$111,892 over the amount received last year.

This year, the average grant from the program is \$621.48 and the average grant for a Catholic school student is \$578.46, reflecting generally lower tuition rates in

comparison to other private schools. This compares to \$571.31 and \$509.00 respectively for last year.

The program was originally designed so that about half of the total grants was distributed to those already in private schools and the other half was reserved for new enrollees. The count of Catholic school students this year: 331 who have been enrolled in private schools previously and 274 new students.

About 188 students are still on the waiting list for grants to Catholic schools.

The original commitment to the Charitable Trust from Golden Rule Insurance Company has been significantly extended for this year because of donations by other companies and individuals.

The Educational Choice Charitable Trust has become recognized nationally for educational choice efforts.



'CURATOR'—Marcia Johnson, dressed in kente cloth, supervises the St. Andrew School Afri-Fest museum, which contains artifacts, sculpture, musical instruments and household items loaned by parents of students and the Indianapolis Children's Museum. (Photo by Margaret Nelson)

St. Andrew sponsors Afri-Fest

To celebrate Black History Month, St. Andrew School in Indianapolis held an Afri-Fest on the evening of Feb. 17. Many of the faculty, students and parents dressed in traditional African garb.

It began with a procession of flags of African nations. One student carried each of the nine flags while another announced the nation it represented.

After African folk tales by a second-grade class, a "plane tour" of Africa was led by two eighth-grade students as "flight attendants."

Each grade level had a tour guide for one of these countries: Botswana, Ethiopia, Ghana, Kenya, Namibia, South Africa, Uganda, Zaire, and Zambia. After giving information on the people, customs, traditions, economy, geography, and wildlife of the country, the student pointed it out on a large display map.

Drums of West Africa, sponsored by the Young Audiences of Indiana, entertained the 200 people in attendance.

A variety of booths showed the artwork, sculptures and crafts of the students. One group of students made a hut typical of those used by some African tribes for shelter.

Parents brought refreshments, some reflecting their African heritage.

An African Museum was featured, using items borrowed from the Indianapolis Children's Museum.

'Why Be Catholic?' topic at St. Pius

Providence Sister Barbara Doherty, president of Saint Mary of the Woods College, will be the speaker at St. Pius X Church on Tuesday, March 9 at 7:30 p.m.

Her topic will be "Why Be a Catholic?" The presentation is sponsored by the adult education committee and is part of the 1992-93 Adult Faith Formation Series.

Sister Barbara has been a member of the St. Mary of the Woods religion faculty since 1963. She has given lectures and workshops in Europe, Asia, and Central and South America.

Those interested in attending the talk may call Mary Breckenridge, director of religious education at 317-257-1085 for further information.



Sister Barbara Doherty, SP

Educational choice subject at INPEA meeting

by Margaret Nelson

The Indiana Non-Public Education Association (INPEA) met at Indianapolis Feb. 18 to discuss modern schooling, as well as its own organizational issues and directions.

Eugene Piccolo, president of INPEA and director of the Pastoral Office for Youth

Formation in the Lafayette Diocese, gave a brief update of progress of state legislation affecting the schools. For the first time, non-public schools in the state were divided into six regions at the meeting.

John Taylor Gatto, once Teacher of the Year in the state of New York, talked on "What Should a School Deliver?"

Small groups discussed the relation-

ship between the amount of money spent on schooling and positive results, how schooling affects creativity, initiative and independence, and how adult success can be predicted by the quality of school and family life.

Bob Lehman, co-director of the Indianapolis office of the Indiana Educational Policy Center gave a presentation on educational choice, citing some of the arguments for and against school choice.

Timothy Ehrhgart, executive director for Educational Choice Charitable Trust in Marion County, said the debate about school choice is over.

"We've always had choice if you had money. The 'trouble' happens when you talk about giving school choice to the poor," he said. "Two tiers of educational systems is simply inequitable."

Parents want values, Ehrhgart said. "We believe that non-public schools do a better job, and they do it with less resources."

Those who met also discussed what services their schools would like to receive from INPEA.

Providence Sister Lawrence Ann Liston, director of schools for the archdiocese, coordinated the meeting.



CHOICE PRINCIPALS—Archdiocesan principals listen to Timothy Ehrhgart, director of Educational Choice Charitable Trust speak at the annual INPEA meeting Feb. 18. (Photo by Margaret Nelson)

FROM THE EDITOR

Does the hierarchy think laity are inferior?

by John F. Fink

Forty-four years ago, when I first became involved in lay movements in the church, it was called Catholic Action, the definition of which was "the participation of the laity in the apostolate of the hierarchy." Until Vatican II, it was assumed that the spiritual arena of the church was the work of priests and religious and, if the laity had a role at all, it was to help the clergy.

Vatican II changed all that, especially with its "Decree on the Apostolate of the Laity." There we read that "the laity share in the priestly, prophetic, and royal office of Christ and therefore have their own role to play in the mission of the whole People of God in the church and in the world. They exercise a genuine apostolate by their activity on behalf of bringing the gospel and holiness to men [and women], and on behalf of penetrating and perfecting the temporal sphere of things through the spirit of the gospel."

RIGHT AFTER VATICAN II, many of the laity felt strange engaging in ministries such as eucharistic ministers, lectors and religion teachers. At first they were reluctant to do it and it was tough lining people up for those roles. Today the generation that has grown up since Vatican II takes it for granted that certain roles belong to the laity, and there's less reluctance to fill them.

Parishes today rely on lay volunteers to an extent never even dreamed of before Vatican II. One large parish in Indianapolis added up the number of lay volunteers who are involved in its five weekend liturgies and it came to almost 200-lectors, eucharistic ministers, choir, servers, gift-bearers, etc. This doesn't count the laypeople



who are involved in CCD classes and work as collection counters on Sundays, or those who serve on the parish council or as members of one or more of a large number of committees. It is just the weekend liturgies that are the exception. The growth of lay ministries was dramatized Jan. 28 when 350 paid ministers met in the first archdiocesan-wide "Ministry Day." These people were filling roles that didn't exist just a few years ago—positions like parish life coordinators, pastoral associates, youth ministers, liturgy planners—lay administrators of religious education, lay heads of archdiocesan offices, and many more.

BECAUSE OF THIS growth in lay ministries, I was interested in the results of a survey by U.S. Catholic on the laity's role in the church, reported in that magazine's February issue. Respondents were active Catholics, 94 percent registered parishioners, most of them involved in parish activities (in fact, a full 41 percent were on parish councils).

Most of the answers didn't surprise me, such as the 74 percent who said that lay involvement since Vatican II has not gone far enough, or the 69 percent who said that ordaining women and married men would be an asset to the church, or even the 77 percent who thought that the dwindling number of priests is primarily an opportunity for positive change. These are natural and expected opinions for laypeople to have.

One result in the survey, though, was not positive: 55 percent agreed "that the church hierarchy on the whole views laypeople as inferior." Only 36 percent disagreed with the statement. Why would that 55 percent think that? It could be that some priests, particularly older priests, are having a hard time learning to collaborate with the laity and sometimes accepting advice from them. Recently-ordained priests should not have that problem since they have been trained, as older priests were not, to collaborate with lay people.

Part of it, too, is undoubtedly just the difficulty of

trying to promote vocations to the priesthood and religious life without giving the impression that priests and religious are superior to lay people. The language that must be used, for example, when explaining that priests are celibate because Jesus was celibate and priests act "in the person of Christ," makes it difficult to follow that up with, "Oh, but that doesn't mean that priests are superior to laypeople."

ARCHBISHOP BUECHLEIN addressed this issue during Ministry Day. He alluded to St. Paul's letter to the Romans in which Paul taught the doctrine of the Mystical Body of Christ: "For as in one body we have many parts, and all the parts do not have the same function, so we, though many, are one body in Christ and individually parts of one another" (Rom 12:4-5).

(It might be noted that Paul seemed to like this analogy of the unity of the body and the diversity of gifts. He used it several times in his epistles. Besides Romans, note chapter 12 of the first letter to the Corinthians and chapter 4 of his letter to the Ephesians.)

The archbishop said: "Because we are different and because we have different roles does not mean one member is better or less good than another. . . . The church is the body of Christ. Yet, as the sacrament of Christ, and different members of his body, we do different things for the sake of the whole body."

"Is the heart better or more important than the head of the body? The body cannot function without either. The hierarchical priesthood of the church is intended to be the sacrament of Christ the head of the body. Priests are the sacrament of Christ the priest, pastor and teacher. Does that mean priests are better or more important than other members of the body? Of course not. . . . The heart is not better than the head, or vice versa."

We all have our roles to play and they are all equally important. Let's don't think in terms of superiority or inferiority.

THE HUMAN SIDE

Time for seminaries to consolidate and pool their resources

by Fr. Eugene Henrick

"It is not a scandal that our students should find less resources in our seminaries than in any colleges of the university?" The question was asked in 1831 by an author who emphasized the century's pride in science and the need for seminaries to keep abreast of contemporary thought while at the same time respecting the wisdom of the past.

He concluded that a priest's mission is to regenerate the world by his virtue and his learning.

Msgr. John Tracy Ellis, the church historian who died in 1992, cited one reason for poor seminary training in the past:

Father John O'Hanlon in 1851 was appointed to the seminary, where in

addition to serving as chaplain of the local convent and giving catechetical instructions to their students, he was the seminary's prefect of studies while teaching courses in English, logic, metaphysics, ethics, liturgy, ceremonies and Scripture.

"All this work," he stated, "left me hardly any time to study for my various classes and for the necessary relaxation or exercise; there was little or no leisure."

What happened in the past still holds true. Some question whether we have enough good professors to train seminarians to give homilies that will hold the interest of educated laypersons.

These observers point to the difficulties seminaries have in obtaining talented professors due to the dwindling number of priests, and they voice concern at the increase in salaries for lay professors as well as at aging seminary buildings.

Others ask how a student body representing diverse cultures, languages, ages,

famly backgrounds and religious understandings can be trained effectively.

Msgr. Ellis recommended pooling our resources into a few select seminaries and abandoning the "multiseminary" mentality born in the 1800s when revolutions such as Jansenism, the French Revolution and the Age of Enlightenment left the clergy intellectually weakened. At that time it was thought that increasing the number of seminaries was the way to improve things.

Today Msgr. Ellis surely would say that pooling resources should be mandated as we enter the third millennium, a time, Pope John Paul II says, for a new evangelization and better-educated priests.

We are entering an era when pooling resources will be a means of coming of age. Applied to seminaries it means pooling our best talent, thus enabling the seminary faculty to upgrade itself more effectively through lighter teaching loads and more frequent sabbaticals.

Pooling resources would signal the church at large that, by regrouping, the

seminary system is attacking its problems, with confidence in the future.

Pooling resources also would mean that seminarians from differing cultural backgrounds could receive more personal attention and that the seminary could better adapt teaching methods to the age differences and religious-education backgrounds of its students.

All this and more could be accomplished, to say nothing of improving the financial picture.

Msgr. Ellis observed, "Discontent with the training of men for the priesthood has been—as it should remain—a constant refrain throughout the church's history, for that education has frequently been at its worst when there appeared to be the more widespread satisfaction with it."

One cannot disagree: Discontent serves as a catalyst for improvement. However, the question to ask is how much more satisfaction we might generate if we consolidated the scattered turfs upon which our present seminary system is built.

1993 by Catholic News Service

THE BOTTOM LINE

People with a mission start new Catholic publishing company

by Antonette Bosco

It takes a lot of faith and courage to start a new business when the economy is rocky as it has been for the past several years. But a handful of people in Long Island, N.Y., did just that, buoyed by their belief that they had a mission.

They realized the best way to spread the good word is through the media. So they took a deep breath, a cold plunge and launched a Catholic publishing firm in Wilton Park called Resurrection Press.

"We took that name because we felt it would identify us as a source of hope and new life," said Resurrection Press editor Emilie Cerar.

"We belong to a prayer group, and we were praying to find some type of business activity that would allow us to serve God," Cerar explained. "We were enriched by our own faith experience and wanted to help others by passing it on."

That was nearly four years ago, and now Cerar was happily giving an account of their production, accomplishments—23 books and nine audio cassettes.

This spring Resurrection Press will publish the Spirit Life Series—smaller books to fit into "the hands of busy people" to help them solve everyday problems, Cerar said.

One reason for starting a new publishing house was to let the light generated by a lot of good people shine. "We knew some local people who had good stories to tell," Cerar said.

A case in point is Michael Moran. For years he has carried on an extensive food and shelter ministry on Long Island. Cerar said he has much to share with others wanting to start services similar to his Interfaith Nutrition Network.

And so Resurrection Press published "Give Them Shelter," Moran's story. All royalties from the book's sale go to Moran's nutrition network.

Another man doing important work is a friend of the prayer group members, Msgr. James Lisante, director of the Rockville Center Diocese family life office. His anti-abortion book, "Of Love and Life,"

was published by Resurrection Press and has sold 7,000 copies.

"We feel there are a lot of topics that need to be covered and there are new ways of saying things," Cerar said. "We see our books and tapes as a stimulus for dialogue, a way to keep people talking so that they find help and maybe inspiration from one another."

The staff of Resurrection Press is small—two full-time, a few part-time, some are volunteers and two are very important people at the top—John and Mary Leonardis.

The Leonardis put their financial savings into starting this company, while keeping their jobs. Cerar credits them with being much more than financial backers. Both pitch in evenings to lend strength to the fledgling company.

Cerar points out that the company is developing a worldwide market. "Our books have sold in Australia, South Africa, India, Ireland, Canada and even in Japan," she said.

She said one surprise has been the response from other Catholic book publishers. "The cooperation we've been getting is incredible," she said. "Everyone

has encouraged us. They all say there is room for more Catholic publishers."

Cerar says that Resurrection Press was founded on a "vision and a dream—and a lot of prayer."

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THE CRITERION



to the Editor

Insightful column on judgmentalism

Kudos to Archbishop Buechlein for his insightful column on judgmentalism ("What Does It Mean Not to Be Judgmental?" Feb. 12).

In his marvelous, thought-provoking book "Why Johnny Can't Tell Right From Wrong," William Kilpatrick echoes Archbishop Buechlein's thoughts on the dangers of teaching non-judgmentalism (among many other eye-opening insights). He points out that tolerance (non-judgmentalism) and openmindedness need to have become the chief virtues in our culture. Our teachers are trained to be non-directive, non-judgmental facilitators. ("There are no wrong answers.") "Decide for yourself what is right for you." And parents are urged to use techniques of therapeutic listening and non-judgmentalism. But on subjects of life and death issues, children need authoritative guidance. They need someone to teach them that "this thing is wrong" or "that action is right."

Christina Hoff Sommers, professor of philosophy at Clark University, notes that "when tolerance is the sole virtue, students' capacity for moral indignation, so needed for moral development, is severely inhibited." And Mr. Kilpatrick points out that "to assign equal validity to all... values is to create... moral confusion." The non-judgmentalism that we have instilled in children seems to have done just that. While they have learned well not to judge another person, they have also come to believe that there is no right or wrong—and that is a lie!

Linda M. Cooper

Greenfield, Mass.

We headlined the wrong shortfall

Reading the front page of the Feb. 5 Criterion, I was disturbed to learn of two deficits. The page headline told of a fiscal shortfall of about 3 percent.

Further down the page I read the results of a survey indicating that most Catholics attend Mass as a matter of obligation, or for community, or do not attend at all. Only 11 percent attend because of the meaning to them of the Mass and Communion. That is a spiritual shortfall of 89 percent.

Did we headline the wrong shortfall?

Robert E. Hurley

Indianapolis

Rampant crusader out to 'getcha'?

In your Feb. 12 issue, Mildred Langshore reacted to my Jan. 29 "lovely letter" (her language). My point had been simply that the movement to separate a priest's living/sleeping place from his workplace was a step toward the emergence of a married, Roman Catholic, clergy. My contribution was itself a response to an earlier article (Jan. 15 issue). "Why Priests Need Their Residences to Be Separate from Bussy Offices?" Bear in mind we are referring here to diocesan priests, parish priests.

Mildred Langshore's 52-line tangent appears merely to buttress my assertion regarding the ultimate goal of this movement: Her pervasive sarcasm speaks to me of a rampant crusader out to "getcha".

Although I never contemplated a duel, her intemperate metaphors must be challenged.

In my letter, I had compared the personal lifestyle of the diocesan priest to that of the Cistercian monk. What's "explained to her" (her language, source not identified) about the Cistercian Rule referred more accurately to the subgroup we know as "Trappists" and their "stict" order. Other Cistercian monasteries were more exter-

nally oriented, engaging in missionary work, gothic architecture, and advanced agricultural technology. My allusion looked at the latter monastic type, traditionally identified as "in the world, but not of it."

Raymond F. Kane

Indianapolis

Leave family leave up to marketplace

I recently read in *The Criterion* ("Clinton and the Church Agree on Social Issues," Feb. 12) that U.S. Catholic bishops really feel the Democratic Party is behind the family, abortion stance notwithstanding, as a result of passing the family leave bill. It pains me to see how our standards could be so low as to be satisfied by this insubstantial bill.

First of all, the issue of family leave should be left to the marketplace, rather than the government. Many companies already provide paid family leave as a result of the marketplace forces. For many years, my company has paid for these benefits in order to attract the top quality people they needed. It didn't need the government to make this a law.

If family leave is an important benefit, as determined by the workers, then companies will offer it. Those that don't will not be able to attract top quality people. People who aren't interested in this benefit can work for a company that offers another benefit in lieu of this one. People who value family leave will strive to improve themselves in order to be hired by a company which does offer this benefit. The government has nothing to do with this process.

The pro-abortion Democratic Party wants people to believe they are pro-family by passing this bill. I would suggest they instead demonstrate pro-family values by halting abortions, significantly increasing the personal tax exemptions for children, reforming welfare to encourage marriage, and offering school choice for all taxpayers.

Ron Reimer

Clinton

Family leave law will harm families

Both Bishop John Ricard and Mr. Fink are in error about the family leave law recently passed by our legislators (see editorial commentary in Feb. 12 issue). The disparity between a law's "message" and its effect could not be greater. The message is a good one: our families are very important, and our employers should allow us to take care of them. In practice, however, this law will harm the very group it seeks to protect.

Catholic advocates of this law ignore that the natural human response to a government regulation is to avoid it if possible. A small-business owner with 55 employees may now have an incentive to fire six people to avoid the law. Personnel directors will look at the divorced man with wife and kids in another state a lot more favorably than the man with a wife and kids in his house. A young mother looking for work will always be in line behind the childless woman who volunteers information concerning her tubal ligation.

Business growth will be stunted by this in many instances causing jobs to fail to materialize that, before the law, would have been provided. This law, by adding expense to marginal businesses, will cause them to fail and add to unemployment. Employers who formerly took good care of their workers may now feel that their resources are redirected by mandate and may change their policies. These responses have already begun, yet a good look at the law shows that the benefit to those allegedly protected is small indeed.

This is just one of many instances where Catholic spokesmen have "led with their hearts" instead of their heads. I strongly believe that both a law's message and its



effect in practice should be considered before Catholics grant their support. If a law's predictable effect is to harm a group we are trying to protect, should we be supporting it?

James P. Bastnagel

Indianapolis

Today's mothers are not so lucky

I feel compelled to respond to Cynthia Dewett's article "How Not to Parent" in the Feb. 12 issue. Let's look at the notion of how to parent first. We probably all agree that parenting means providing for the physical and emotional needs of our offspring, building character in them, teaching them about society and helping them to find their places in the world. There are more but these three, by and large, are agreed to by most.

Thirty years ago a mother was encouraged to stay in the home with her children. She was also encouraged to take care of the home, a profession that kept her mighty busy! My own mother worked in a three-story home with wall-to-wall hardwood floors, a wringer washer complete with a clothesline for the drying cycle, a rickety old refrigerator that needed to be defrosted regularly, and a manual lawn mower. She couldn't buy our all-cotton clothes from a catalog nor did she have spray starch to speed her ironing chores.

When she wasn't caring for the needs of her six children, my mother was encouraged to do volunteer work for the church and school. My father liked that, it

kept her busy! For obvious reasons, I didn't see much of my mother during those long summer days, we tended for ourselves. Of course, every mother was at home and we were always within earshot of an adult who was empowered to act as guardian at the first sign of trespass.

Today's mothers are not so lucky. They find little support in their choice to stay home to raise their children. Often they maintain volunteer organizations while working mothers pop in and out of meetings to give advice. There are few other mothers home to help with the supervision of children and many mothers and their children are confined to the home in a very lonely way.

Many family psychologists counsel mothers to volunteer, take up hobbies, start businesses at home, take their children to playgroups and other activities to help ease the loneliness and maintain their self-esteem and sanity. Today's fathers often take an active role in caring for and influencing their children. Many homes have many modern conveniences like riding mowers, manicured lawns, prepared foods, cotton-knit clothes, and on and on.

Parents who work outside the home and who are fortunate to find good dependable domestic help and child-care are still able to provide for the physical and emotional needs of their offspring, build character in them, and teach them about society and help them to find their place in the world. Some married later after getting an education, worked for many years before having children and were able to amass modern conveniences and to build salaries to a level that allows the luxury of hiring help.

When modern conveniences became a part of her household, my mother gladly traded her apron for a job outside the home. So did my husband's mother. They didn't know they had been staying home to be good parents, they just knew that they were anxious to take care of their family and the physical needs of the family. Working outside the home made sense when the workload lessened. They continue to "parent the right way" and both "grandparent the right way" too. Seeing the way times had changed, both moms encouraged their daughters to educate themselves because life in today's world often entails supporting a family with a job outside the home.

Yes, there are careless parents. Some work, some don't. Some people don't know how to raise children so that they become good and well-adjusted citizens and good parents. I dare say that if those parents worked outside the home, their negative influence would be diluted somewhat by a good caregiver.

Jennifer Core-Ertel

North Vernon

LIGHT ONE CANDLE

This Lent, be a messenger of joy

by Fr. John Catoir
Director, The Christophers

Lent is a time for reflection, a time for pondering the great mystery of Christ's redemptive sacrifice on the cross. But Lent should not diminish anyone's sense of joy. It should only serve to heighten it.

As we begin this Lenten season, I want to bring to your attention one of my favorite quotes from Pope John Paul II: "Christ came to bring joy to children, joy to parents, joy to families and to friends, joy to workers and to scholars, joy to the sick and joy to the elderly, joy to all humanity. In a true sense, joy is the keynote of the Christian message and the recurring motif of the Gospels. Be messengers of joy."

I love that quote. I only wish more of us had the capacity to understand it fully. Pope John Paul's remarkable insight emphasizes the centrality of joy through all the seasons of the year.

Traditionally, the penitential season has been viewed as a time for sackcloth and ashes, not a time of joyful celebration. And allegedly protected is small indeed. Repentance, but fasting need not dampen a joyful spirit. We make sacrifices during Lent to express our love of God more perfectly, not to extinguish our joy. The spirit of

sacrifice and the spirit of joy go hand-in-hand.

Sacrifice is simply the giving up of a legitimate good for a noble cause. Joy follows self-discipline, whereas sadness usually follows sin and selfishness. If you over-eat or over-drink, you may not only suffer physical discomfort, you damage your self-respect. On the other hand, when you fast or inconvenience yourself in some way in order to help a needy person, you tend to experience feelings of satisfaction and even elation. Acts of generosity and courage inspire the noblest emotions of the human spirit.

But joy is more than good feelings. Joy is the by-product of a meaningful life, and that is why Lent is truly a joyful season. During Lent we try to make our lives more meaningful. It is a time for growing closer to God, a time for a prayerful union with God's inner life of happiness.

"God so loved the world he gave his only son, that the world might be saved through him" (John 3:16-17). Jesus spoke these words to help a needy person, you tend to experience feelings of satisfaction and even elation. Acts of generosity and courage inspire the noblest emotions of the human spirit.

The saints knew this secret. After all, a saint is one who knows how to be joyful and grateful in all circumstances. St. John of the Cross expressed this idea eloquently. The soul of one who loves God always swims in joy, always keeps holiday, and is always in a mood for singing."

(For a free copy of the *Christophers* News Note "God Delights in You," send a stamped, self-addressed envelope to *The Christophers*, 12 E. 48 St., New York, NY, 10017.)

CORNUCOPIA

The Sorrow and the Glory

by Cynthia Deves

The best thing about Lent is, it has a happy ending. I mean, a *real* happy ending.

In olden times, as people my age are wont to say, we didn't concentrate a whole lot on the happy ending part. We were more into fasting, or figuring out how to fix macaroni and cheese seven different ways. Also, into preventing chickens from setting foot in the soup pot, or keeping steers from lending their body fat to gravy.

We spent a lot of time tabulating things we promised to "give up." Then, as Lent went on, we either suffered their loss quietly, lapsed here and there, or caved in completely. The Jews like to toast "Next year in Jerusalem!" With Catholics in Lent's of the past, it was "Next year our Lenten promises!"

At the same time we were being scrupulous about Lenten deprivations and dietary details, we were supposed to

be doing penance and praying more often. We spent a lot of time in church and it was downright enthralling, especially to kids, when there were novenas or missions conducted by fire-and-brimstone preachers with graphic imagination and powerful oratorical skills. The sixth and ninth of the Ten Commandments were favorite topics with junior high listeners, more gripping than heavy-duty mysteries of faith like the Trinity.

Almsgiving was another requirement of Lenten observance. While "alms" seemed a quaintly archaic word even in those days, the idea was evergreen: To share material wealth with someone less fortunate than ourselves. So, we filled cardboard "Lenten Loaves" with coins, and donated dollars to the missions when the Sister-of-the-Month came to pass the second collection.

There was something very satisfying in previous Lent's about denying ourselves material or physical gratification. We enjoyed the catharsis of spending six weeks sorting out all of our sins and faults, great and small, before the Lord. It was even glorious to display a big smudge of ashes on our foreheads on Ash Wednesday, thereby witnessing our noble purity of

intention to non-Catholics and others not so fortunate as we.

Easter, arriving on the heels of Good Friday, almost paled by comparison. The beautiful silence and solemnity, the stripped altar, the absence of Holy Communion on the day of Jesus' death, were a hard emotional act to follow. We were overwhelmed with seemingly inappropriate colored eggs, candy, new clothes and spring flowers.

Since Vatican II, the church has made Easter, not Good Friday, the focal point of Lent. We are still expected to pray, do penance, and give alms. But our emphasis is clearly on the Christ who rose in triumph as well as the Christ who died for our sins.

We are sinners, but we are given the chance to earn eternal life, and Lent is another opportunity. Our eyes are on the prize.

check-it-out...

The Brebeuf Preparatory School Mother's Association will hold a Family Dialogue workshop on Feb. 27 from 8:15 a.m.-12:15 p.m., at Brebeuf, 2801 West 86th St., in the Frances Stone Room. Family Dialogue is a service for the families and friends of Brebeuf students and others interested in today's teen topics. The price is invited. For more information, call 317-849-2353.

St. Francis Hospital and Health Center will present the 1993 Health Fair, March 19-21, at the Greenwood Park Mall. "Hand in Hand, Your Health and St. Francis," is the theme of this year's fair, sponsored by Sagamore Health Network. The fair will join various community organizations and area dance and aerobic groups to entertain and inform shoppers. Informational booths from hospital departments and community organizations will provide health screenings and other educational information.

The Purdue University-Marion County Cooperative Extension Service and the Career Advancement Training Services are offering a six week parenting series which is designed for parents of children up to 12 years of age or any person concerned about parenting. It will be held six consecutive Tuesdays, March 2 through April 6, from 7 p.m. to 9:30 p.m., at the Marion County Extension Service, 9245 N. Meridian, Suite 118. Each session will include a speaker followed by small group discussions led by trained facilitators. Fee is \$25 and includes a notebook of child development and family life materials and activities. For more information, call 317-848-7351.

The Ronen Chamber Ensemble, co-founded by David Bellman, principal clarinetist of the Indianapolis Symphony Orchestra, and his wife Ingrid Fischer-Bellman, ISO cellist, will present the final concert of their 1992-93 subscription series on March 9, at 7:30 p.m., in the Wood Room at the Circle Theatre. The concert is sponsored by Resort Condominiums International and Cathedral Arts, with an additional grant from Mr. and Mrs. Robert Mohlman. For more information, call 317-637-4574.

St. Gabriel, Connersville, will host a series of three "Parents of Teens Workshop," on March 15, 29 and April 2 from 7-9 p.m. Registration deadline is March 10, spaces are limited. Fee is \$10 for the full program or \$10 per session. The workshop will be offered by Alice Davis, director of the Mentoring in the City program for Marian College. The workshops are being sponsored by Connersville Deaneary Youth Ministry Commission. For more information, call 317-825-2161.

Catholic men age 18 and up who enjoy singing are invited to visit the Columbians of the Knights of Columbus, Council 437, 385 N. Delaware St., at one of their Thursday night rehearsals at 8 p.m. The Columbians are participating in the Triad Concert on March 5-6 at 8 p.m. with the Shrine Chanters and the Maennerchor. The concert will be held at the Murat Theatre. All seats must be reserved, but are free. Call 317-635-2433 for tickets. This is the 49th year of the Triad concert. The

conductor is Richard Dennis, music director at North Central High School. He is also the concertmaster for Henry Mancini, Burt Bacharach, Julie Andrews and Johnny Mathis. Inquiries may be made by calling 317-891-9512 or 317-881-4535.

A workshop focusing on communication and intimacy for married couples will be presented at Kordes Enrichment Center, Ferdinand, on March 5-7. Paschal Baute, Ed.D., a licensed psychologist integrating the spiritual and the psychological, will lead the workshop by examining couples' varying roles in aspects of their relationship. Call 812-367-2777 or 800-880-2777 for registration information and details.

The Life Issues Committee of Mary, Queen of Peace Catholic Church, Danville, will host a Community Open Forum, Saturday afternoons, 1-4 p.m., on March 6, 13, and 20. Each Saturday there will be a panel that will address the needs of the young, the young and the elderly. There will be a question-and-answer period after the panel discussion. On March 6, the panel will address the needs of youth and elderly. The panel members and their topics are as follows: Detective Sergeant Susan Austin, Hendricks County Sheriff's Department, elderly and child abuse; Pam Turner, Director of Hendricks County Children's Services, early intervention services for children; Beth Leach, Executive Director Hendricks County Senior Services, broad range of services for the elderly; and, Teresa Underwood, Secretary, Board of Directors, Danville Community Center, plans and proposed drawings of new youth center in Danville. On March 13, the panel will address the needs of the sick, and on March 20, the panel will address the needs of the poor.

Bishop Chatard High School will kick-off "Chatard-A-Bratton" with a party on March 6, from 5-7 p.m. in the school gym. Raffle tickets will be for sale. Refreshments, along with door prizes and early bird drawings will be part of the evening. "Chatard-A-Bratton" itself will be held at St. Pius X on April 17. For more information, call 317-251-1451.

Indianapolis Office for Campus Ministries will hold a campus ministry retreat, "Spiritual Self Care: A Lenten Retreat," on March 2-3 at the Beech Grove Benedictine Center, 1402 Southern Ave. Dr. Tilden Edwards, spiritual director of the Shalom Institute in Washington D.C. will lead the retreat. For more information, call 317-923-4839.

On the weekend of March 5-7, Benedictine Father Eric Lies, will conduct a retreat titled "A Short Course in Practical Christianity." The retreat will be held at the St. Jude Guest House at Saint Meinrad Archabbey. The retreat will begin with Mass at 5:15 p.m. on Friday evening and closes at noon on Sunday. For registration information, call 812-357-6585.

The Beech Grove Benedictine Center, 1402 Southern Ave. will hold a Family Retreat Day on March 6, from 10 a.m. to 4 p.m. The retreat is co-sponsored by the Archdiocesan Family Life Office. Call 317-788-7581 for more information.

In preparation for a centennial celebration, Assumption Parish of Indianapolis is requesting that anyone who has scrapbooks, pictures, news articles or any items pertaining to Assumption Parish from 1894 to the present day, to consider loaning them to the centennial committee to prepare for the celebration. Please call 317-632-9260 or 317-632-4157 if you can help.

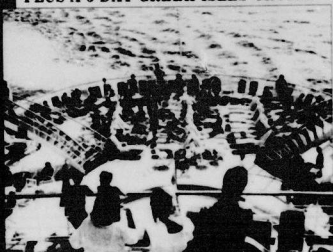
The Indianapolis Peace and Justice Center and the Companion Community Development Alternatives are sponsoring "Building the New El Salvador," caravan, at the Hispanic Center, 617 E. North St., at 6:30 p.m. Speakers, music, pitch-in dinner. For more information, call 317-920-8643.

The Christian Theological Seminary, 100 W. 42nd Street, presents a Hymn Festival featuring the texts of Rev. Carl P. Daw, Jr., on March 10, at 7:30 p.m., in Sweeney Chapel at the seminary. Rev. Daw will address the forum on March 11, at 10 a.m. concerning liturgy and how it shapes us. He will lecture on hymns on Monday at 11 a.m. All of the events are free and open to the public.

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ESCAPE
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ISLANDS

ABCC 'brings the congress home'

Archdiocesan Black Catholics Concerned held a Diocesan Day of Reflection Feb. 20 at the Archbishop O'Meara Center

"It is bringing the congress home," said Father Clarence Waldon, pastor of Holy Angels Church.



BLACK LEADERS—Small groups discuss local implementation of suggestions from the 1992 National Black Catholic Congress during the Feb. 20 Archdiocesan Black Catholics Concerned Day of Reflection. (Photo by Margaret Nelson)

TV Mass for shut-ins to continue

Joe Young, general manager of WXIN-Channel 59 in the Indianapolis area, said that viewers can relax. The TV Mass for shut-ins will continue, even after the station is operated by new owners.

Young said, "WXIN-59 has been very pleased that we have been able to present the TV Mass. We plan on that continuing for years to come. We recognize it as a real service to the community."

"I appreciate all the letters and comments," added Young, who has been general manager under several owners.

Charles Schisla included the news of the change of ownership in his Catholic Communications Center communications advisory, asking pastors and church leaders to share their stories with Young. Many have done so, Young said.

Channel 59 has produced the TV Mass for 10 years, at a production and broadcast value of nearly \$100,000 each year, Schisla said. He estimates that there are "tens of thousands of viewers who are unable to attend Sunday Mass at their own parish churches."



LIGHT OF HOPE—Donald V. and Lois Reed, Indiana Knights of Columbus Pro-Life leaders, dedicated a Light of Hope and introduced a pro-life prayer at St. Elizabeth's Southern Indiana maternity home in New Albany. A similar candle will burn in the Knights' hotel chapel when they hold their state convention in Indianapolis at the end of April.

Fr. McNally 'arrested,' makes parole in Cancer Society drive

Father J. Joseph McNally, pastor of St. Barnabas Church in Indianapolis, was "arrested" on Feb. 16 at the church and taken to jail. He was charged with playing racquetball and golf before receiving a release from his doctor after being treated for a back injury.

In order to "make bail," Father McNally had to raise \$250 for the American Cancer Society. After some phone calls (one to the office of the priest's archbishop), he was allowed to return to St. Barnabas with a certificate of parole showing that he had raised \$320 toward the elimination of cancer.

The parish staff celebrated his return with balloons and lunch out.

The "arrest" was part of the American Cancer Society's "Jail and Bail" project to raise money for the society.

The parish staff and they admired Father McNally for being a good sport but the question still remained, who had this priest arrested?



"Jailbird" Father J. Joseph McNally

Dan Weir from St. Thomas Aquinas Parish was the leader of the delegation to the National Black Catholic Congress VII in New Orleans last year. He led the participants as they discussed ways to implement the "Pastoral Statements and Public Policies" passed at the congress.

Most of the 1992 delegates were present at Saturday's reflection day. They served as facilitators, explaining what went on at the congress to each small group. Then they helped participants make decisions to act on ideas which could be implemented at individual parishes.

Showing concern for children and their families, planning child care services and recreation, and making church attendance relevant to young people were among some of the suggestions that parishes could implement.

"The theme was on the family," Weir said of the congress. The delegates met several times after the congress to formulate a report to Archbishop Daniel Buechlein, which he has received. They also made a presentation to the Priests' Council. Weir said that delegates could make presentations at parish council meetings in the future.

The reflection day began with a prayer service. Then a film showed liturgies in Black Catholic churches in the United States, Haiti and Africa.

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FR. BOB HOGAN, S.M., from the University of Dayton, is on the Advisory Committee of the National Service Committee for the Catholic Charismatic Renewal.

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Woman describes atrocities of war in Bosnia

(Editor's Note: The following graphic remarks about on-going human rights violations and atrocities of war by Serbians in Bosnia-Herzegovina are excerpted from a Feb. 4 speech by Irishwoman Aine Burke at St. Lawrence Parish in Indianapolis. Burke has lived in Medjugorje for several years and is currently visiting the United States to speak out against the horrors of the Serbian and Croatian conflict in the former Yugoslavia.)

"Living in Medjugorje . . . I never for one moment thought I would see the day when I would see dead bodies lying on the streets of Bosnia. I never thought that I would see the restaurants and the shops reduced to rubble or the churches that I had prayed in . . . shelled, looted and burned to the ground.

"On an even more personal note, the people who opened their arms to me and welcomed me into their culture, into their homes, would be hiding like scared animals underground, every able-bodied man and woman taking up whatever arms they could get their hands on to

defend themselves, to defend their families, and to defend their homes. It was an unbelievable turn of events.

"The war in Bosnia is tragic, the suffering is unprecedented, the pain is unbearable, and the atrocities are numerous.

" . . . The greatest atrocities that have taken place with regard to the war in Bosnia-Herzegovina did not take place within the borders of that country. They took place in the outside western world of which we are all a part. The people of Bosnia-Herzegovina did not receive any assistance from the United Nations or the outside world in any fashion to defend themselves when that same United Nations and that same outside world took a decision which deprived them of defending themselves . . . which deprived them of the opportunity of buying bullets on the free market.

"Nobody hates war more than I do, and I have seen the effects of it . . . the people of Bosnia-Herzegovina are not able to

defend themselves against the horrors of the biggest army in Europe. This is a very unjust war. These people are being mowed into the ground at the will of this army, just as long as the wheels of that satanic machine are in motion, there is absolutely nobody safe there.

"The atrocities are numerous. Whole villages are being butchered and bulldozed into mass graves. I have film footage of a village being massacred and bulldozed into a mass grave and the (later) opening of that grave, where bodies, predominantly old people, civilian people, old grandmothers who were in their homes, old grandfathers who were doing their little business around the garden, their throats were cut, they were decapitated, they were butchered before they were bulldozed into mass graves. And that mass grave was found last August just outside of Mostar, almost in the shadow of Medjugorje. And that is a tragic, tragic situation.

"I never thought for one moment that in my lifetime that the ghosts of Auschwitz and Treblinka, that the concentration camps of the '30s and '40s would be living and breathing again, concentration camps where men are rounded up—all across the religious divides—and held in these concentration camps, where their eyes are gouged out, where they are castrated, where they are beaten and stabbed to death.

"A BBC (British Broadcasting Corporation) reporter was leaving that country a few months ago, and an old man from Bosnia went up to him and said, 'Will you please go out and tell the world what you have seen?' And the reporter said, 'I was ashamed to tell him that the world already knows.'

"The world knows. And our generation was promised that this would not ever happen again. We can hold our heads high as a civilized, educated, advanced people in the western world. We can boast of having put a man on the moon. We can boast of advancements in technology and medicine. But we need to hang our heads low at what we are allowing to go on in the heart of Europe.

" . . . The people of Bosnia-Herzegovina are still being butchered. Right across that country, women and girls are being raped. The youngest victim (one doctor said he had treated for rape) was a 7-year-old girl. The eldest victim was an 82-year-old woman. Rape camps exist right across the country. Women and young girls are being systematically raped.

"I cannot understand what is wrong with the women of America that they are not marching and pounding at the doors of the United Nations because everybody knows that this is going on. Everybody knows that 7- and 8- and 10- and 12-year-old girls are being mass raped by gangs of soldiers that come in from the front lines. And it's as if it doesn't matter. It's as if nobody cares. They are predominantly Muslim women. They don't enjoy the liberties and the freedom of the western world. Their voice at the best of times wasn't loud, but there is absolutely no voice at all now. And that is why it is up to us to scream 'Stop!'

"This has gone far enough. It cannot go on any further. These young girls are being stoned to death with beer bottles when these soldiers are finished with them. Any woman that it is possible to make pregnant is made pregnant so that the production line of the Muslim race is being cut off, so that the cleansing process, the ethnic cleansing, the purifying process, can go on another mile down the road, so that the Muslim man will not take as his wife this raped creature, so he will not marry, so he will not have a son, so the generation will stop with him. And that is the plan to get rid of everyone who is non-Serbian out of Bosnia.

"Your politicians know that. They have got to hear your voice. They have got to receive your letters. I know many of you say you have written. But what else can we do? You are the people who put your government into power. People of this country . . . people in Ireland are screaming to stop the war in Bosnia, the people in Great Britain, in Germany, and in France, and still nothing is being done. That is not democracy as it was founded. These governments are not carrying out the wish of the people. I am sure there is no greater weapon in our hands than to

go into the street and demand that this holocaust that has been batten the people in the heart of Europe, that has batten a people that are so alarmingly close to being wiped off the face of the Earth, that we demand that this be stopped.

"Human life is about the cheapest thing in Bosnia at the moment. I walked in the city of Mostar and there is nothing to buy in that city. The buildings and bridges are burned, the churches are gone, the hotels are non-existent, the whole town is blown to bits. But the saddest feature of that whole city is the beautiful green park. It is now a makeshift graveyard. The blood of the young people of that area is moistening the soil. It is not possible now to bury a pebble in that cemetery. Every available green patch of earth inside the city of Mostar—football fields and parks—is being used to take the bodies of the dead, be they soldiers from the front lines, be they young children who got caught in shrapnel, be they old people who died from exposure. And that is the situation that is beyond what I can describe in Europe.

"And it is a shame that in 1993 that this is allowed to continue. Human rights are being violated on every possible front. Every human right has been violated. And even if the war finished at this moment in time, there is one who has already lost. It is the woman of Bosnia-Herzegovina. She is losing her husband, she is losing her boyfriend, she is losing her children, she is losing her home, and she herself is being raped in the most violent fashion. And for her alone, I will ask you in the name of another woman who came and brought so much peace into all of our lives, in the name of the Blessed Virgin Mary, that every woman in this country will raise her voice for the women of Bosnia-Herzegovina.

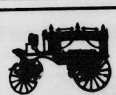
"I remember so distinctly back in June of last year, which was the first opportunity for me to go into the nearest city to Medjugorje, and that is the second-biggest city in the Republic of Bosnia, the city of Mostar. It is totally devastated. I spent the hospital, and I will never, ever forget the sights which met me. I saw 3- and 4-year-old children being operated on without anesthesia. Their cries and screams could be heard all over the hospital (through) the doors or the windows or any of the holes in the walls. The hospital is still operating down underground in rooms that are damp and unhygienic, and totally unsuitable for hospital work. The cries of those young children, with their arms and their legs blown off from flying shrapnel! They were deafened, they were blinded, they were just existing as opposed to living. There were old people there who had gotten caught in shrapnel.

"I had already spent weeks in the shelters and in the basements in Medjugorje. It was 5 a.m. (on the day) when they started bombing Chitla, which is only four miles away from Medjugorje, and the first bomb fell as we were at the part of the Hall Mary. Pray for us now and at the hour of our death. Amen. And when that bomb fell, I thought, 'Sweet Jesus, is this to be the hour of my death?' And the panic and the fear that gripped me that morning as the building shook around us, I will never, ever forget.

"In June when I went into Mostar and I saw those children, I saw those old people. I knew I had to do something to try and alleviate the suffering. I was so sad that the children alone anybody would suffer in such a fashion. . . . None of us can deal with seeing children mutilated and deafened and blinded by the anger of the adults.

" . . . I would say to anybody who is trying to understand the war in Bosnia-Herzegovina, that not only would you need a belief in God. You would certainly need a belief in Satan, because what is taking place in that country is satanic. (The soldiers) slash pregnant women's bellies open and feed their unborn children to dogs. Now I refuse to believe that man is capable of doing something like that. Satan is running wild in that country.

"When people ask me what I would suggest for them to do, I say, 'In the first place, for God's sake, pray. Before you put your hand in your pocket, before you write a check, before you write your congressman or your senator, pray for the people of that country.'"



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Faith Alive!

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Reaching out to others strengthens spirituality



ENHANCING SPIRITUALITY—Preoccupation with oneself is the death of all spirituality, but preoccupation with others is its birth. Reaching out to others offers many spiritual rewards for both the giver and the receiver. (CNS photo by Mimi Forsyth)

Learn to clear your mind to pray, and then speak honestly with God

by David Gibson

Are you drowning God's voice out when you pray?

There's nothing wrong with memorized prayers. But if prayer is only that, we do all the talking when we pray. Are we talking so much that God can't break in?

Here is an achievable goal in spirituality: Clear your mind and sit quietly for awhile during a timeout for meditation.

Then you are likely to be given the food for thought you need: an insight, a reason to hope.

Another achievable spirituality goal: to speak honestly with God.

Spirituality expands when people

trust God enough to speak openly when they pray.

Are you confused? Happy?

Are you angry with God? Maybe the way to clear things up is to express your feelings in prayer. Over time God likely will offer a fresh perspective on what troubles you.

Another achievable goal: recognizing that God speaks not only from inside you, but through others.

Meditate on how God spoke to you today through others.

Finally, spirituality develops when you don't deny that a spirit within you longs to grasp what life is all about. Honoring the spirit within you and acknowledging its need for expression is basic to spirituality.

(David Gibson edits Faith Alive!)

by Fr. Eugene LaVerdiere, SSS

It is quite a challenge. I mean setting concrete spiritual goals, realistic ones to boot, for the average person.

The problem is not finding goals that are concrete or realistic enough. It is finding that average person. I do not think I have ever met people who thought they were average. If I think people I meet are average, that is only because I do not know them. As soon as I do, they no longer seem average.

So let's talk about spiritual goals for people who seem average but really are not.

One great blessing of my priestly life has been the friendship of a wonderful "average" family. It is an old friendship now, the kind that cannot be replaced.

Through the years, now going on 25, we have spent hours on end talking about what is really important for somebody who wants to be a good person and a good Christian.

The children have grown up—all seven of them—but we still get together to talk. What I offer here is from all those conversations.

First and foremost, you have got to find a friend, a real friend. That's not easy.

► A friend is someone you really care for and do not want to disappoint.

► A friend is someone who stands by you even when you are not up to your usual scintillating self.

► A friend, most of all, is someone who tells you the truth, even when it hurts.

My friends and I have talked a lot about friendship and truth. If you do not have the kind of friend I've just described, finding one should be your first spiritual goal. Having such a friend is basic for every other spiritual goal.

As you look around, remember that your best friend is apt to be your husband or wife.

Next, you've got to get a few short-range, manageable goals that have long-range effects.

First: What kind of friend am I to anybody if my heart is not open to everybody? I am apt to be too possessive. Possessive friendships have a poor survival rate.

Besides, I am apt to develop hardness of heart, to use an old biblical expression. Hardness of heart is not selective. A heart of stone is not a loving heart. A heart of stone is a heart of stone for everybody, including oneself. Unfortunately, a lot of people develop a hard heart as protection from a heartless world.

How can anyone break that stony crust before it gets too hard? How about trying to do something to help somebody every day? I know that sounds a bit Boy-Scoutish or Girl-Scoutish. But it draws us out of self-absorption.

Preoccupation with oneself is the death of all spirituality.

Preoccupation with others is its birth.

First: We might begin with something not too expensive, like a smile or a word for a helpless person.

Instead of walking faster when passing a homeless person on a city street, how about asking how he or she is doing? Or how about a smiling hello to somebody we usually take for granted?

It is a start.

Second: What kind of a friend am I if I am not interested in what God expects of me?

The best place to turn when trying to sort out the will of God is Scripture. That is fairly obvious, but the Bible is a big book. Where do you start?

Obvious answers are the best ones. Start with what grabs you right now, what interests you and draws you to read on. That could be just about any book. For many it is a Gospel.

Most Catholics have never read a Gospel straight through. How about taking one Gospel and reading it all?

After reading a passage, try retelling it. There is no better way to learn it. In a short while it becomes part of your system and it is apt to come to mind as a point of reference in making tough decisions.

Besides, you will find yourself becoming biblically literate.

Third: We may have put aside some old standbys a bit hastily.

It takes a long time to know your friends. I recently heard this story about a couple of friends, both of them prominent businessmen.

One was the president of a department store, the other a major figure at the New York Stock Exchange. Not your everyday average persons, at least not in the business world.

But as human beings, Christians and Catholics, they were right there with the rest of us, except they took being Christian a little more seriously than many. They had to take it seriously because of their position in the marketplace, where they frequently felt challenged to apply the Gospel in difficult situations.

One day, one of them turned to the other and asked, "Did you ever consider going to daily Mass?"

"No," his friend responded.

"Well, you ought to!"

He did consider it, then started going to Mass each day.

As a friend, that is the best advice for spirituality I have to offer.

Think about it!

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

DISCUSSION POINT

Set aside a regular time to pray

This Week's Discussion Point

What goal in spirituality proved helpful for you?

"With the busy schedule I allow myself to get caught up in, scheduling days for an individual retreat time just to be quiet was helpful. . . . I've been on organized retreats. . . but I got to the point where I needed a one-on-one with God." (Diane Hurst, Burlingame, California)

"In my life it was putting complete trust in God. . . that he will do what he has promised." (Mary Ann Geck, Selah, Washington)

"Setting aside a regular time to quietly read Scripture or whatever. . . . If I didn't have that time, I tended to get all caught up in the things I was doing and would try to do it all on my own and not trust in God." (Irene Dumbosi, North Little Rock, Arkansas)

"Putting faith into action by looking out for the needs of the underprivileged. It definitely does demand

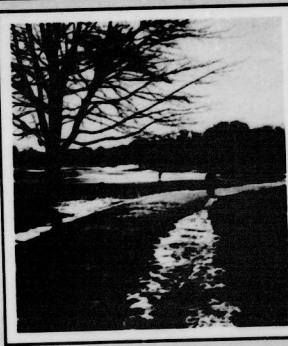
selflessness. Several years ago in Texas I had a chance to work with the handicapped. I started out in stimulation therapy with the non-verbal, severely retarded. It was very rewarding. . . ." (Jean Marie Scheet, Rugby, North Dakota)

"Making a decision to tithe, to set aside a certain amount of money from our income right off the top for God. Then instead of reacting to those charities that come to us, we now have this fund of money to give away and are looking for the best ways to make it help others. We also take from our garden, taking the vegetables down to a soup kitchen in town." (Name withheld, Wheeling, West Virginia)

Lend Us Your Voice

An upcoming edition asks: What helped you cope when you experienced pain because of unfair or senseless circumstances?

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Help 'least among us'

by Steve Hegmans

I employ what I call a "sheep-or-goat spirituality."

It serves me well, whatever role I'm in: dad, professional, or parishioner.

Before I brush my teeth at night, I look myself in the mirror and ask, "Was I a sheep or a goat today?"

Usually the answer is a little of both.

In terms of prayer and reflection, the sheep-or-goat spirituality forces me to ponder how attentive I was to God's presence in the world that day.

My sheep-or-goat spirituality comes from Matthew's Gospel where God, at the end of time, separates the sheep from the goats.

The sheep include those who comforted, fed, clothed, or visited the least among us. They go to God's right side.

The goats move to God's left. To them God says, "Depart from me . . . For I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me . . . As you did it not to one of the least of these, you did it not to me" (Matthew 25:31-46).

This kind of talk tells me that God means business when it comes to "the least of my brethren."

The rub, however, is that it's not always so clear who "the least of my brethren" are.

I live in central Minnesota, not central Africa. I'm not aware of many famine victims in the university where I work.

Moreover, like most working Americans, I am of a "production" mindset. Our world places a premium on the end product, on getting the job done and doing it efficiently.

And worse, we like it!

We may regard efficiency and being productive as good in themselves. But in terms of the Gospel, they can prod us to eliminate anything coming between us and

our projects, including the least of our brethren.

So the sheep-or-goat spirituality presents two challenges:

►To become the kind of person who can recognize "the least of my brethren" when they come along.

►To develop the habit of allowing ourselves to take time for others.

The problem is that the least of my brethren have remarkably awful timing. They tend to come along when I'm in the middle of writing that inspired article or enjoying a newspaper over a fresh cup of coffee. And they are not impressed by the importance of my projects.

In fact, it is the job of the least of my brethren to undermine my self-importance.

At the end of the day I ask myself:

►Could that have been Christ who came to me today in the form of a high-school-aged waiter?

►Could that have been Christ who came to me today as the cashier at the grocery store or the complaining custodian?

►Could that have been Christ who came to me today in the form of my bored daughter?

I think this sheep-or-goat spirituality is good for those who assume that their work, projects or goals are all-important. This spirituality orients us toward God's purposes.

Moreover, this spirituality is built upon the reality of the incarnation, summoning us to remember that God is with us in ordinary ways, embodied in ordinary people.

We may fight apartheid in South Africa, or slave away tirelessly for parish fund raisers, or be on the cutting edge of religious education. But are we attentive to the least of our brethren?

To reflect on this is to practice a valuable form of spirituality.

(Steve Hegmans is director of campus ministry at St. John's University in Collegeville, Minn.)



SHEEP OR GOAT SPIRITUALITY—Using the "sheep or goat" imagery of spirituality helps people judge how effective they have been to God's presence in the world on a given day. This premise comes from Matthew's Gospel where God, at the end of time, separates the sheep from the goats. The sheep include those "who comforted, fed, clothed or visited the least among us." (CNS illustration by Carol Lowry)

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March 12	"His Last Days": A Way of the Cross incorporating the music of Dallas Holmes
March 26	Lenten Music by the University of Indianapolis



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FIRST SUNDAY OF LENT

The Sunday Readings

Sunday, February 28, 1993

Genesis 2:7-9, 3:1-7 — Romans 5:12-19 — Matthew 4:1-11

by Fr. Owen F. Campion

The church's first scriptural reading this weekend of the First Sunday in Lent is from the Book of Genesis.

Sadly the Book of Genesis is so often a battleground for religious debate that its magnificent messages are overlooked. The symbols and imagery of Genesis are all important to the task of understanding these great messages.

For example, this weekend's reading situates Adam and Eve in a marvelous garden, lush with fragrant blossoms and nourishing fruit. God has given them the garden, and into the garden comes a snake, and this snake encourages Adam and Eve to ignore God and to assert their own will. They succumb to the temptation and, as a result, they lose the garden. Banished to a bleak and unfriendly world outside the garden, they discover that they are uncloned. So they make clothes for themselves.

This highly sophisticated world usually dismisses the stories of Genesis as nothing more than fairy tales, with few lessons if any for intelligent, mature people.

Sin: Christians, moved surely by the earnestness of their beliefs, must share the blame for this rejection of Genesis. They have contributed to the bad situation by insisting upon a fundamentalist, indeed inaccurate reading of Genesis, and in the process set the book in unyielding dispute with the natural sciences and dismiss altogether the points it makes in its revelation of truth.

This reading reminds us that our well-being is the intention of God. We are not prisoners in his garden, however. We can decide to forsake all that is good. It should be remembered that these ancient writings come from an area in the world that was and is very arid and unproductive. In such a setting, a garden exemplifies the most pleasant of circumstances, a place in which life thrives.

In ancient times, especially in Egypt and in Babylonia, cultures so profoundly impressed upon the experiences of God's people in the Holy Land, snakes were considered sacred. The Egyptians had great veneration for the cobra. In fact, the pharaohs wore golden cobras in their ornamental dress. Some snakes, after all, could harm people very much by their bite. Snakes shed their skins and seemingly were able to re-capture youth and indeed life itself.

This reading from Genesis situates not necessarily repels but paganism in the role of adversary to God and to righteousness.

Finally, in a time in which immorality was everywhere in the pagan world, and intimacy was merely a toy, the nakedness of Adam and Eve implied that while human instincts exist, no one is powerless before them. Adam and Eve clothed themselves with things nature. Restraint in human behavior is not impossible.

Adam and Eve, names proceeding from

the Hebrew for "man" and "woman," represent humankind. In them, all humans are reflected in their fascination with sin, and in their ability to stand on their own feet in the religious sense.

The second reading is from the Epistle to the Romans. It expresses one of the central beliefs of Christianity by declaring that while all have sinned, and actually while all are allured by sin, Jesus, the Son of God, has taken upon himself the sins of every person, of humanity collectively, and he has redeemed us.

St. Matthew's Gospel is the third reading for the liturgy of this First Sunday of Lent. This reading tells the familiar story of one of the temptations experienced by Jesus. In this story, Satan the fallen angel, contrives Jesus with the appeal that he worship evil, that deny God. Jesus, of course, rebukes him.

Reflection

Today the church brings us together to observe the First Sunday of Lent. It is an occasion to begin the practice of Lent in earnest, carefully to consider where we are spiritually, and resolve to improve ourselves spiritually so that we can celebrate Easter authentically and with genuine personal joy.

The first and third readings bring emphatically before us a reality we are inclined to ignore. Evil is all around us. The church still teaches that personified evil exists in the devil, and that the devil tempts us to act so that we join him in his own self-destruction. This weekend, in these readings, the church reminds us that evil is powerfully appealing to humans. The apple of temptation is before us all. It may be greed, or the unrestrained quest for pleasure, or selfishness in many other expressions. In any event, we all live with evil, and evil attracts us.

The church also tells us this weekend that we rationalize, and that we rationalize on the basis of imperfect, shadowy information. We must recognize that we ourselves personally can be our own enemies.

In the midst of all this bluntness, this grim message about what we are, the church also reminds us that the devil is not almighty.

Standing before Jesus, the devil did not fully understand the Lord's identity, and ultimately he was defeated, dismissed from the presence of Jesus by the power of Jesus.

The second reading, so profound but direct in its lesson, reminds us that as Christians we stand with Jesus. More importantly, he stands with us in our resolution to live obediently to God.

Lent calls us to face the facts of our own lives, and of our circumstances as humans. We are limited. We are sinful. If Christian, we also possess the power of God to see life as it is, to see ourselves as we are, and we are fortified in our will to serve God in love.

What we evoke to grasp this power is our own strong intent to love God above all. In Lent, we seek to build a strong intent, so that, as Adam and Eve, we may see ourselves frankly amid good and evil and wisely choose good.

MY JOURNEY TO GOD

Writer's Prayer

Lord of beauty, Lord of light
Guide my hand that it may write.
Give me words that all might see
The gift I'm offering is Thee.

From the jumble of my mind
Help me set the words apart
Best to draw a soul to Thee.
Open someone's halting heart.

Through the words of Thy inspire,
If someone's drawn to seek Thy face,
Help me give humble thanks and know
I'm but a channel of Thy grace.

—by Glenna Hoog

(A resident of Brookville, Glenna Hoog is a member of St. Peter Parish in Franklin County. February is Catholic Press Month.)

Seeking a Deeper
Understanding
of Catholic Issues ...



Daily Readings — Lent

Monday, March 1
Lenten weekday
Leviticus 19:1-2, 11-18
Psalms 19:8-10, 15
Matthew 25:31-46
Tuesday, March 2
Isaiah 55:10-11
Psalms 34:4-7, 16-19
Matthew 6:7-15
Wednesday, March 3
Blessed Katharine Drexel, virgin
John 3:1-10
Psalms 51:3-4, 12-13, 18-19
Luke 11:29-32

Thursday, March 4
Casmir
Esther C. 12, 14-16, 22-25
Psalms 138:1-3, 7-8
Matthew 7:7-12
Friday, March 5
Lenten weekday
Ezekiel 18:21-28
Psalms 130:1-8
Matthew 5:20-26
Saturday, March 6
Lenten weekday
Deuteronomy 26:16-19
Psalms 119:1-2, 4-5, 7-8
Matthew 5:43-48

SAINT OF THE WEEK

Blessed Katharine Drexel is called modern American saint

by John F. Fink

Katharine Drexel is a modern American saint whose feast we observe on March 3. Technically, she has not yet been declared a saint, having just been beatified in 1988, but she was assigned a feast day for observance in the United States.

Mother Katharine Drexel died 38 years ago, in 1955. She was 96 when she died, having lived a full and productive life. The Drexel family of Philadelphia was extraordinarily wealthy, especially for a family in the 1800s. Her father was an international banker who, like many of the wealthy at the time, had his own private railroad car for traveling. Both of her parents were, however, pious Catholics who showed their children good example by opening their home to the poor three nights a week and praying daily.

Katharine lived the life of a debutante in the second half of the 19th century. She had an excellent education, traveled widely, and had an active social life. But she also had a serious side and became particularly concerned about the plight of Native Americans after reading a book called "A Century of Dishonor," by Helen Hunt Jackson.

Soon after reading that book, Katharine was on a European tour that included Rome. During a meeting with Pope Leo XIII, she asked him to send more missionaries to work among Native Americans, specifically for her friend Bishop James O'Connor in Wyoming. She was not prepared for the pope's response: "Why don't you become a missionary?"

That question remained with her when she returned to the United States. She traveled to the Dakotas, where she met the Sioux Indian chief Red Cloud and soon began using her fortune to help the Indian missions.

In 1889, at age 31, she made up her

mind to devote her life to working not only with the Indians but also with blacks. She wrote that year, "The feast of St. Joseph brought me the grace to give the remainder of my life to the Indians and Colored." It was sensational news, with headlines in a Philadelphia paper declaring, "Gives Up Seven Million!" As it turned out, Katharine Drexel gave away \$12 million.

She founded a religious order called the Sisters of the Blessed Sacrament for Indians and Colored People. (It is said that two saints met when she conferred with Mother Frances Xavier Cabrini [feast day Nov. 13] about the "politics" of getting her order's rule approved in Rome.) After three-and-a-half years of training, she and her first band of nuns opened a school in Santa Fe, N.M.

She worked tirelessly and against great obstacles for blacks and Indians. By 1942 she had a system of black Catholic schools in 13 states, plus 40 mission centers and 23 rural schools. For the Indians, she established 50 missions in 16 states.

Perhaps her most notable achievement was the founding of Xavier University in New Orleans, the first university in the United States for blacks. Today Xavier is educating about 3,000 black students.

Katharine Drexel was forced to retire after she suffered a heart attack at age 77. Then, for almost 20 more years, she led a life of prayer from a small room overlooking the sanctuary of a chapel, writing in small notebooks. At one point during that time she wrote, "The patient and humble endurance of the cross—whatever nature it may be—is the highest work we have to do. Oh, how far I am at 84 years of age from being an image of Jesus in his sacred life on earth!"

(Some of the information for this article is from the book "Saint of the Day," published at \$19.95 by St. Anthony Messenger Press, 1615 Republic St., Cincinnati, OH 45210.)

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Entertainment

'Alive' tells miraculous story of human survival



Army of Darkness A-II
Family Prayer A-I
Manufacturing Consent A-II
The Temple A-III

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

Musician Paul Simon was 'Born at the Right Time'

The Motion Picture Association of America rating was PG-13. Parents are strongly cautioned that some material is inappropriate for children under 13.

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

QUESTION CORNER

Scriptures aren't scientific textbooks

by Fr. John Dietzen

Our Catholic newspaper several weeks ago said that Galileo can "come out of his room now."

After 359 years it turns out that Earth really does revolve around the sun.

In the book, "Evolution and Dogma," by Father John Zahn of Notre Dame University, written in 1995, Zahn attempted to reconcile religion and science by suggesting that Catholics could accept the theory of evolution without damage to their faith.

In a decree in 1898, the Sacred Congregation of the Index prohibited the publication and circulation of this book.

Most scientists accept evolution, but I'm not sure of theologians. What is the church's position on evolution, particularly as it applies to human beings? (North Carolina)



If by evolution you mean the theory that human beings and most other life on this earth developed in some manner from other living beings, as distinct from having been literally formed immediately by God "out of the clay of the ground" as it says in Genesis, the church has no official position on this one way or the other day.

Our faith teaches that the world, including human beings, was created by God. The existence of each human

soul results in some way from a particular act of God's creative powers.

How God actually accomplished all this—how God created our human bodies, for example, whether in an instant or in stages that extended over many years—is not a question which our Catholic faith addresses. It does not affect Catholic teaching.

We do not look to the Bible for answers to questions like this. As I have explained before, the Scriptures, at least according to our Catholic understanding, do not intend to answer such scientific or technical questions.

The great faith declarations of Genesis—that God created the world and all that exists by his own creative, loving power; that creation as it comes from the hand of God is good; that even after mankind's fall, God calls the human family to renewed unity with the Creator and so on—none of these stand or fall on exactly how God created the world, including human beings.

As far as the church is concerned, that is a scientific question, not a religious one.

Some self-claimed scientific experts of the past, who were often no better scientists than they were theologians, claimed that the theory of evolution spelled the death of the Bible and Christianity.

Personally, I am convinced that the evidence from biology, paleontology and related sciences make at least some form of evolution the only reasonable position to embrace. One is free to hold otherwise, however, if he

thinks the scientific evidence leads elsewhere. One may be a good Catholic in no conflict with the doctrine of the Catholic Church either way.

The church has taught, and still teaches, that the spiritual part of each human being, what we call the soul, can only come into existence through a direct creative act of God.

The soul, which is spiritual or "immaterial," has no parts. One cannot take off a piece and pass it on to his or her parents, for example, pass on the initial material for our bodies from their own.

This position on evolution has been repeated numerous times in the past generation.

Pope Pius XII in his encyclical "Humani Generis" (1950) explains that, in conformity with the current state of human sciences and sacred theology, the church has no problem with research and discussions among those experienced in both science and theology with regard to the doctrine of evolution insofar as it inquires into the origin of the human body as coming from pre-existent living matter.

The problem is not with the body, he says, "for Catholic faith obliges us to hold that souls are immediately created by God."

(For a free brochure asking questions Catholics ask about Mary, the Mother of Jesus, send a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701.)

(Send questions for this column to Father Dietzen at the same address.)

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FAMILY TALK

Don't let 'friends' try to coax you to drink

by Dr. James and Mary Kenny

Dear Dr. Kenny: I've been drinking a six-pack of beer per night. My weight is over 240 lbs.

I know that alcohol contributes to putting on fat, and I want to stop drinking completely. One of my problems is that I like the taste of beer. What do you think about the non-alcoholic beers? Would that make it easier to stop? (New York)

Answer: Try them. See if the taste satisfies. Most major breweries, domestic and foreign, have their own brand of non-alcoholic beer.

Ask for non-alcoholic beer when you go out. Some bars and restaurants still do not carry non-alcoholic beer. They will if people ask.

I asked for non-alcoholic beer at a wedding reception last week. They didn't have it but the bartender got some. Then three others at my table joined me.

Some of my friends in Alcoholics Anonymous tell me they cannot drink non-alcoholic beer. They fear the temptation to go back to alcohol would be too great. I respect their position.

Others make fun of the non-alcoholic beers, saying that "fake beer is only for wimps." These people refer to regular beer as the "real thing." The other is assumed to be lacking in strength and taste and machismo.

Personally, I like the non-alcoholic beers. Six months ago I decided to stop drinking, and the non-alcoholic beers have helped. I make a habit of asking for them when I go out. My friends have begun to stock them for me. The non-alcoholic beer helps me avoid the temptation to have a drink.

Non-alcoholic beers taste quite "real" to me. If by "real" people mean the substance that makes your mind go "blotto," then perhaps the non-alcoholic beers are not as real as the alcoholic beer. However, I like to keep my wits and don't consider being "blotto" an advantage.

If by "real" they mean the inducement of euphoria, they have a point. Alcohol, however, is not the only way to become euphoric.

Some people like the taste of coffee but cannot take the caffeine. They enjoy decaf coffee instead. I see non-alcoholic beers in the same category. Keeping the taste while eliminating the problem ingredient.

Your questions will be answered differently by different people. Decide for yourself. If you like the taste of non-alcoholic beer, go for it. Don't worry if others claim that it doesn't taste like "real" beer. That's their opinion, and you shouldn't let them influence your own judgment in this situation.

You can also decide if it helps or hinders your plan to stop drinking. It has helped me.

Others say that non-alcoholic beer makes abstinence more difficult. Give it three months, then enjoy it.

Use the taste test and the test of experience with non-alcoholic beer. Eating and drinking are pleasures God has designed for us. God means for us to enjoy them, but not to abuse them.

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison, Bensenville, Ind. 47078.)

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PASTORAL ASSOCIATE

Position available July 1, 1993

Diverse, growing Vatican II parish with many young families seeks pastoral associate with holistic vision of pastoral ministry and the ability to motivate and support the ministry and involvement of parishioners of all ages, especially youth.

Applicant should have a Master's Degree in Pastoral Theology or related area and experience in religious education and pastoral ministry.

The pastoral associate will direct total parish religious education, supervise two level coordinators, and coordinate the R.C.I.A. and Family Life & Social Concerns Ministry areas.

The person selected for this new staff position will be well supported in ministry by a caring parish, dedicated leaders and a focused, goal-oriented pastor. Competitive salary with excellent benefit package is offered.

Send resume and vision statement of pastoral ministry, by March 19, 1993, to:

St. Rose of Lima Catholic Church
Attn: Carol Chappell
114 Lancelotti Drive
Franklin, IN 46131
738-1242 Evenings

Pastoral Associate(s) Needed

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For One Or Two Of The Openings
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For Application Write Or Call:

Fr. Steve Schafflein, Search Committee
St. Anne, 102 North 19th
New Castle, IN 47362-3909 • 1-529-0933

Please Send Resume

YOUTH MINISTER

Progressive parish near University of Notre Dame seeks full-time director for youth ministry program.

Qualifications: practicing Catholic; Bachelor's degree in Theology or Religious Education, or in Education with certification in Youth Ministry; excellent presentation and group skills; minimum of two years experience as director or assistant director of a youth ministry program or in a supervised internship or through volunteer service with youth.

Will participate as member of Pastoral Team.

SUBMIT RESUME BY MARCH 25 TO:

Youth Minister Search Committee

Christ the King Church
52473 U.S. 33 North
South Bend, Indiana 46637.

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Request Application by February 25, 1993. Equal Opportunity Employer

SEEKING

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Large eastside Indianapolis parish

Excellent compensation in benefit package. Experience in Youth Ministry required.

Position Effective July 1, 1993

— Send resume by March 15, 1993 —

Holy Spirit Parish
C/O Search Committee
8919 East 16th Pl.
Indianapolis, IN 46219

YOUTH MINISTER

Catholic Community of Columbus

JOB REQUIRES:

Strong foundation in religious education and theological training; communication skills with youth and adults.

RESPONSIBILITIES INCLUDE:

Program planning and implementation; recruitment, supervision and training of volunteers; sacramental preparation; office and budget administration; resource work. You will be a member of the Pastoral Team consisting of a Pastor, Associate Pastor, School Principal and Director of Religious Education.

PLEASE SEND RESUME TO:

John Harmon

Youth Minister Search Committee
Catholic Community of Columbus
845 Eighth Street, Columbus, Indiana 47201

The Active List

The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. 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.

February 26

Our Lady of Perpetual Help, New Albany, will present "Family Night in Oz" from 7-10 p.m. in Wagner Hall. Games, trivia, silent auction. For more information, call 812-944-1184.

☆☆

A special Divine Mass of the Holy Spirit will be celebrated at 7 p.m. in the cafeteria at St. Patrick School, Terre Haute. Babysitting will be provided. Call 812-232-4125 for more information.

☆☆

The Women's Club of St. Thomas the Apostle Parish, Fortville, will sponsor a Lenten Meatless Buffet from 5-7 p.m. in the parish hall. Free will offering.

☆☆

St. Simon, 8400 Roy Road, will hold a Lenten Fish Fry from 5-7 p.m. Adults \$5, children 5-12 \$2.50, and children under 5 free. Fried or broiled fish will be available. Following the fish

fry, all are invited to attend the adult education series at 7:30 p.m. The topic will be sacrifice. Babysitting will be provided. Call 317-698-1707 for more information.

☆☆

St. Ann, Terre Haute, will sponsor a Jonah Fish Fry from 4-7 p.m. \$5.00 adults, \$4.00 kids under 12. Carry out available. Call 812-232-6832.

☆☆

St. Paul School Booster Club, New Albany, will hold a Lenten Fish Dinner at Father Walsh Hall, Yorkville, from 4-7 p.m. Adults \$4.25, children under ten \$2. For more information, call 812-232-2631.

February 26-28

Fatima Retreat House will hold a women's retreat "Healing and Strengthening" this weekend. Call 317-545-7681 for registration information.

☆☆

Mount St. Francis Retreat Center will hold a married couples retreat. The Rainbow Bridge Covenant and Commitment, this weekend. Call 812-923-8817 for registration information.

February 27

Butler University's Department of Dance will hold a married couples retreat. The Rainbow Bridge Covenant and Commitment, this weekend. Call 812-923-8817 for registration information.

☆☆

The Young Widowed Group will gather for dinner at Ellington's in the Embassy Suites North, 3912 Vincennes Rd., at 7 p.m. For more information, call 317-862-3433.

☆☆

The Beech Grove Benedictine Center, 1402 Southern Ave., will present "RCIA Lenten Retreat Day: The Journey of Faith," from 10 a.m. to 4 p.m. For more information, call 317-788-7581.

☆☆

The Brebeuf Brothers' Association will present their annual "Family Dialogue Workshop," from 8-11 a.m. to 12-15 p.m. Participants will have an opportunity to attend two sessions. The workshop will be held in the France Stone room at Brebeuf. Admission is free and open to the public. For more information call 317-253-8596.

☆☆

St. Lawrence Church, 4650 North Shadeland Ave., presents Father William J. Witt

speaking on "The Pro-Life Challenge," at 7:30 p.m. Father Witt has recently returned from the pro-life rally in Washington, DC. The talk is free and open to the public. A free will offering will be taken.

☆☆

St. Joseph Knights of Columbus, 4332 N. German Church Road, will present Las Vegas Night from 8 p.m. to 2 a.m. Games, door prizes. Adults only. Admission \$1.

☆☆

Cathedral High School, 5225 W. 56th St., will present, Shamrauction tonight. For more information, call 317-543-4940.

February 27-March 3

Father Al Lauer will conduct a Lenten Mission at St. Lawrence, Lawrenceburg. The theme of the mission will be "Spirituality in Our Everyday Lives." The sessions will begin at 7 p.m. For information call, 812-537-3992.

February 28

The Catholic Golden Age Club will meet at 2 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. New members are always welcome. Call 317-872-6047 for additional information.

☆☆

St. Roch, 3605 S. Pennsylvania Ave., presents international lecturer William A. Marra, Ph.D., speaking on "The Family and Catholic School Education," 7 p.m. For more information, call 317-357-2298.

☆☆

St. Monica, 6131 N. Michigan Rd., will hold an organ concert at 2 p.m. in the church. The musical selections will be performed by personnel of Rodgers Classic Organs. The event is free and open to the public. For more information, call 317-872-2959.

☆☆

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The Secular Franciscans will meet at 3 p.m. in the Chapel of Sacred Heart Church, 1530 Union St. A business meeting and refreshments will follow in the parish meeting room in the Friary. For more information, call 317-637-7300.

☆☆

Bishop Chatard High School, 5885 N. Crittenden Ave., will hold a Family Spaghetti Dinner at 6 p.m. \$5 adults, \$3 children. Call 317-251-1451 for more information.

March 1

St. Patrick, Terre Haute, will hold a prayer vigil and Rosary for Life at 7 p.m. It is sponsored by a group of Terre Haute Catholics to raise awareness in the community and to utilize the power of prayer. For more information, call 812-466-6807.

☆☆

The Aquinas Center, New Albany, presents "Priming the

Pump: Team Training for Adult Religious Education." This is an eight-session program designed to develop and aid adult education teams. For more information, call 812-945-0354.

☆☆

St. Luke, 7575 Holiday Drive East, presents Kevin DelPrey, director of Fatima Retreat House, speaking about good and evil from 7-9 p.m. at the St. Luke reception room. Free will donation.

March 2

The Divine Mercy Adoration Chapel, next to Ritter High School, will have Rosary and Benediction of the Blessed Sacrament at 7:30 p.m. Confession will be offered at 6:30 p.m.

☆☆

"Imagery: The Story that Heals," will be presented at Kordes Enrichment Center, Ferdinand, from 9 a.m. to 2:30

St. Joseph Knights of Columbus presents



Las Vegas Night

Saturday, February 27, 1993
8 PM to 2 AM

✓ Games ✓ Food ✓ Refreshments

4332 N. German Church Road, Indpls.
Door Prizes • Adults Only • Admission \$1.00

S.A.C.R.E.D. MEETING

FIRST SATURDAY
MARCH 6, 1993
ST NICHOLAS CHURCH
SUNMAN, IN

8:00 AM Charismatic Mass, followed by the Fatima Rosary and a S.A.C.R.E.D. meeting. Come at 7:30 for praise and worship music.

Come for prayer, fellowship and sharing
Come for a teaching of Catholic doctrine (video)
Come for practical wisdom to help live our Christian life
THIS MONTH'S VIDEO

DIVINE MERCY

NO SCRIPTURE

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SISTER FAUSTINA

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Saturday, March 20, 1993

11:30 a.m. — Cash Bar
12:00 noon — Lunch

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Marian College Theatre presents

Pygmalion

By George Bernard Shaw
Directed by Dr. Jack Sederholm

February 25, 26, 27 — 8:00 p.m.
February 28 — 2:00 p.m.

Marian Hall Auditorium
3200 Cold Spring Rd.

Senior, Student and Group Rates Available

For reservations and information,
call 929-0622

p.m. Call 812-367-2777 or 800-880-2777.

Registration for Providence Junior High, Clarksville, for the 1993-94 school year will be at 7 p.m. in the school library. There will be a \$100 registration fee due that night. For more information, call 812-945-2538.

The Beech Grove Benedictine Center's, 1402 Southern Ave., Centering Prayer Support Group will meet from 6:30-8:00 p.m. For more information, call 317-788-7581.

St. Patrick, Terre Haute, will hold "Lord of the Harvest Day" from 12 noon until 7:30 p.m. at the church. All are invited to pray for an increase in vocations. The Blessed Sacrament will be exposed at 12 noon.

The Beech Grove Benedictine Center, 1402 Southern Ave., presents "Personal Enrichment: Sacramental Life," with Franciscan Sister Barbara Leonhard from 7:10 p.m. For more information, call 317-788-7581.

The Kevin Barry A.O.H. Div. will have a meeting at St. Philip Neri School, 545 N. Eastern Ave., at 8 p.m.

The Northside In-Betweeners will get together at the Old Windmill (one block west of Michigan Rd. on 106th St.) at 7:30 p.m. Call 317-577-8291 for details.

Stations of the Cross and Benediction of the Blessed Sacrament will be held at the Divine Mercy Adoration Chapel, next to Ritter High School, at 2:30 p.m.

St. Monica Women's Club is sponsoring World Day of Prayer at 7 p.m. in the new church at St. Monica, 6131 N. Michigan Road. The topic will be "People of God: Instruments of Healing."

The Women's Club of St. Thomas the Apostle, Fortville, will sponsor a Lenten Meatless Buffet from 5-7 p.m. in the parish hall. Free will offering.

St. Simon, 8400 Roy Road, will

hold a Lenten Fish Fry from 5-7 p.m. Adults \$5; children 5-12 \$2.50 and children under 5 free. Fried or broiled fish will be available. Following the fish fry, all are invited to attend the adult education series at 7:30 p.m. The topic will be suffering. Baby-sitting will be provided. Call 317-898-1107 for more information.

St. Simon, 8400 Roy Road, will hold a Lenten devotion at 7 p.m. "Magdalene," a drama of Mary Magdalene. For more information, call 317-898-1107.

Kordes Enrichment Center, Ferdinand, presents, "Enhancing Marital Communication: II. Love is Never Enough." For more information, call 812-367-2777.

Fatima Retreat House, 5353 East 56th Street, will give a Women's Retreat, "Our Garden—Growing in God's Love." For more information, call 317-545-7681.

The Office of Worship will hold the second installment of its "Music in Catholic Worship Seminar" from 9:30 a.m. to 3:30

p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Mendean St., room 206. Cost is \$8. Call 317-236-1843 for reservations by March 4.

St. Nicholas, Sunman, will hold a S.A.C.R.E.D. meeting at 7:30 a.m. and a Chansmatic Mass.

The Terre Haute Deanery Center will sponsor Deanery Gathering '93. Putting Children and Families First: A Christian Response to Facing America's Children," at St. Margaret Mary Church, Terre Haute, from 2-4:00 p.m. Please bring a non-perishable food item for Catholic Charities as your admission cost.

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Mala-

chy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K. of C. Council 6138, Johnson Co., 7 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 8:30 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, 220 N. Country


Club Rd., 6:30 p.m. FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

Feminist group launches campaign for pro-life women

WASHINGTON (CNS)—Feminists for Life of America launched a fund-raising campaign for pro-life women candidates Feb. 18.

Called the Susan B. Anthony List, the bipartisan committee was developed to provide early money for the political campaigns of pro-life women at the national and state levels.


The list "was formed to honor the legacy of Anthony's work in getting women the vote," said Frederica Mathewes-Green, spokeswoman for Feminists for Life of America, which is sponsoring the effort.



WINTER SESSIONS

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March 14	Rev. Clement Davis	Members, St. Monica Parish, Indianapolis	
March 21	Rev. Tom Schliessmann	Members, St. Pius X Parish, Indianapolis	
March 28	Rev. Michael O'Mara	Members, St. Philip Neri Parish, Indianapolis	
April 4	Rev. Glenn L. O'Connor	Members, St. Joseph Parish, Indianapolis	
April 11	Rev. Daniel Buechlein, OSB	Staff, Families of Archbishop O'Meara Catholic Center	
April 18	Rev. Gerald Kirkhoff	Members, St. Jude Parish, Indianapolis	
April 25	Rev. Joseph Dooley	Members, Catholic Widowed Organization	

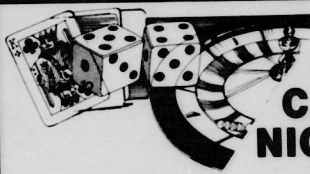


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Youth News Views

Projects help finance World Youth Day trips

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—Cookies, Christmas trees, candy and candles have all played a part in helping U.S. young people earn money to attend World Youth Day activities in Denver this August.

"We're going crazy," said Raymond Rainville, youth group leader at St. Anthony Parish in Red Bank, N.J., where parish fund-raising efforts have included flea markets, baby-sitting, dog walking, house painting, cleaning, and selling candy, Christmas trees and holiday wreaths.

The youth group even benefited from a "nor'easter" which ripped through the shore area last December.

"The storm helped us out," Rainville said. "The kids cleaned and raked yards."

So far, the group has raised about \$4,000 of the \$15,000 needed to send 26 youths and adults to Denver. Upcoming fund-raising projects include a pancake breakfast, car washes, Easter flower and palm cross sale, and a "family photo opportunity," whereby a local photo studio takes family portraits and donates the \$6 fee to the youth people.

In all, more than 150,000 teen-agers and young adults aged 13 to 39 are expected in Denver for the Aug. 11-15 World Youth Day and the International Youth Forum that precedes it. Pope John Paul II is to preside at an evening vigil on Aug. 14 and a Mass on Aug. 15.

It will be the fifth such international gathering of young people with the pope and the first in the United States. Previous World Youth Day gatherings were held in Czestochowa, Poland, at Santiago de Compostela, Spain, at Buenos Aires, Argentina, and in Rome.

In the Indianapolis Archdiocese, young people "are involved in a whole gamut of fund raisers," said Julie Zozlek-Van Valkenburg, director of youth and young adult ministries for the archdiocese.

At St. Michael Parish in Greenfield, Ind., youth have posted a map of the United States, marking the 1,051 miles between Denver and Indianapolis. The teens are asking parishioners to sponsor a mile.

"Parishioners are not only going financial support, but then as we are on the road they know what mile they have sponsored so they are asked to pray for all of us when we're on that mile," Zozlek-Van Valkenburg said. "It's getting the whole parish involved."

In addition to fund raising, youth from St. Pius X Parish in Indianapolis are training for the 13-mile pilgrimage to the mountaintop site of the World Youth Day Mass by participating in regular fitness and prayer regimen together.

The Fargo Diocese in North Dakota hopes to send 800 people to Denver. Many of the teen-agers' travel expenses will be funded through the sale of World Youth Day candles, which feature a stick-on logo and special prayers for sponsors and parents to pray during the trip.

Other fund-raising activities in the Fargo

Diocese have included a chili feed and bingo party, candy and pizza sales, Sunday morning breakfasts, sales of Christmas and Easter cards, a pop can collection, and a "carol-graze" in which people make a free-will offering to send Catholic Youth Organization carolers to a specific house.

Fourteen lucky young people at St. Jude Parish in Sumter, S.C., already have \$14,000 available for their trip to Denver, thanks to the parish's decision to dedicate proceeds of its annual bazaar to the youth.

"We've never made that much money on anything like this before," said Andrea Marcella, church secretary in the 367-family parish.

But the youth are not resting on their bankrolls. They have volunteered to iron clothes, clean out attics, and baby-sit to raise money, and plans for a spaghetti dinner and car wash are in the works.

Much of the fund raising for World Youth Day '93 in the Boston Archdiocese was to center on the Pilgrimage Walk to be led by Cardinal Bernard F. Law on Palm Sunday on April 4.

Young people will solicit sponsors for their walk from the Cathedral of the Holy Cross to the site on the Boston Common, where Pope John Paul held an outdoor Mass in 1979. Then the youth will continue their pilgrimage to the grounds of St. John's Seminary in Brighton.

Suburban and city parishes in the Boston Archdiocese have teamed up on preparations and fund raising for the youth day events.

"We wanted to break down the walls that separate us and experience this wonderful spiritual visit together," said Pat Sears, youth minister at St. Alphonsus Parish in Beverly, Mass.

In addition to holding fund raisers like raffles, a spring clean-a-town, a penny drive, yard sales and sponsor-a-teen programs, the young people are meeting together twice a month to pray and prepare for the Denver gathering.

In fund raising for World Youth Day in the St. Cloud Diocese in Minnesota has had a strong emphasis on food, to the point that Benedictine Sister Nancy Bauer, in a tongue-in-cheek column in the St. Cloud Visitor, accused the youth of being involved in a "conspiracy... to make the rest of us get fat."

Young people at Assumption Church in Eden Valley, Minn., are selling fresh-baked cinnamon-raisin bread at Sunday Masses, while the youth and their adult helpers at St. Augustine Parish in St. Cloud sold about 40 dozen cookies after their first-ever All-Night Gourmet Christmas Cookie Bakery in mid-December. Other projects included an all-you-can eat "soup feed" and a Sunday breakfast.

Future fund-raising includes selling greeting cards after Mass, preparing a chili supper for parishioners, sponsoring a dance, and doing chores.

The Catholic community at Hurlburt Field Air Force Base in the Diocese of Pensacola-Tallahassee, Fla., is hoping to



LENTEN PRAYER CROSSES—Holy Trinity youth group member Larry Niccum of Edinburg offers a handmade Lenten prayer cross to Wayne Wirth during Mass on Feb. 21. Youth group members made the crosses as gifts for parishioners, then asked for donations after the liturgy. Donations will benefit a charitable cause and also help finance World Youth Day expenses for Holy Trinity teen-agers who will be traveling to Denver, Colo., in August. (Photo by Cathy Sheehan)

raise \$10,000 to send 20 young people to Denver by bus.

One of its projects was catering for a Protestant "crusade" in Fort Walton Beach. Other caterers did not want to handle the large job, but parents and youth took on the job, making and serving 450 chicken dinners.

St. Paul Parish in Pensacola held a square dance to raise money for World Youth Day travelers, and plans to sponsor a 1950s-style Mardi Gras social, with young people on roller skates serving hamburgers and hot dogs.

The youth group at Resurrection Parish in Canton Township, Mich., made their appeal for World Youth Day funds via an unusual medium—rap music.

Dressed in oversized shirts and baseball caps worn backward, the teens performed as a rap group called the "Shining Halos" and sang a rhythmic, custom-written rap to parishioners outside the church after Sunday Mass.

"In August we be hanging, we be jamming with the pope," they sang. "But we need money, we at the end of our rope. So dig real deep into your spare change to help our souls get rearranged!"

At another Detroit-area parish, Immaculate Conception in Lapeer, members contributed nearly \$20,000 in pledges or outright gifts to the young people going to Denver during six Masses one weekend.

The parishioners here are really interested in the youth," said Jerry DeBawe.

director of religious education at the 1,450-family parish. "They're high up on the priority list for most people."

At San Fernando Cathedral parish in downtown San Antonio, each of the 45 young people hoping to go to Denver is required to do 500 hours of work—selling tickets, baking cakes, working at fund-raisers, going out to ask for donations, whatever," said Sylvia Casanova, who is coordinating the parish effort with her husband Ismael.

The cathedral parish raffled off turkeys at Thanksgiving and "cheer baskets" at Christmas, held car washes each Saturday and cake sales each Sunday, and sponsored two yard sales, Casanova said. On All Souls Day, a group stayed up until 4 a.m. to prepare floral bouquets for people to buy for the graves of loved ones. Still to come is an all-day youth festival in March, with games, a barbecue dinner and appearances by local celebrities.

Casanova said people often ask why the parish is working so hard to send a small number of people to Denver.

She said it is because, "Jesus, in the beginning, called only 12 Apostles, and look what they did!"

(Persons who would like to help sponsor a local World Youth Day pilgrim may call the archdiocesan Office of Youth and Young Adult Ministries at 317-236-1439 for information.)

Teens can design logo for the archdiocesan World Youth Day T-shirt

To commemorate World Youth Day, archdiocesan teen-agers are invited to design a T-shirt logo for consideration by contest judges in March.

The winning entry will be printed on diocesan T-shirts sold for the Aug. 11-15 international faith gathering with Pope John Paul II in Denver, Colo.

"The archdiocesan committee for World Youth Day has been meeting to prepare and make arrangements for World Youth Day this summer in Denver," Mary Gault, St. Pius X youth ministry coordinator, explained. "Our committee has decided to have a design contest for the T-shirt that will represent our area of the United States. The contest will be open to all students who attend any of the

schools or colleges in the archdiocese. The designs will be judged by the committee at their March meeting. The youth who submit the winning design will receive a complimentary T-shirt."

Criteria for submitting entries for the archdiocesan T-shirt design include:

►Design must include archdiocesan area of Indiana in relation to the United States.

►Design must include the words "Archdiocese of Indianapolis." The archdiocesan seal may be used, but it is not necessary to include it.

►Design can be submitted in black and white or two-color sketches. The design will be printed on white or light-colored T-shirt material. Please indicate color choice when you design.

►Design must be 12 inches by 12 inches in size for a front design or 12 inches by 14 inches in size for a back design. Use of either the front or back is acceptable.

►Entry must be submitted to Mary Gault in care of St. Pius X Parish, 7200 Sarto Drive, Indianapolis, Ind. 46240 by March 15.

►Design must be submitted with entry form listing name, address, telephone number, parish, school, and grade. Also specify shirt design location on front or back, preferred T-shirt color, and two-color choices for the design.

To get a copy of the contest entry form, contact parish youth ministry coordinators or the archdiocesan Office of Youth and Young Adult Ministries at 317-236-1439.

For additional information or to request an entry form, telephone Mary Gault at St. Pius X Parish in Indianapolis at 317-466-3370 or Virlee Weaver at St. Luke Parish in Indianapolis at 317-259-7886.



BOOK REVIEWS

'The Church's Role' gives advice

THE CHURCH'S ROLE: RETROSPECT AND PROSPECT, edited by Dieter T. Hessel. Eerdmans (Grand Rapids, Mich., 1993). 309 pp., \$19.99.

Reviewed by Joe Wakelee-Lynch
Catholic News Service

If figuring out the role of the U.S. government in a post-Cold War world of the 1990s seems difficult, then just as challenging is deciphering the role of the churches.

Dieter T. Hessel, educator, author and former staff member of the Presbyterian Church (U.S.A.), has collected the keen wisdom and sage advice of an ecumenical range of educators and policy analysts to provide answers to that question. Their responses are published in 'The Church's Public Role: Retrospect and Prospect.

How to transform society is the question before the diverse contributors to Hessel's handy paperback volume. Drawing on various schools of thought, from liberation theology to Christian realism, and several academic disciplines, the writers chart a winding course through the forest of issues that now confront both church and society.

Father J. Brian Hehir, chief staff adviser to the U.S. bishops when they wrote their pastoral letter on war and peace 10 years ago, gives a glimpse into the whys and hows behind the bishops' stands on four issues during the 1980s: abortion, the economy, Central America and nuclear weapons. He also outlines some thorny problems of the '90s: nuclear proliferation, an unstable Central Europe, the Third World's economic plight, and the sanctity of life.

Other contributors also look to the past as a way to make sense in the future. James Hudnut-Beumler, a historian of

religion, points out that religious motivations usually have supported U.S. foreign policy, for both good and ill. On one hand, religious believers have valued this country's acceptance of pluralism, and they have promoted democracy abroad. Yet, they have also regarded the United States as the proverbial 'city on a hill' and therefore sought to reproduce America's democracy, culture and free-market economy on other soils. The record of such transplantations, says Hudnut-Beumler, is decidedly mixed and not tragically unimpeachable.

Peter J. Paris, professor at Princeton Theological Seminary, reviews the history of the black churches in the United States. They have always been activist in nature, says Paris, because for more than a century they were the only autonomous black institution in U.S. society and therefore the only one capable of fighting racism. Now their task, according to Paris, is to cement political progress by electing church leaders to public office.

The problems ahead indeed are thorny. The rise of Islam, an endangered environment, domestic and international poverty—the disturbing list could go on. Most contributors agree, however, that the churches do play a crucial role in shaping the global, national and local societies in which we all live. 'The Church's Role' offers many seeds for thought to those who would 'teach the nations.'

† Rest in Peace

(The Criterion requests death notices from parishes and/or individuals; we obtain them no other way. Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† **BREEDLOVE, Louise K.**, 88, St. Joseph, Shelbyville, 193, Mother of Natalie Brandenburg

and William H. Breedlove, sister of Betty Sue Kline and Loren Marshall, grandmother of eight, great-grandmother of ten.

† **BYERLEE, Cecil**, 73, St. Mary of the Knobs, Floyd Knobs, Feb. 15, Husband of Mary M. Ellen Brand, father of Stanley, Keith Gary, Steve, Ron, Sister Karen Berley, Sharon, Freiberg, once Hardie and Paula Chandler, brother of Floyd, Shelby, and Katie Foster, grandfather of 17.

† **CONRADY, Mary Ann**, 65, St. Gabriel, Connersville, Feb. 13, step-mother of John Lange, Mary Frances Connors and Dennis Conrady.

† **CONWAY, James Robert**, 32, Holy Name of Jesus, Beech Grove, Feb. 10, Son of Bob and Sue; brother of Laura L. Hickney and Lisa J. Brown, grandfather of Grace Conway and Opal Swenson.

† **DAMIN, Joseph Leo**, 87, St.

Paul, Tell City, Feb. 13, Husband of Julia, father of Elden Early, Tom, Damin, Arthur, Damin, Alice, Hucksy and Irma Kawasago; brother of Thomas Damin, grandfather of 13, great-grandfather of eight.

† **DENISON, John Frederick**, 78, St. Mary, New Albany, Feb. 13, Husband of Anna M. and brother of Michael A. and Frederick J., brother of James.

† **DUKE, Irene**, 73, Assumption, Indianapolis, Feb. 10, Husband of Kenneth D. Duke, sister of Leo A. Massing, Raymond Massing, Ruth LaPine and Cecelia Law.

† **EUSEN, Frank**, 51, St. John the Baptist, Osgood, Feb. 11, Husband of Margaret, father of Tony, Melissa, Lora Sexton, Lisa Davis and Angela Begley; brother of Fred Coghill, Frank Euseen Sr., Kathryn Cosmah, Rita Schimel, Alma Van Lorn and Janie Deatherage, grandfather of six.

† **ERST, Isabella E.**, 88, St. Pius, Troy, Feb. 13, Mother of Freda James, Evelyn Crossley and Royella Lyons, grandmother of 15, great-grandmother of 17.

† **FAIR, Harvey R. Jr.**, 62, Holy Trinity, Indianapolis, Feb. 8, Husband of Catherine M., father of Beverly McMeans, Carolyn Boyle, Denise Bohmert and Tina Sullivan, brother of Carmel and Gerald, grandfather of seven.

† **FORTWENDL, Joseph**, 59, St. Pius, Troy, Feb. 14, Husband of Melba, father of Judy, Mark, Richard, John, Sam, Angela Jackson and Rita Eivard; brother of Cletus, Clarissa Huff, Lucille Price, Dolores Milam and Mary Milam, grandfather of 19, step-grandfather of three.

† **GAERKE, Charles W.**, 82, St. Anthony of Padua, Clarksville, Feb. 14, Husband of Mildred L., father of Shirley M. Munsch and Vernon, Paul, Virginia Englehart, Mary Zink and Margaret Alter, grandfather of four, great-grandfather of two.

† **GRATZIER, Theresa**, 78, St. Paul, Tell City, Feb. 13, Sister of Agnes Yohan.

† **HERSCHELL, Helen C. Deppe**, 73, St. Gabriel, Indianapolis, Feb. 14, Mother of Lillian Wilburn, Barbara Robbers, Anna Catherine Keal and Donald E. Herschell, sister of Virginia Heinrich and Betty J. Reeves, grandmother of 20, great-grandmother of 30.

† **HOPPER, Raymond D.**, 79, St. Mary, New Albany, Feb. 18, Husband of Margaret Lee; father of Don, Sam and Sharon Shirley, brother of Paul and Camille Crandall, grandfather of 18, great-grandfather of 21.

† **HOUSER, Elmore J.**, 84, St. Augustine, Jeffersonville, Feb. 12, Mother of Allen E., grandfather of two.

† **LAMBERT, Betty M. Hammond**, 68, Holy Trinity, Indianapolis, Feb. 14, Wife of Adolph, mother of Janice Hewitt, sister of Audrey Moore, Helen Brocker and Christine Gibson, grandmother of four, great-grandmother of two.

† **MENKENDICK, Helen S.**, 87, St. Mary, Greensburg, Feb. 17, Mother of Irene Werning, sister of Margaret Stone.

† **MORRIS, Bertie M.**, 71, St. Anthony of Padua, Clarksville, Feb. 9, Mother of Marjorie, Charles W. and Betty J. Williams, grandmother of six, great-grandmother of one.

† **PATTERSON, John**, 70, St. Lawrence, Indianapolis, Feb. 10, Husband of Marjorie Felner, father of Barbara Wagner, grandfather of four.

† **PICKARD, Louis R.**, 68, Our Lady of the Greenwood, Greenwood, Feb. 10, Husband of Dorothy, father of Janice Kathy, Kevin, Wayne, Rebecca Hatfield, Sharon Barry and Terese Bost; step-father of Deborah Davis and Cary Winders; brother of William and Mary Surenkamp, grandfather of ten.

† **REEVES, Allen E.**, 66, St. Catherine, Indianapolis, Feb. 5, Husband of Betty J. Monroe Reeves, father of Patricia L. Stephens, Theresa M. Hoopingarner, Thomas Hubert, Beth A. Dringer, Alice J. MacGruder, Charles E. Robert A. Michael E. Stephen J. and Timothy J., brother of Helen L. Goshman, step-brother of Martha Dempsey, grandfather of 16, step-grandfather of two, great-grandfather of three.

† **RICHARDS, Florence E.**, 97, St. Augustine, Leopold, Feb. 14, Sister of Stella Damin, grandmother of six, great-grandmother of 19, great-grandfather of five.

† **TEETERS, Dorothy Mae**, 83, St. Lawrence, Indianapolis, Feb. 8, Mother of Edward D., Michael W., Betty Lou McClure and Ruth Evelyn Gingley.

† **THOMPSON, Mary Jane**, 69, Holy Family, Richmond, Feb. 15, Wife of Roger, mother of Roger II and Robert; sister of Louis Falconi, Thomas Falconi, Mary Falconi, Dolores Jordal and Barbara Konrad, grandmother of seven, great-grandmother of one.

† **TUCKER, Nicholas**, 85, St. Barnabas, Indianapolis, Feb. 12, Husband of Catherine, father of John; grandfather of four, great-grandfather of seven.

Benedictine Sister Pauline Kelly dies at age 94

Benedictine Sister Pauline Kelly, 94, of the Monastery Immaculate Conception in Ferdinand, died on Feb. 17.

Born Regina in New Albany, Indiana, Sister Pauline entered the Sisters of St. Benedict in 1915. She professed her final vows in 1920. Sister Pauline celebrated 75 years of religious profession in 1992.

She was a teacher for 59 years. She taught at St. Benedict, St. Joseph, Holy Spirit and Christ the King Schools in Evansville, and at schools in Indianapolis, Mount Vernon, Tell City, Columbus, Fort Branch and Vincennes. She was the receptionist at Marian Heights Academy in Ferdinand from 1974 until her retirement in 1992.

Contributions in memory of Sister Pauline may be made to the Sisters of St. Benedict.

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Will Clinton's budget plan be able to survive?

by Patricia Zapor
Catholic News Service

WASHINGTON—Grass-roots public support will have to wash away congressional and lobbyist protectionism to give President Clinton's budget plan a chance to survive.

The belief that such a wave of populism, so unfamiliar to Washington's usual way of operating, may be rolling up across the country is raising the hopes of social-justice minded religious leaders and political observers.

Public opinion polls in the first few days after his address to Congress and the nation showed broad bipartisan support for Clinton's package of increased taxes and reduced subsidies coupled with cuts in some programs and the creation of others.

Clinton's proposals "overall look pretty positive for the poor and for working poor and families," said Nancy Wisdo, director of domestic social development for the U.S. bishops' Department of Social Development and World Peace.

Among Clinton's plans are increases in funding for Head Start and in nutrition programs for women, infants and children. He would create college scholarships that could be repaid through national service. More money would go to public and low-income housing, to rural health care and refugee assistance.

He would also link welfare benefits to a jobs program and expand the earned-income tax credit for the poor, giving a break to families with income up to \$30,000.

Many aspects of Clinton's plan, including his approach to raising revenue, are in concert with the recommendations in a statement issued shortly before his address by Auxiliary Bishop John H. Ricard of Baltimore as chairman of the U.S. Catholic Conference's Committee on Domestic Policy. (See story on page 1.)

While there are still ways in which the Clinton plan falls short of the recommendations included in Bishop Ricard's statement, "Deficits and Debt: Human Consequences, Moral Criteria," it seems to address many of the statement's concerns about the connection between what it calls intertwined fiscal and human deficits.

"We cannot ignore the necessity in these tight times to invest in our people and communities to meet pressing needs and avoid future problems. Nor can we make such investments without regard for their fiscal consequences," said Bishop Ricard in the statement.

The statement listed general criteria to shape the national debate about the deficit and debt, including: effects on life, dignity and rights of people; giving first priority to poor families and vulnerable children; increased revenues, shared sacrifice, reduced material spending and new investment to protect life and dignity.

The general secretary of the National Council of Churches, the Rev. Joan B. Campbell, said the "demanding economic proposals" give her "new reasons to hope."

The economic proposals appear to be marked by honesty about where we are, an embrace of more progressive tax structures, a sensitivity to low income and unemployed people, and creative ways to harness human skills and energy," Campbell said.

She sees promise in how Clinton "has balanced an alternative moral vision with hard fiscal and political realities."

"Without saying it, Clinton's really asking the people to look at the common good," Wisdo said. "He's just not using the same language we do."

But while they win praise from social activists, the big question remains whether Clinton's plans can get through Congress. Within minutes of the conclusion of his speech, political opponents were poking holes in the proposals and devising strategies for protecting their interests.

There's some hope however that with voters on his side, Clinton's plans could be swept through Congress despite attempts to alter them.

"What Clinton did quite boldly—and what had to be done—is to say that that kind of intergroup politics got us in this mess," said David Ahern, chairman of the political science department at the University of Dayton. Such bluntness, coupled with the public mood that elected Clinton and gave Ross Perot 19 percent of the vote, means there's a better chance than ever for "politics as usual" to change this time around, Ahern believes.

Ahern noted the support the president's proposals were winning from the public. "The debate is: do you want taxes raised or do you want to have to cut into Social Security and Medicare?" he said. "That's been the avoided discussion in this country for 10 or 15 years or more."

Two days after the speech, the National Council of Churches published a call to its member congregations to mobilize in support of urban rebuilding, including both hands-on activism by churches and advocacy on behalf of the cities with the federal government.

At a press conference, the Rev. Benjamin F. Shavis, head of the council's racial justice project and a member of the Clinton transition team, said there is a convergence between what the council is asking its members to do and what Clinton is asking of the American people.

"I'm encouraged by the climate in which we are operating," said Shavis.

Campbell said the council would be attempting the same sort of impetus from the bottom up that Clinton is asking. "It's not going to be from the national level that we go down, but from our local and regional councils of churches," she said.

Ahern noted historical precedents for a wave of public support to overwhelm opposition from Congress, the most recent example coming during President Ronald Reagan's first term.

"Clinton is playing on the notion of going directly to the people, over the heads of the press and Congress," a political style that was successful for Reagan, Ahern said.

"But Clinton told a true story rather than a tale," Ahern said. "And for that he should be praised. People don't necessarily want to hear what he had to say, but anybody with any kind of sense knows it's true."

Cardinal reminds Anglicans that unity decision lies with Rome

LONDON (CNS)—Cardinal George Basil Hume of Westminster has reminded Anglicans considering leaving the Church of England over the issue of women's ordination that any decision about union with Catholics would be made in Rome.

The cardinal issued a brief statement following press reports that Anglican dissidents were close to agreement on setting up a national network of former Anglican parishes in communion with Rome. Catholic sources said such a move would be premature and said an acceptable model for such groups had not yet been worked out.

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Church leaders focus attention on refugees

by John Thavis
Catholic News Service

ROME—Church leaders focused attention in February on the plight of the world's growing refugee population—particularly East Europeans seeking safe haven or employment elsewhere on the continent.

At a major meeting in Hungary, Vatican officials and other experts agreed that host countries in Western Europe cannot turn back groups of refugees without considering the human needs of each individual.

The United Nations, meanwhile, reversing a decision by its high commissioner for refugees, ordered resumption of relief programs in Bosnia-Herzegovina. Church officials had warned that suspension of humanitarian aid would only "punish the victims" of the fighting in Bosnia.

The United Nations also prepared to host an international round table to discuss a Vatican document on refugees. The document, issued last fall, urged closer international cooperation to aid the estimated 17 million refugees worldwide.

At a meeting Feb. 14 in Budapest, Hungary, some 50 experts studied the pastoral and material aspects of assistance to Eastern Europe's swelling ranks of refugees. The meeting was sponsored by the Pontifical Council for Migrants and Travelers.

The conference said Europe's economic refugees should receive individual consideration and should not be subject to categorical expulsion. It expressed special concern over deportations of Gypsies, who have no home territory.

While some limits on immigration are inevitable, the criteria used to establish the "level of supportability" must take into account the human needs of new arrivals, the draft document said. Refugees cannot simply be turned back to protect local prosperity, it said.

For its part, the church should do a better job of

warning potential refugees about the illusions of an easy life in the West, it said. Local churches should provide those who do migrate with well-trained priests who are "ready to become migrants themselves" in order to offer pastoral assistance, it said.

Archbishop Giovanni Cheli, president of the pontifical council, told the conference that European migration was not simply an invasion of East European have-nots into the West. Fewer than 3 million East Europeans reached the West over the last two years, he said, on the other hand, East European countries such as Poland and Hungary have become host or transit countries to many times that number of migrants from the continent's poorer fringe, as well as those from Asia and Africa.

The conference condemned the "ethnic cleansing" policies that have forced tens of thousands to flee former Yugoslavian republics, especially Bosnia-Herzegovina. It called on all sides to stop the fighting and engage in serious dialogue.

On Feb. 19, U.N. Secretary-General Boutros Boutros-Ghali overruled an order to suspend most relief operations in Bosnia, saying U.N. High Commissioner for Refugees Sakado Ogata had overstepped her authority. Ogata had shut down the U.N. programs Feb. 17, saying all sides were playing politics with humanitarian relief.

Educate laity about social justice, pope says

by Cindy Wooden
Catholic News Service

VATICAN CITY—Catechesis must include educating lay Catholics about the need for social justice and respect for human rights, Pope John Paul II said Feb. 18.

The vocation of the laity must include "a decisive commitment to justice, respect for human rights and morality and honesty in public life, denouncing all that harms the common good and peaceful coexistence," the pope told the bishops of Equatorial Guinea.

The bishops were in Rome for their ad limina visits, which bishops make every five years to report on the situation of the church in their dioceses.

About 94 percent of Equatorial Guinea's 367,000 inhabitants are Catholic.

Bishop Anacleto Sima Ngua of Bata, president of the bishops' conference, told the pope that the civil situation in his country, "thanks to God, up to now has not produced the worrying upheavals that are taking place in neighboring nations" in West Africa.

"However, the protests and grave consequences of the economic crisis are being felt in all their harshness and are the cause of growing pain and suffering for the population," Bishop Sima Ngua said.

"Christians cannot remain impassive when so many of their brothers and sisters are struggling in a situation of

Archbishop Theodore M. Carrick of Newark, chairman of the U.S. bishops' Committee on Migration, was among those who criticized the high commissioner's decision. He said he understood Ogata's frustration and her concern for the safety of U.N. workers.

"However, I have felt firsthand the trauma of having shells raining down on me and I fear that the decision will, in effect, punish the victims," said the archbishop, who has visited the war zone in recent months.

The church's growing role in the refugee question was to be highlighted at a high-level U.N. round table March 9 to discuss the Vatican document, "Refugees: A Challenge to Solidarity," issued in October by the migrants' commission.

The conference aims to stimulate better international cooperation to aid the growing refugee population, said Archbishop Renato R. Martino, the Vatican nuncio to the United Nations.

The document called for new international agreements and improved individual efforts to help refugees find safety, assistance and acceptance in new lands. It also sought to focus world attention on the root causes that force people to flee their homes, among them war, human rights abuses, collapsing economies and ethnic violence.

Several top U.N. and Vatican officials are scheduled to participate in the round table.

musery or when their rights as persons and members of society are not respected," the pope said.

This is why peace, which is essentially a work of justice, will find its way to fulfillment in a greater respect for the dignity of the human person and for human freedom and a broader participation by citizens in all that concerns the common good in a law-based state," he said.

Equatorial Guinea has been ruled by a military council since the 1979 overthrow of President Masie Nguma Biyogo's brutal dictatorship.

"The laity, men and women, must feel called to contribute generously to the common good," the pope said.

"All must promote justice and solidarity in their daily lives, in the field of their concrete social responsibilities, in economic activity, in labor or political action" and in the fields of education, culture, health care and communications, he said.

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