

# Second anti-abortion bill is defeated

by Ann Wadelton

The second of two anti-abortion bills considered by the Indiana Senate was defeated last Thursday, Feb. 22, by a vote of 26 to 23. The first bill was defeated Feb. 20 by a vote of 25 to 24.

The first bill, called "Informed Consent," would have required a physician to disclose information to a woman about the risks involved in having an abortion and would have required a 24-hour waiting period after the information was given before the abortion could take place.

The second bill would have banned

the use of public facilities and public employees for abortions and would have required fetal testing for viability at 20 weeks gestational age.

The first bill passed the Indiana House of Representatives by a vote of 64-34 and the second passed the House by 56-43. The House also approved two other anti-abor-

tion bills but neither was approved by Senate committees.

In the Senate, 18 Republicans and six Democrats voted in favor of the first bill, while 15 Republicans and eight Democrats voted in favor of the second bill.

The author of the second bill, Representative (See THE SENATE on page 8)

## THE CRITERION

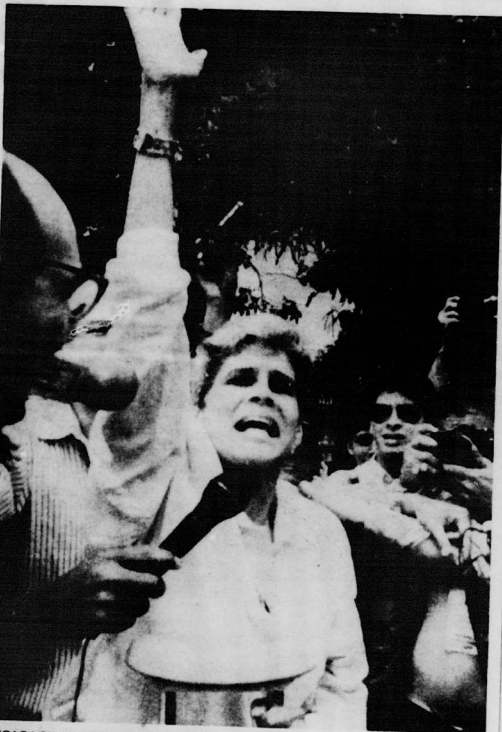
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## Church leaders hail Chamorro's win



NICARAGUAN WINNER—Opposition candidate Violeta Chamorro waves after voting in the Nicaraguan presidential election Feb. 25. Chamorro defeated Sandinista President Daniel Ortega in the balloting. (CNS photo from UPI)

WASHINGTON (CNS)—Key church leaders in the United States and Nicaragua have hailed opposition leader Violeta Chamorro's upset victory in Nicaraguan presidential elections Feb. 25 as an opportunity for peace and reconciliation in that Central American country.

Archbishop Roger M. Mahony of Los Angeles, chairman of the U.S. bishops' Committee on International Policy, called on the U.S. government to lift economic sanctions against Nicaragua immediately and to establish "a realistic program of assistance."

He urged the Bush administration to "move swiftly and decisively to begin healing the broken relationship between our two countries."

Chamorro's win also raised the hopes of Nicaraguan exiles and opened questions about the future of three priests who have been serving as high officials of the Sandinista government in defiance of church orders.

Chamorro received about 55 percent of the presidential vote while Ortega got about 41 percent.

Results in National Assembly elections were similar, with Nicaraguan newspapers reporting that Chamorro's coalition would take 52 seats to the Sandinistas' 38 and the Social Christian Party's one.

Archbishop Mahony called the coalition victory an expression of the people's "clear call for change, for an end of conflict and a new start at rebuilding their society."

Chamorro, the wealthy publisher of the daily newspaper *La Prensa*, heads the National Opposition Union, an alliance of 14 groups that range across the ideological spectrum and were united primarily by their dislike of the Sandinistas.

Cardinal Miguel Obando Bravo of Managua said the main tasks of Chamorro are to foster national reconciliation and improve the country's international relations.

Through elections "the people have sought to resolve their problems through political means," he said in a Feb. 26 radio interview in Managua.

The cardinal also invited Pope John Paul II to pay a second visit to Nicaragua. "I would like the pope to return to Nicaragua because now we can give him the welcome he merits," he said.

During the pope's 1983 visit there, he

got into a shouting match with Sandinista supporters during an outdoor Mass in Managua.

Exiled Bishop Pablo Antonio Vega, head of Nicaragua's Juigalpa Prelature, said the election provided a "new opportunity" for "equal rights and equal opportunities" for his countrymen.

In a telephone interview Feb. 26 from Miami, where he works with other exiles, Bishop Vega said the church's role will be to help build the new society and "correct" the "extreme attitudes" of right and left that have developed under Sandinista rule.

He also said there is concern in the exile community that some with "extreme right" views might seek to "go back and claim old privileges."

Bishop Vega was expelled from Nicaragua in 1986 for allegedly supporting U.S. military aid to the National Democratic Front—known as the *contras*. When later the government relented and opened the way for his return, the churchman vowed to stay in self-exile until the Sandinistas left power and Nicaraguans had their political rights restored.

Bishop Vega had sharp words for three fellow clergymen suspended from their ministry for serving in high Sandinista government offices despite Vatican orders to step down. They are Foreign Minister Father Miguel D'Escoto, a member of the Maryknoll order; Father Fernando Cardenal, education minister and a Jesuit expelled from his order in 1984; and his brother, Father Ernesto Cardenal, culture minister.

"For a long time, they haven't been thinking how to be priests, but to be dominators of the people," said Bishop Vega.

### Series on Holy Land begins in this issue

During Lent this year, we will present a series of eight articles titled "Pilgrimage to the Holy Land," written by *Criterion* editor John F. Fink. The articles will describe shrines in the Holy Land that are sacred to Christians, Jews and Muslims. The series begins on page 10 of this issue.

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## Blacks in inner city to benefit from collection

Blacks in the inner city of Indianapolis will be among those who will benefit from this weekend's collection for Native and Black Americans.

This week's collection is the first of four traditional collections in the Archdiocese of Indianapolis during the Lenten season. The other three are the bishops' overseas aid appeal on March 24-25, the Good Friday collection for the holy places in the Holy Land, and the Easter Sunday collection for priestly and vocation development.

In a letter to pastors, Father David E. Coats, vicar general of the archdiocese, said that "our faith commitment carries with it the practice of good works during this

penitential season. We highlight that effort during Lent through alms-giving."

He told pastors that "a high percentage of what is collected" in this weekend's collection "comes back to our own archdiocese to benefit our work among the blacks in the inner city."

The collection, the oldest national Catholic collection in the United States, raised \$6.25 million in 1989, according to Msgr. Paul A. Lenz, executive director of the collection in Washington, D.C. This was \$300,000 more than in 1988, he said.

He said the money from the 1989 collection was distributed proportionately among 132 archdioceses and dioceses.

THE CRITERION  
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## FROM THE EDITOR

## The Eastern-rite Catholic Churches

by John F. Fink

One of our readers wrote about what he called "an appalling lack of understanding of the Orthodox and Eastern-rite Catholic Churches" by Roman Catholics. Since the Ukrainian Catholic Church has been much in the news lately, as it tries to become legalized in the Soviet Union, we really should know more about this church.

On Jan. 19 I wrote about the Russian Orthodox Church and last week told about some of the Orthodox churches in the Soviet Union. This week let's consider the Eastern-rite Catholic Churches.

The first thing to be clear about is that the members of Eastern-rite Catholic Churches are just as Catholic as we of the Latin rite are. (We are still called the Latin rite although our liturgies are no longer in Latin.) The Eastern-rite Catholics are fully under the jurisdiction of the pope in Rome, which is why he is so concerned about their legalization in Ukraine.

The Latin-rite Catholic Church already has religious freedom in the Soviet Union. The dispute is only between the Russian Orthodox Church and the Eastern-rite Ukrainian Catholics who were forced to join the Orthodox Church in 1946.

**THERE ARE FIVE Eastern-rite Catholic Churches**—the Alexandrian, the Antiochene, the Armenian, the Byzantine and the Chaldean. The Ukrainians are part of the Byzantine Rite, the largest of the Eastern Rites. Thirteen other national groups (such as the Albanians, Bulgarians, Romanians, Greeks and Slovaks) also belong to the Byzantine Rite. The other four rites have only one, two or three branches.

The Eastern-rite churches are governed by patriarchs.



Patriarchates have existed in the church from the earliest times and were recognized by the first ecumenical synods. Vatican II, in its Decree on Eastern Catholic Churches, said this about patriarchs: "In keeping with the most ancient tradition of the church, the patriarchs of the Eastern churches are to be accorded exceptional respect, since each presides over his patriarchate as father and head."

The decree states that patriarchs constitute the superior authority for all affairs of the patriarchate, but "without prejudice to the primacy of the Roman Pontiff." It also says that "what has been said of patriarchs applies as well to major archbishops who preside over the whole of some individual church or rite." This applies to the Ukrainian Catholic Archbishop of Lvov, Cardinal Myroslav Lubachivsky, who lives in exile in Rome. He is the superior of the Ukrainian Catholic bishops (or eparchs as they are called in the Eastern rites) in the U.S. and other places.

**TO COMPLICATE UNDERSTANDING** of patriarchs, I have to tell you that the patriarchs do not correspond to the five major Eastern Rites and that some patriarchs are in the Latin Rite. The Latin Rite has an active patriarch of Jerusalem, Michael Sabbah, and titular patriarchs (in name only) of Lisbon, Venice and the East Indies—Cardinal Antonio Ribeiro, Cardinal Marco Ce and Archbishop Paul Nicolaou Gonsalves, respectively.

There are six Eastern-rite patriarchs: Stephanos II Ghattas, of Alexandria, Egypt, for the Copts; Ignace Antoine II Hayek, of Lebanon, for the Syrians; Maximus V Hakim, of Cairo and Damascus, for the Greek Melkites; Nasrallah Pierre Steir, of Antioch, for the Maronites; Raphael I Bidawid, of Babylon, for the Chaldeans; and Jean Pierre XVIII Kasparian for the Armenians.

And less we forget, Pope John Paul II has as one of his titles Patriarch of the West.

All this came about because of the beginnings and history of the church. It had its beginnings, of course, in Palestine, and spread from there to other regions. As it did

so, certain cities or jurisdictions became key centers of Christian life—notably Jerusalem, Alexandria, Antioch and Constantinople in the East and Rome in the West.

In 325 the Council of Nicea recognized three patriarchs—the bishops of Rome, Alexandria and Antioch. The Council of Constantinople added the bishop of that city to the list of patriarchs and gave him rank second only to that of the pope. The Council of Chalcedon in 451 added the patriarch of Jerusalem.

**IN 1054 THE SPLIT** between the Eastern and Western churches occurred, with the pope of Rome and the patriarch of Constantinople excommunicating each other. This was the birth of the Orthodox Church in the East. Through the centuries some members of the Orthodox Church gradually came back to Rome so that both Eastern-rite Catholic and Eastern Orthodox Churches now exist in many places—identical in liturgies and in most beliefs, but one united with Rome and the other not.

That's what happened in Ukraine when, in 1596, a group of bishops met in Brest and declared their union with the pope. From then to the present there has been a Ukrainian Catholic Church. Similarly, the Albanians resumed communion with Rome about 1626, the Bulgarians in 1861, the Greeks in 1829, the Melkites (Greek Catholics) in the 1700s, the Chaldeans in 1692, the Copts in 1741, the Armenians during the time of the Crusades, and so on.

During the Crusades Latin Rite patriarchates were established for Antioch, Jerusalem, Alexandria and Constantinople. This proved to be a bone of contention between the Eastern and Latin Rites, but it wasn't until 1964 that all except that of Jerusalem were abolished, although the other three had been only titular patriarchates for some time.

Today all patriarchates are equal, none ranking ahead of the others.

## Gov. Bayh pledges cooperation at INPEA meet

by Margaret Nelson

"What you do is vitally important to our state," said Indiana Governor Evan Bayh. "The number of children you educate, the good work you do for our communities, enrich our state."

The governor promised his cooperation to private school administrators at the fourth annual conference of the Indiana Non-Public Education Association (INPEA) on Feb. 22.

There are nearly 100,000 children in the 775 non-public schools in Indiana.

Dr. Charles O'Malley spoke on "The Role of Non-Public Schools in President Bush's Educational Agenda," from his perspective as the executive assistant to the Secretary of Education in the department of private schools.

In his address at the IUPUI University Place Executive Conference Center, Governor Bayh discussed "Private Education—A View from the State House."

Bayh called the subject of education "the most important confronting our society today." He hopes to "establish the bonds of cooperation" between the public and private sectors to educate the children of the state, which he called "what all of us should have as our primary objective." Noting "profound differences that have taken place in our society," the governor said that 75 percent of the new jobs during the next decade will require post-high school education. "What's going to hap-

pen to youngsters who don't even finish high school?" he asked.

"We have 600,000 of our fellow adult citizens who have trouble reading and writing," said Bayh. "It is no accident that two-thirds of inmates of correctional facilities are high school dropouts. It is no accident that half of the welfare families are headed by high school dropouts." He pointed at the cost to taxpayers to build prisons and support the welfare rolls.

Governor Bayh complimented the INPEA in its work to improve "our system of education.... Many of the goals which you have emphasized are the goals I believe will be emphasized Saturday in Washington." He was planning to attend an education meeting with educators, other governors and the president.

"My own philosophy is that I have a deep responsibility to provide an equal system of public instruction in the state of Indiana," said Bayh, "but at the same time, there's nothing that keeps us from cooperating with those of you in the private sector who are attempting to achieve the very same thing."

The governor said he is willing to discuss ways that the state can do its share. Referring to standards of accreditation he said, "My own philosophy is that we should concentrate on output and outcomes rather than input."

"One of the great things about our country is that as long as we set standards for ourselves and work to meet those standards, it's up to each of us to



Gov. Evan Bayh at INPEA meeting

figure out how to best meet our goals. I and the Superintendent of Public Instruction and the Attorney General are going to work very diligently to see to it that it gives you maximum flexibility to meet

those standards and goals," Governor Bayh said.

In his afternoon address, Charles O'Malley said that he was selected for his office by Secretary Bell eight years ago. "I was given special charges: to improve the communications between the department and all of private education, and to try to find ways to improve public and private education at the national and state levels."

He said that his office develops regulations; administrators programs, such as Chapter I, II; is involved in college loans and grants; and conducts research. He talked about the federal and state efforts toward suitable accreditation and teacher certification standards, involving private schools in magnet programs and including them in math and science scholarship grants.

The President's Advisory Committee on Education does not have a private school representative, O'Malley said, but New Orleans Archbishop Francis B. Schulte has been nominated. He is certain that his nomination will be approved.

O'Malley said, "You can see that there is a significant role for private schools in the president's agenda. Our role within the department is to make sure that that sort of activity happens."

## Fr. James J. Sweeney dies at 57

Father James J. Sweeney, pastor of St. Pius X Parish in Indianapolis, died Feb. 25 at the home of a cousin, Jack Casey. He was 57.

The funeral liturgy was held this morning, March 2, in St. Pius X Church, followed by burial in the Priests Circle of Calvary Cemetery. Archabbot Timothy Sweeney of St. Meinrad Archabbey and Seminary, brother of Father Sweeney, was chief celebrant. Father William Munshower was homilist.

Father Sweeney was born in Indianapolis and was ordained at St. Meinrad Seminary in 1958. Before his last assignment he was pastor at Our Lady of Perpetual Help Parish in New Albany and pastor of St. Lawrence Parish in Lawrenceburg.

He also served as associate pastor of St. Simon Parish, Indianapolis, and St. Augustine Parish in Jeffersonville. He was a member of the Knights of Columbus, the Indianapolis Athletic Club and the Ancient Order of Hibernians.

Father Sweeney, who had been ill for some time, received a kidney donation in 1987. The kidney was donated by his



Father James J. Sweeney

younger brother, Archabbot Timothy, who was his only immediate survivor. Memorial contributions may be sent to St. Pius X Expansion for the '90s Program.



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# Task force in Madison faces pastoral care needs

by Margaret Nelson

Jefferson County Catholics did not go to "church" on Saturday, Feb. 17, or on Sunday, Feb. 18.

Parishioners from the four churches attended Mass in Meny Gymnasium of Shaw Memorial High School in Madison. Afterward, they listened to some recommendations from a task force.

It is the way the churches in Madison

and throughout Jefferson County are coming together to plan for their future concerning pastoral care.

In 1957, it became necessary to combine the administration of two Madison parishes: St. Mary and St. Michael. St. Mary has had nearly a century and a half of German Catholic heritage. And St. Michael has been the sacramental base for Irish families for more than 160 years. Naturally, these church localities are deep. St. Mary and St. Michael are four blocks apart.

The realization that Father Hilary Meny, pastor of St. Patrick, Madison, would be retiring this year, made other steps necessary.

The churches in the county formed a task force that is working with Holy Names Sister Louise Bond, director of the archdiocesan Ministry Development office.

The committee includes parish council advisors of all four parishes and Most Sorrowful Mother of God mission in Vevay. They know that they must make

difficult choices, but they are trying to make them with the opinions of all 2,400 Catholics in the county. And they consulted experts in maintenance and building use.

One way the task force obtained church members' opinions was to distribute a survey to 900 adults. Another communication tool was the circulation of a newspaper for the five churches, called *The Catholic Community Communicator*.

The 18 members of the task force gave recommendations to the assemblies at the Feb. 17-18 gatherings. These ideas will be sent to Archbishop Edward T. O'Meara for his approval or suggestions. And other changes may be made at the local level.

One recommendation was that Father Jeff. Charlton resign as pastor of St. Mary/St. Michael and another was that he be appointed co-pastor of all four parishes, along with a newly-assigned priest.

In addition, the task force recommended that Father William Turner be relieved as pastor of St. Anthony, China, and its mission, Most Sorrowful Mother of God, Vevay. The committee suggested that Father Turner be assigned to act as chaplain of Shawe and serve as a sacramental minister whose duties would be based on decisions of the pastoral staff.

It was also suggested that an audit of all parishes be made by the archdiocese, in collaboration with finance councils, and completed by April 15, 1990, so that individual parish budgets can be prepared and a 1990-91 joint budget can be completed by May 1, 1990.

A third recommendation to the combined staff of the parishes was that it meet to develop job descriptions and determine gifts and talents for ministry.

It was further recommended that interim processes be developed for a combined finance committee and pastoral council.

The task force suggested that bids for repairs to St. Michael Church be taken and submitted to the Archdiocesan Building Commission. The Communicator would be used to report all progress toward the goals set forth by the task force.

(Much of the information in this story was supplied by Don Wood, editor of Catholic Community Communicator.)

## Students present play for Yellow Brick Road

by Margaret Nelson

Sixth-, seventh- and eighth-grade students at Our Lady of the Greenwood School had a new approach to the Yellow Brick Road theme for their school open house.

They presented a play depicting a classroom from their desks. And they wrote much of the script themselves, according to principal Cathy Fleming. She and Speech Club coordinator Mary Lynn Cavanaugh coached the students.

It started out with student Jamie Hunt standing in front of the classroom and inviting the visitors to come in. She began, "I have to be real honest with you. I thought about school and our education and how we needed courage and a brain just to survive these books and, let me tell you, having a big heart helps a lot. If you asked most of us what the most important part of school really is, what would we respond, class?"

Everyone answered, "Friends!" Another student, Aileen Curley said, "Wouldn't it be great if we could get our college degrees in friendship. What a great future we'd have."

Then Jennifer Dwyer said, "But it could get boring after a while. Just think, life without Shakespeare and diagramming sentences and equations and Custer's Last Stand. There are some things I could easily learn to forget."

Then the students talked about things they like about school that help them on their journeys in life.

Later Brad Munn said, "Journeys wouldn't be so bad if you didn't keep having flat tires and road blocks along the way."

"Yes, and those road blocks are sometimes labeled tests and homework and checks and detention," said Jennifer.

Eric Pearcey said, "But that's part of it, class. Like Dorothy with lions and tigers and bears, she also had help from the Cowardly Lion from the North — and don't forget her friends. They all became pretty close. We can't travel this road of life alone. Now don't laugh. Don't you pray a lot? And I mean more than just when you want to pass a test or get a new pair of Nikes."

"Why just the other day I heard a teacher ask us what we wanted for Christmas when we were six years old. Then I realized she was trying to point out to us we really grow in our ideas. And believe it or not, we sometimes grow out of our ideas. It scared me. She showed me how really do change my mind."

"I guess we do need the Father Mikes in our lives to help us formulate goals for our future. It sort of gets to me when I hear high schoolers tell me we better listen to Mrs. Schultz because she sure made their high school days go more smoothly," concluded Eric.

Some students demonstrated talents that the school made them realize they had. And they talked about the joys they are writing in religion class.

Christine Dittlinger read a poem she wrote called "My Teacher, My Friend":

*I will always remember you,  
And you'll remember me.  
You taught me life holds happy times,  
Not pain and misery.  
You made some extra time to help,  
When you had none to spare.  
You'd spend most of your day working  
But could manage to be there.  
And even when I objected,  
You would try to help me out.  
You gave me hope I needed  
And you never had a doubt.  
Yet always you were there for me*

*You taught me how to deal with life,  
The challenge of it all.*

*A teacher and a friend so true.*

*Your specialty was love.*

*I'll always think of you, my friend*

*As a messenger from above.*

*And so I say goodbye to you,*

*My teachers near and old.*

*Because of what you've given me,*

*Dear memories I do hold.*

Layne Gish concluded the drama, "...

A man who walked this earth 2,000 years ago told us that through him we had all the

power that we needed to travel along this journey. The educational part of our journey provides us with an environment that is concerned with the whole child.

"We are a school with lessons that nurture—wisdom and lifelong learning skills, caring with a sense of values, and courage and the self-confidence to be the best. Whether our talents lie in dancing, or singing, or drama, or mastering scientific principles, we are encouraged to grow into the leaders of tomorrow."

The production at Our Lady of the Greenwood ended with the school song.



**GREETERS**—Visitors to the St. Roch Open House on Sunday, Feb. 25 were met along the "Yellow Brick Road" by these student-characters (front, from left): Sherry Allen, Daisy Ourrett, Walker Atte, Mike Kocher, Michelle Faust, Kelly Roberts, (back) Heather Breen, Katie Schott, Joseph Pieper, Stephanie Tex, Jenny Hermann and Andrew Kocher. (Photo by Margaret Nelson)

## Chatard adds three people to its Hall of Fame

by Mary Ann Wyand

Three Bishop Chatard High School "Hall of Fame" Awards presented Feb. 24 recognized outstanding contributions to the northside Indianapolis parochial school by Richard Freeh, Becky McCurdy, and Stephen Noone.

Freeh, who now resides in Bonita Springs, Fla., was honored for his many years of volunteer service that spanned three decades. A former president of the school's Athletic Club, Freeh organized Chatard's first Monte Carlo event, which raised \$28,000. He also started the school's first concessions stand for basketball games to raise funds for equipment. His son, Michael, accepted the award.

Devoted faculty member Becky McCurdy of St. Matthew Parish will retire this year after serving Chatard since 1962. During that time, she coached cheerleading for nine years and helped three squads earn state championship awards. The mathematics instructor also found time to organize the "Marching Trojettes" and the annual "Living Rosary" for the senior class.

Former principal Stephen Noone of Christ the King Parish also served Chatard as a Latin and Spanish teacher and as a coach before his administrative appointment in 1970. He is a founding member and executive secretary of the Indiana Non-Public Education Association.

Keynote speaker Bill Lynch, a 1972 Chatard graduate and head football coach at Butler University, discussed loyalty and values during his dinner address.

Lynch also stressed the importance of a Christian commitment to Chatard High School and described how students learn

Master of ceremonies Doug Jones, a 1978 Chatard graduate who is pursuing an acting career in Hollywood, entertained the audience with a mime presentation before Chatard principal Ed Smith announced the Hall of Fame winners.

Other nominees for the 1990 awards included faculty member Elaine Alhand of Immaculate Heart of Mary Parish; Father Patrick Doyle, a former faculty member; St. Plus X parishioner Fran Greenawalt, a music booster and longtime volunteer; and Sandra Jones from St. Matthew Parish, the co-founder of the Chatard Parent-to-Parent Network.

Special recognition also went to Hall of

Fame nominees George and Joanne Rowe of St. Lawrence Parish, who were the motivating force behind the Language Enrichment and Reinforcement Now Project; Christ the King parishioner Kevin Shine, an active member of the Chatard Alumni Association; and Rose Ann Weisenbach, also of St. Matthew Parish, who has contributed her time toward a number of Chatard fund-raising projects.

The Chatard Alumni Association began the Hall of Fame Awards during the school's silver anniversary year in 1986 to recognize and honor persons who have contributed to the "excellence of Chatard."



**CHATARD WINNERS**—Bishop Chatard Hall of Fame inductees for 1990 are Richard Freeh, represented by his son, Michael, (left), faculty member Becky McCurdy, and former Chatard teacher, coach, and principal Stephen Noone.



# Commentary

## EVERYDAY FAITH

### Response to Anderson column on Catholicism

by Lou Jackett

There's a good reason why I've never written a column about nuclear physics. I don't know anything about the subject.

Nationally syndicated columnist Jack Anderson should have thought twice before he attempted to write a column about the Catholic Church recently. It's obvious that he doesn't seem to know anything about it.

In what must rank as one of the most foolish efforts ever to appear under his byline, Anderson (with co-writer Dale Van Atta) exposed his prejudices and total lack of understanding



of how the church works. The column was about Catholic feminists.

"Despite the Vatican hard line on feminism in the church," Anderson wrote, "Roman Catholic women and their male allies are turning up the pressure to wash away age-old restrictions against women."

Where are these hordes of unhappy women? Anderson must have interviewed a handful of the most radically anti-church women he could find. Here's more: "All, or almost all, though devoted to their faith, strongly favor an end to mandatory celibacy for priests and nuns and to strictures against birth control, both tenets of the Holy See."

Anderson's column describes "a broad-based Catholic movement demanding more women's rights as part of a wholesale revision of the American Roman Catholic Church." The movement announced plans

for national newspaper ads and other publicity on Ash Wednesday.

The ads will give the dissidents exposure, which is okay. Although their message is trite, it's a free country. But Jack has already declared them victorious. He's breathless over transformations he believes have already taken place. He claims that "more and more priests and members of women's religious orders are discreetly abandoning their vows of celibacy for committed, if unrecognized, relationships." I doubt it, but if so, they ought to be ashamed for breaking their promises. As a church, we hold them to a higher standard.

There's more. Anderson quotes a "militant but dedicated Catholic woman leader" who says, "No matter what Rome says, in America it's all over. We pretend to follow the rules, but it's like when the drunk uncle comes in and everyone pretends he's just along." He quotes "an influential Catholic woman" to the effect that American Catholics have "put the pope's feet to the fire."

Jack, Jack, Jack. What cheap shots. What an easy thing to do — find a few folks unhappy with the structure that won't let them carry out their personal agendas, or upset with a pope who stands unafraid to challenge the secular world, then use that as evidence that Catholics across the U.S. feel the same way. If you were back in Journalism 101, the teacher would tell you to back up such assertions with facts. You can't, of course. It's all wishin' and hopin' for a democratic church that will never be.

Let's be realistic. Anyone who thinks the Catholic Church here and abroad doesn't face major problems is living with his or her head in the sand. But it's equally



absurd to believe that there's widespread hatred or indifference to the church among America's Catholics. The real story is that, in the midst of the most secular society ever known in the history of humanity, millions still choose to be part of a church that refuses to compromise its beliefs simply to please the whims of every vocal cause that comes along.

If the folks Jack quotes think their temper tantrums will cause the church to change what it teaches or the way it operates, they've never read their history books. As for you, Jack, I'd suggest a column on nuclear physics.

## THE YARDSTICK

### Assessing the significance of the Pittston, Virginia, coal strike

by Msgr. George G. Higgins

The Pittston coal strike in southwestern Virginia, one of the most dramatic work stoppages in recent years, has finally been settled.

The settlement includes an agreement to drop \$60 million-plus in fines levied against the United Mine Workers for "obstructing traffic" and other minor illegalities. However, the judge who imposed the fines has refused to drop them. The agreement cannot go into effect until this issue is resolved.

Meanwhile, it is not too early to try to assess the significance of the Pittston strike.

For many months the miners seemed, on a superficial reading of their situation, to be waging a losing battle. Media coverage was sparse and intermittent.



To many, the strike appeared doomed, the UMW's last gasp, one more nail in the American labor movement's coffin.

They were wrong. The doomsayers failed to take adequate account of the miners' solidarity and staying power or the widespread support they had among other unions and church organizations.

Far from being the death of the UMW, the Pittston strike so encouraged all of labor that one commentator described it as "the embryonic stirrings of a rebirth of the labor movement."

The Pittston settlement won't solve all the UMW's problems, however. In Sheridan, Wyo., another 250 UMW members have been on strike for more than two years.

Recently I took part in a solidarity rally in Sheridan in support of the miners. The strikers and their families were buoyant and optimistic, determined to stay out until they get a settlement.

I left Sheridan deeply impressed by the miners and their families and confident they will ultimately achieve a settlement.

In both Virginia and Wyoming the

miners went out on strike reluctantly and as a last resort. It was their only alternative, as the record clearly shows.

Many Americans have the mistaken impression that unions are "strike happy." A recent correspondent observed that "the very nature of organized labor is to function from an adversarial posture." That's one of the reasons, he said, that the labor movement has lost millions of members in recent decades. I disagree.

Organized labor is less adversarial today in the United States than at any time in my memory. But ideological anti-unionism and outright union-busting are unfortunately very widespread.

Does anyone seriously think that miners enjoy being out of work for months at a time? They should be commended, not condemned, for their willingness to make this sacrifice for the good of the cause.

I say "for the good of the cause," because the miners are struggling not only for their own rights, but for the rights of all their fellow workers and for the betterment of our national economy.

The U.S. Catholic Conference's 1989 Labor Day Statement rejoiced in the gains workers are beginning to make in Eastern Europe, but noted that "in the United States, ironically, workers are measurably worse off than ... 10 years ago."

"Structural changes in the economy, increased reliance on imports, union-breaking efforts and a growing shift to lower-paid, part-time employment have left millions of Americans without the protection of unions. For many this has meant lower living standards, no health benefits and less security for their family," it said.

"A strong trade union movement," the statement argued, "can strengthen all of society." Thus, it concludes, "we need to examine how government policies encourage or discourage employers from campaigns to dismantle established unions, unilaterally rescind health and retirement benefits or restructure so as to block organizing efforts ... The value of democratic unions to a free society must be recognized at home as well as abroad."

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## THE BOTTOM LINE

### The constitutionality of grandparents' visitation, communication rights

by Antoinette Bosco

In January the Connecticut Supreme Court heard arguments in a rights case that is of special interest to grandparents.

A Long Island grandmother is suing her son and daughter-in-law, who live in Weston, Conn., for barring her from visiting her two granddaughters, ages 8 and 12.

This is believed to be the first case in the United States to test the constitutionality of a state law granting visitation rights to grandparents.

The state law is one which says courts may grant visitation rights as long as a child's best interests guide the decision. The parents' lawyer has said the law should be declared unconstitutional.

A lot is at stake. According to a survey two years ago for *Grandparents* magazine, there are almost 49 million U.S. grandparents. Most are healthy and vibrant and between 35 to 64. They have an important function—to be a stable, loving older adult in a child's life.



But today, with so many families in upheaval, grandparents have found themselves shut out of their grandchildren's lives and not given proper recognition as unique and important relatives.

As recently as a decade ago, grandparents had no recourse legally when they were denied the right to communicate with grandchildren.

Until the early 1980s, only a handful of states would acknowledge that grandparents had the right to go to court to petition permission to see their grandchildren when something or someone had severed the relationship.

When the situation got bad enough, activist grandparents' groups got to work, backed by such organizations as the American Association of Retired Persons and the Foundation for Grandparenting Based in Lake Placid, N.Y.

Today all 50 states have grandparent visitation statutes. More and more, grandparents are making use of the courts to help them gain access to their grandchildren.

It's a shame that what should be a natural family bond should turn into a hostile situation. When grandparents have to go to court to fight to see the children who bear their genes and are their link to the future, it makes one feel that a black

cloud hangs over family life in too many households.

Grandparents are special. They are "increasingly necessary as a stabilizing force in the American family," according to Colleen Johnson, a medical anthropologist at the University of California at San Francisco.

"The grandparent," wrote Tom Lantos in 1983, then a U.S. Representative from California and member of the House Select Committee on Aging, "is often in the unique position to provide the child the only emotional haven, to provide a healing link with the past and to foster love and bonding that may have disappeared. Certainly, these contributions are in the best interests of everyone."

It's a shame when parties of broken marriages and even sometimes intact marriages choose to oust their parents from contact with their grandchildren.

Trying to break that connection may come back to haunt them in later years, says Arthur Kornhaber, a child psychiatrist and president of the Foundation for Grandparenting. He is the author of "Between Parents and Grandparents" (St. Martin's Press).

Children focus attentively on how their parents treat their parents, he said. It forms the template for how they will treat their own parents when the children grow up."

It reminds me of the biblical warning that "as you sow, so shall you reap."

The fact that grandparents care and really want to be an important part of their grandchildren's lives indicates that the grandparents' rights movement probably will gain momentum, now that they are getting their day in court.

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# To the Editor

## More about the Byzantine Church

As the Catholic Church is made up of many rites in addition to the Roman rite, I was pleased to read "Learning More About Eastern Catholics" (Michael Pergo's letter to the editor in the Feb. 9 *Criterion*). As a member of St. Athanasius Byzantine Catholic Church, there are a few items which I would like to add:

The Byzantine Catholic Church has the exact same sacraments and dogmas as the Roman Catholic Church. The main differences are the manner in which the rituals are performed and the philosophical approach toward the relationships between God and man. At St. Athanasius we are a modest-sized parish in which every individual makes a difference in our congregation. It is refreshing in this age of fast food and mass media for each person to be able to make such a contribution. Our community, in addition to the spiritual approach of the Byzantine rite, makes St. Athanasius a very rewarding place in which to share.

St. Athanasius is located at 10065 E. 25th St., on the east side of Indianapolis near Mithoeffer and E. 25th. We celebrate the Divine Liturgy (Mass) at 5 p.m. every Saturday and welcome anyone interested to join us. For more information please call 894-0106.

Debra Grega Beckerman

Indianapolis

(For more about the Eastern-rite Catholic Churches, see "From the Editor" on page 2 of this issue.)

## The pro-life rally in Washington

I have yet to see a *Criterion* editorial, or to hear a letter read in church from our archbishop, encouraging Catholics to participate in the pro-life rally in Washington, D.C. this April 28. Time is running out! Indeed, it is critical! We as a society already consider the unborn child "pre-human," hence to be destroyed when at any stage of pregnancy. What does it take to see the next targets for killing are the old and the sick who will be considered "post-human"?

Unless there is a truly massive pro-life turnout the pro-abortion media will ignore

the event in April and the Senate and Congress will pass pro-abortion laws. The Catholic press has an obligation to oppose abortion and not posture. When is *The Criterion* going to encourage Catholics to participate in the rally? We are running out of time.

Bloomington

Chuck Johnson

## 'Then I realized: I am somebody'

In response to Kathleen Naghdi's letter of Feb. 16 ("Media Bias in Abortion Issue"): Yes, many of us who are struggling to unite pro-life forces are parents and homemakers, but I heartily disagree that we are "politically weak," or lack "political shrewdness." In fact, I never considered myself "political activist" at all before this year, when I suddenly realized Henry Hyde is right: "NOW is the time to be counted," and we can't do that by sitting around silently while the anti-life forces are so vocal, so well organized and, as Naghdi said, commanding the focus of the media.

I am a crisis pregnancy counselor, working "in the trenches," who has taught myself, through trial and error, how to be heard by the media as well as the legislators. I have used up a whole box of envelopes communicating to legislators and the media every step of the way with HB 1034 and HB 1134, as well as my congressman re HR 3700. I have replies from almost everyone to whom I have written—many very thoughtful replies to my concerns, whether they necessarily agreed with my position or not. Likewise, my letters to editors have been printed by the secular as well as the Catholic press.

People really are willing to listen to us if we learn how to approach them in a straightforward, respectful manner, rather than a radical tirade. No matter what the outcome of HB 1034 and HB 1134, I'll know I will have contributed food-for-thought to a lot of people; and, when I lobbied Congressman Jacobs' office in Washington, I found they not only knew my name, they were expecting me. So, this "lowly housewife" has gained recognition as a pro-life advocate from the Statehouse to Capitol Hill—all in about a month's time.

## LIGHT ONE CANDLE

## A Lenten suggestion: fore-give

by Fr. John Catoir

Director, The Christophers

Recently, someone I respect revealed an unforgiving spirit seething beneath a calm facade. Obviously I can't go into any detail about it, but when I realized what was going on I had to speak up. "You've never forgiven that person, have you?"

"No, I haven't!"

That answer stung me. Without hesitation I snapped back:

"Do you realize

what this means in

terms of your own salvation? Your spiritual life is drying up. Your capacity for love is seriously impeded. Your unforgiving attitude has no doubt spread to include other more trivial offenses by other people. Your personality is becoming meaner, smaller, less attractive. And a corner of your soul is carrying an enormous weight that saps your spontaneity and blocks your growth in grace. My God, you're risking the loss of heaven."

"When you meet God at the pearly gates you're going to be judged on love, nothing else; not on how many times you went to Holy Communion and not on how much money you have in the bank. You will be judged on love, and you are coming up short."



Jesus told us to love even those who hurt us. He said, "What good is it to love only those who love you?" He challenged us to love our enemies. That means in order to be a sincere Christian we have to rise above our negative feelings and, no matter how the other person might react, we have to forgive. We have to give before we feel like it. "Fore-giving" is giving love before our feelings are in tune with the act itself.

I admit, no one has to be a doormat for anyone. I'm not encouraging the acceptance of abusive behavior. But this I know: God is not pleased with long-standing family feuds, especially when the people involved have practically forgotten the thing that caused the hard feelings.

If you want to delight the Lord and fill your own soul with a new and fresh quality of peace, take the words of Jesus seriously: "Forgive, not seven times, but 70 times seven."

This Lent begin your self-denial with fore-giveness.

Do it for the Lord.

Forgive everyone to the point of folly, or you yourself will be the fool who is tied and died with an unforgiving spirit, risking your own eternal salvation.

(For a free copy of the *Christophers* News Notes, "Dealing With Anger," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)

(Father Catoir's "Christophers Close-Up" can be seen each Sunday at 6:30 a.m. on WISH-TV, Channel 8, in Indianapolis.)

The situation only "weighs heavily against us" if we let it. I'm far from despairing, I'm rejoicing, and praising God for allowing me to use my "smarts" to get some pretty important people thinking twice about where the priority of rights should be. I sat around wondering "why doesn't somebody do something?" Then I realized: I am somebody!

Alice Price

Indianapolis

## Now is time to take life issues action

Sadly, we have been labeled a "throw-away" society, and rightfully so. We toss trash out of car windows that litters our planet. We waste food and time. Many of our young people are wasting away by shooting up drugs as they struggle to cope with a life that offers no guidelines. And now, in the ultimate lack of respect for life and everything it stands for, we are killing off our own species through the horrendous act of abortion.

We can no longer stand back and say, "Isn't it a shame?" or "What's the world coming to?" and throw up our hands in

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

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will resist demands that letters be published. The editor may also edit letters for length, grammar and style.

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

disgust. Lip service won't change a thing. Christians have an obligation to stand up and be counted, despite the persecution they may encounter for expressing their views, as the war against abortion rages.

For starters, you can join your local Right to Life organization or simply write letters to legislators urging their support for a Human Life Amendment.

I don't want to leave this world, in its present condition, to my children. Do you? Now is the time to get involved in the abortion issue. Time is running out.

—ynthia Schultz

New Albany

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## CORNUCOPIA

# We're on that road again

by Cynthia Dewes

Think Lent. Think quiet, penance, purple trappings, deep reflection. Think macaroni and cheese and tuna-fish on Fridays, and think seriously every day about denying the flesh. Because it's time.

Not that pulling a solemn face or eating lobster instead of steak will suddenly propel us into virtue. But all these symbolic ploys should snap us to attention long enough to think about what's important in life... and afterward.

Lent is a convenient reminder that somewhere down the line it won't matter if we live in a \$500,000 house or drive a BMW or own stock in a blue chip company. Because we're mortal and, unlike the ancient Egyptians, we won't be cramming all that stuff into our tomb and carrying it with us to the next life.

This is not to say there won't be a "next

life." Instead, in our Christian version, we'll probably be setting up lighter housekeeping than the Egyptians envisioned. So we're actually trying to cut down on baggage.

But we would be less than human if we didn't have a goal in mind, and one at least as pleasant as theirs. Lent gives us an opportunity to plan our goals.

Now, we're not talking the usual self-improvement aims here, noble as they may be: eliminating zits, losing weight, or even overcoming chronic pain. Nor do we mean behavioral goals, like keeping love in a marriage or enduring a little brother with more patience than muscle.

Rather, we're trying to identify longer-term interior goals during Lent. Things such as reserving judgment to God, learning to rest in his care, recognizing him in the people around us. And, yes, we still seek heaven.

Heaven is an amorphous "place," to be sure. It might be a re-run on the Garden of Eden, otherwise known as Paradise, in the imaginations of some. Or for others, a reunion with those they've loved who've gone ahead.

When we are young, heaven seems to promise something boring, just a vacuum full of rosy angels playing lyres like cupids on valentines. Or at best, we think of it as an existence that could not possibly match the fun and energy of life on this earth.

To many, heaven is simply an ambiguity, and certainly not crucial to the pursuit of a meaningful Lent, let alone a meaningful life. For them, the goals are here and now.

But if we think of heaven as forever being in the presence of God, everything seems to fall into place. The steps we must take to earn that reward reveal themselves, and the joy of the effort confirms its truth.

That's where Lent comes in. It gives us our 40 days, as Jesus had his, to reflect on our direction and, in the old phrase, "get back on the straight and narrow path." It's a season that, if we let it, can be filled not only with temptation but also with exhilarating determination, wisdom and triumph at the end.

No matter what road we're on, the road to heaven or the road to this afternoon, Lent can provide us with a valuable map for our larger journey.

Davis is one of two women on the council, and the only representative from a women's college.

## check-it-out...

A Charity Sale for the benefit of two-year-old Madison Yates of Indianapolis will be held from 10 a.m. to 5 p.m. on Saturday, March 3 at Feltman Hall of St. Simon Parish, 8400 Roy Rd. Yates, a victim of a rare childhood cancer called neuroblastoma, is in Los Angeles recovering from bone marrow transplant which is her only hope for survival. The public is invited to attend the sale of new items, crafts, baked goods, sports memorabilia, etc. Donations for Yates' medical expenses may also be sent to the Children's Organ Transplant Association (COTA), c/o Bank One, 101 Monument Circle, Indianapolis, Ind. 46227. The account number is #1001019551.

The Indianapolis Deanery of the National Council of Catholic Women (NCCW) has adopted the "Help-a-Child Assistance Program" as its project for 1990. Donations of \$12 per month or \$144 per year will support one child from an underprivileged country. Lenten or permanent sacrifices are also needed to benefit families, grade school children, CCD classes or individuals. Call Mary Agnes at 317-253-6365 for more information, or send donations to: Dorothy Demuth, treasurer, NCCW, 5320 Channing Rd., Indianapolis, Ind. 46226. The Indianapolis Deanery chapter of NCCW will hold its third quarterly meeting at 9:30 a.m. on Thursday, March 8 at the Catholic Center, 1400 N. Meridian St. Call 317-357-5757 for luncheon reservations.

The 13th Annual St. Patrick's Day celebration will be held at St. Patrick School, Terre Haute on Saturday, March 17. A traditional Irish dinner will be served from 6:30 to 8 p.m., followed by authentic Irish music played in the cafeteria from 9 p.m. to 12 midnight, or dancing to the music of the Main Attraction in the gym. Tickets will be sold only in advance; none available at the door. Call 812-877-9544 for ticket information. Groups or organizations may participate in the 6th Annual St. Patrick's Day Parade in Terre Haute at 1 p.m. on March 17. Call 812-232-6440 for information.

St. James Parish in Indianapolis will host Calix meetings, beginning at 8 a.m. on Sunday, March 18 and continuing every third Sunday of the month thereafter. The group will attend the 9 a.m. Mass together after the meeting. Calix is a Catholic group for AA members who have completed the 12-Step Program. Calix meetings are also held on the second Sunday of each month at St. Lawrence Parish, Indianapolis. Call Vitus Kern at 317-787-9138 for more information.

St. Louis Parish in Batesville will host a Lenten Reflection Series at 7 p.m. on Sunday evenings of Lent, beginning March 4 and continuing through April 8. Topics and speakers include: "Divorce and Remarriage in the Catholic Church," Father Jim Farrell; "Ordination of Women," Valerie Dillon; "Areas of Daily Living," Katrina Rae; "Priestly Celibacy," Benedictine Father Matthias Neuman; "Authority in the Church," Holy Names Sister Louise Bond; and "Respect for Human Life," Betty Frey, Mary Jean Wessel and Marian Roth.

St. Mary's Child Center will sponsor a Workshop on Visual Problems and Reading from 9 a.m. to 11 a.m. on Saturday, March 3. The program will focus on detecting visual problems in children and learning what to do about them. The cost of \$7.50 includes coffee and rolls; handouts available. Contact the center at 901 Dr. Martin Luther King Jr. St., Indianapolis, Ind. 46202.

A Celtic Cross carved from Indiana limestone will be dedicated on St. Patrick's Day, March 17 in the churchyard at St. John Church, 126 W. Georgia St. as a tribute to Irish immigrants who settled in Indiana. St. John Church was chosen as the site for the memorial because of its 150-year-old ties with the Irish immigrant community. Archbishop Edward T. O'Meara will celebrate the dedication Mass at 9 a.m. followed by the dedication ceremony, which is open to the public. For more details call Kevin Murray at 317-237-3855.

Brebeuf Mothers Association will sponsor "Le Bistrot de Brebeuf," a fundraising dinner and auction, at 6 p.m. on Saturday,

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### vips...

Franciscan Father Thomas Richstatter, a popular writer and lecturer, is the author of the February *Update* publication entitled "Lent: A 40-Day Retreat, Rediscovering Your Baptismal Call." Father Thomas teaches sacramental and liturgical theology at St. Meinrad School of Theology. His Lenten reflection is available from the publisher, St. Anthony Messenger Press, 3615 Republic St., Cincinnati, Ohio 45210, 1-800-336-1770.



Carlisle and Mary Agnes "Suzie" Payne will celebrate their 50th Wedding Anniversary with a Mass of Thanksgiving at 10:15 a.m. on Sunday, March 11 in St. Michael Church, Bradford. A reception for friends and relatives will follow in the parish hall from 2 to 4 p.m. The Paynes were married on March 15, 1940 at Shelbyville, Ky. They have two grandsons, Brian Jacobi, stationed with the U.S. Air Force in North Carolina, and Martin Jacobi of Floods Knobs.

Catholic Social Services of the Archdiocese of Indianapolis has named the following members to the executive committee of its board: Charles Williams, president; David J. Dreyer, first vice president; Toni Peabody, second vice president; Patricia Baldwin, secretary; and Thomas Sponsel, treasurer.

Cyril Aubouneau, a widely recognized authority on the reported apparitions of the Virgin Mary at Medjugorje, will speak at 7:30 p.m. on Wednesday, March 7 in St. Luke Church, 75th St. and Illinois St. Aubouneau is a Frenchman who holds degrees in theology and law and has lived in Medjugorje for the past six years. His appearance is sponsored jointly by the Medjugorje Network and Caritas.

St. Mary of the Woods College sophomore Sara Davis was recently elected to the National Executive Council of the National Association of Students at Catholic Colleges and Universities (NASCCU). She will be responsible for coordinating the activities of the 34 Catholic colleges in her region.

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March 24 in the Brebeuf gym. A grandmother's clock handmade by Jesuit Brother Bill Haas will be one of the items auctioned. Tickets are \$35, available by calling the school at 317-872-7050 or Judy Cosgrove at 317-843-2433. Proceeds from the event will be used for remodeling the guidance department and main entrance of the school.

The **Tenth Annual St. Patrick's Day Parade** sponsored by the Indianapolis Athletic Club will be held during the noon hour on Friday, March 16 in downtown Indianapolis. For more information call Kevin Charles Murray at 317-237-3855.

Those interested in fasting for Lent may be interested in a **Progressive Fast** which is vigorous but safe. Each week an additional food group is given up, concluding with only a bread and water diet from the Lord's Supper Mass on Holy Thursday evening until after the Easter Vigil. The "calendar of abstinence" is as follows: First week of Lent: no beef; second week: give up pork as well as beef; third week: no poultry; etc.; fourth week: no fish; etc.; fifth week: no eggs; etc.; sixth week: no dairy products, etc.; and from Holy Thursday evening until after the Easter Vigil: bread and water.

The community of Lawrenceburg will share in a **Lenten Ecumenical Series** of Saturday morning breakfasts and prayer services at 8 a.m. on Saturdays of Lent. The series will begin on March 3 at St. Lawrence Parish, 542 Walnut St., followed by Saturday mornings at Hamline Methodist Church, John Lutheran Church, Greenlaid First Baptist Church and Beecher Presbyterian Church.

The Spring series of **Mature Living Seminars** on the theme "From 1890-1990: 100 Years of Challenge," will begin at Marian College on Tuesday, March 20 and continue on Tuesdays through May 1 from 10 a.m. to 2 p.m. in Room 251 of Marian Hall, 3200 Cold Spring Road. Participants may bring a sack lunch or buy lunch in Clare Hall cafeteria. A \$10 donation for all programs, or \$2 per session, is appreciated.

## Lenten penance services planned

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

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

### Indianapolis East Deanery

March 8, 7:30 p.m., 6 p.m. dinner, St. Lawrence.  
March 13, 7 p.m., 5:30 p.m. dinner, St. Pius X.  
March 21, 7:30 p.m., St. Thomas Aquinas.  
March 22, 10 a.m., St. Pius X School.  
March 26, 1:30 p.m., Chataud High School, at Christ the King.  
March 27, 1:30 p.m., St. Luke School.  
March 27, 7:30 p.m., St. Thomas Aquinas.  
March 27, 7:30 p.m., 6 p.m. dinner, Christ the King.  
March 27, 7:30 p.m., 6 p.m. dinner, St. Matthew.  
March 28, 10:30 a.m., St. Luke School.  
March 28, 7:30 p.m., 6 p.m. dinner, St. Pius X.  
March 28, 1:30 p.m., Chataud High School, at Christ the King.  
March 29, 8:15 a.m., Immaculate Heart School.  
March 29, 10 a.m., St. Joan of Arc School.  
March 29, 7 p.m., 6 p.m. dinner, Immaculate Heart.  
March 29, 7:30 p.m., 6 p.m. dinner, St. Luke.  
March 30, 10 a.m., Christ the King School.  
April 5, 7:30 p.m., St. Andrew.  
April 8, 3 p.m., St. Joan of Arc.

### Indianapolis East Deanery

March 5, 7:30 p.m., Little Flower.  
March 22, 7:30 p.m., St. Bernadette.  
March 25, 3 p.m., Our Lady of Lourdes.  
March 26, 7:30 p.m., Holy Spirit.  
March 27, 7 p.m., Holy Cross.  
March 30, 7 p.m., St. Michael, Greenfield.  
April 2, 7:30 p.m., St. Thomas Fortville.  
April 4, 7 p.m., St. Mary.  
April 9, 7:30 p.m., St. Simon.  
April 11, 7 p.m., St. Philip Neri.  
April 13, 6 p.m., St. Rita.

By Margaret Nelson

Albert Siska is glad that Giancarlo DiMizio came for his piano lesson on Valentine's Day. The Our Lady of the Greenwood student saved Siska from a potentially dangerous fire.

The White River Township Fire Department is so pleased that Chief Howard Bennis gave Giancarlo a citation and a ride home from school in the fire truck on Tuesday, Feb. 20.

The fire chief told Giancarlo's class what happened. Giancarlo, who likes to be called Gian (it sounds like John), smelled smoke and heard the smoke alarm when he approached the front door.

The 12-year-old went to the back window and saw flames on the stove and Siska lying on the floor. But he couldn't find a way out the house.

The 7th-grade student ran next door and alerted neighbor Curt Schier, who called the fire department. The two found a door in the Siska home that had been left unlocked by construction workers.

The two tried to crawl to the kitchen. But they still could not reach Siska because of the thick smoke. They came close to being overcome by smoke themselves, but managed to find a nearby exit.

Three fire engines answered the call. The firemen entered the home wearing air masks and were able to take Siska to fresh air. He spent five days in Community Hospital South.

Siska didn't remember what happened to cause the accident. But the fire chief explained the hospital's conclusion—that Siska probably passed out in reaction to a new prescription medication. His wife Agnes was at work at the time of the fire.

The fire chief told the class that the department was especially thankful because it "didn't have to fight a fire." Schier, the neighbor, was also given a citation by the fire department.

### Batesville Deanery

March 25, 2 p.m., St. Louis, Batesville.  
March 27, 7 p.m., St. John, Dover.  
March 28, 7:30 p.m., St. Mary, Aurora.  
March 29, 7 p.m., St. Lawrence, Lawrenceburg.  
April 1, 4 p.m., Immaculate Conception, Millhouses.  
April 1, 7 p.m., St. Maurice, Napoleon.  
April 4, 7 p.m., St. John and St. Magdalen, at Osgood.  
April 5, 7 p.m., St. Peter, Brookville.  
April 6, 7:30 p.m., St. Mary, Greensburg.  
April 8, 2 p.m., St. John and St. Maurice at St. John, Enosburg.  
St. Martin, St. Paul and St. Joseph: no reconciliation services; private confessions in each on two Lenten weekends. Check local schedules.

### Connorsville Deanery

March 26, 7 p.m., St. Bridget, Liberty.  
March 27, 7 p.m., St. Ann, New Castle.  
March 27, 7:30 p.m., St. Michael, Brookville.  
April 2, 7 p.m., St. Elizabeth, Cambridge City.  
April 3, 7 p.m., St. Gabriel, Connorsville.  
April 3, 7 p.m., Holy Family, Richmond.  
April 5, 7:30 p.m., Holy Guardian Angels, Cedar Grove.  
April 5, 7:30 p.m., St. Mary, Rushville.  
April 7, 12:05 p.m., St. Mary, Richmond.  
April 9, 7 p.m., St. Andrew, Richmond.

### Tell City Deanery

March 11, 7:30 p.m., St. Augustine and Holy Cross at St. Augustine, Leopold.  
March 18, 7:30 p.m., St. Mark, Perry Co.  
April 3, 7:30 p.m., St. Boniface, Fulda.  
April 4, 7 p.m., St. Pius and St. Michael at St. Pius, Troy.  
April 5, 7:30 p.m., St. John Chrysostom, New Boston.  
April 8, 7 p.m., St. Paul and St. Michael at St. Paul, Tell City.  
April 11, 7:30 p.m., St. Martin of Tours, Siberia.  
April 11, 7:30 p.m., St. Isidore, Bristow.

# OLG student rescues music teacher

Chief Bennis quoted the investigator as saying the house was already pretty badly filled with smoke when Giancarlo and Schier entered. "The fire would have progressed to the stove and cabinets. In a few more minutes, the house would have become involved in a total fire, or the smoke would have overcome him [Siska] permanently." The front entrance to the home is hidden behind a wall, so that passersby could not have seen the smoke.

Our Lady of the Greenwood principal, Cathy Fleming, proudly explained that Giancarlo entered the school in the second grade and, having been born in Italy, could speak little English. She credited Providence Sister Raymond Hunter who drilled him in the language of his new country.

After school on Feb. 20, Giancarlo DeMizio carried his schoolbooks out the door, climbed into the cab of the fire engine, and honked the horn as his classmates watched him "hitch a ride" to his Johnson County home.

Fleming laughed. "He is probably hoping they will get a call on his way home."



**RIDE HOME**—Fire Chief Howard Bennis hands Our Lady of the Greenwood student Giancarlo DiMizio his books as they head for DiMizio's home after school. The trip and a citation were the young man's reward for rescuing a White River Township man, Albert Siska, from fire.



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# A man with 'one foot in the grave'

by Cynthia Deves

Phyllis Burkholder likes to say her husband, Bob, "has one foot in the grave." But she's not worrying about his health. She's teasing him about his avocation.

Burkholder retired from the Air Force 17 months ago and began to look for other work. While he was job hunting, he helped out around his parish, St. Joseph Hill in Hamburg, near Sellersburg.

The gravestones in the parish cemetery were in bad need of repair, so Burkholder began to straighten, rebuild and level them. He says he "got a considerable amount of help" from other parishioners, who were delighted when they saw the results of his efforts.

One of the parishioners is currently welding 12 iron crosses which were so rusted they had to be replaced. They are the last of the grave markers in Burkholder's project to be restored. To date, he and his helpers have beautified about 300 gravestones.

Burkholder says he leveled most of the

gravestones, which had buckled over the years with age and weather. But several of the other stones were crumbling and needed to be reassembled. Ordinary gloves would not do the job.

So Burkholder enlisted the aid of his old friend, Dave Shimp, a chemist at Hi-Tek Polymers, Inc. a company in Louisville, Ky. which manufactures resins and adhesives. Shimp analyzed the situation, and his employer later donated \$600 worth of a special epoxy which Burkholder used to repair 63 tombstones.

St. Joseph Hill is Phyllis Burkholder's home parish. But her husband, a convert to Catholicism, was surprised when he recognized the names of some of his own ancestors in the parish cemetery.

Burkholder was born and raised as a Lutheran in Louisville. In fact, that is where he first met Shimp, who was his church youth adviser when Burkholder was a teen-ager. So Burkholder asked his father how the Graf family, some of his relatives who lay in St. Joseph Hill cemetery, came to be buried there.

He learned that these members of his

father's family were Catholics who emigrated to southern Indiana from Baden-Baden, Germany around 1850. Along with other immigrants they settled in the St. Joseph Hill area, which resembled the terrain of their homeland.

Over the years some of the early settlers moved to Louisville and other locations. And some of the Catholics, because priests were scarce and distances to Catholic

churches were great, had simply drifted away from the church.

Burkholder said he became interested in other aspects of the history he found chronicled in St. Joseph Hill Cemetery. The oldest grave he found is dated 1854. Many of the original German and Irish immigrant families who populated St. Joseph Hill are still familiar names in the parish, he said.

Restoring the gravestones is "really a labor of love," Burkholder explained. My wife, Phyllis, grew up here and went to St. Joe's." And besides, "Restoring the markers is a relief from the hassles of job-hunting."

## The Senate vote on abortion bills

(Continued from page 1)

tative Frank Newkirk, was critical of Gov. Evan Bayh for saying, prior to the vote and without discussing it with Newkirk, that he might veto any bill that banned the use of public facilities for abortions. Newkirk said that this might have influenced some legislators to vote against the bill.

Newkirk also said that he will continue the effort to pass anti-abortion legislation. "Many people were committed to passing this kind of legislation," he said. "Those people will not go away and it's my intent to help them."

The roll call vote in the Senate showed the following voting for or against the first bill, HB 1134, Informed Consent:

Republicans in favor: Joseph Corcoran of Seymour, Robert Garton of Columbus, Steven Johnson of Kokomo, Jean Leising of Oldenburg, Robert Meeks of LaGrange, Patricia Miller of Indianapolis, Johnny Nugent of Lawrenceburg, Allen Paul of Richmond, Edward Pease of Brazil, Marvin Roesacker of North Salem, Thomas Weatherwax of Logansport, Harold Wheeler of Larwill, Richard Worman of Leo, Thomas Wyss of Fort Wayne, and Joseph Zakas of Granger.

Democrats in favor: Allie Craycraft of Selma, Thurman Ferree of Hammond, Lindel Hume of Princeton, Frank Mrvan of

Hammond, Joseph O'Day of Evansville and Katie Wolf of Monticello.

Republicans voting against: Virginia Blankenbaker of Indianapolis, Lawrence Borst of Indianapolis, Beverly Gard of Greenfield, Joseph Harrison of Attica, Sue Landske of Cedar Lake, Morris Mills of Indianapolis, William Soards of Indianapolis, and William Voback of Indianapolis.


Democrats voting against: William Alexa of Valparaiso, John Bushemi of Gary, Julia Carson of Indianapolis, Maurice Doll of Vincennes, Michael Gerry of West Lafayette, Robert Hellmann of Terre Haute, Douglas Hunt of South Bend, Betty Lawson of South Bend, James Lewis of Charlestown, Larry Macklin of Decatur, Louis Mahern of Indianapolis, Anthony Maldenber of Marion, William McCarty of Anderson, Dennis Neary of Michigan City, Earline Rogers of Gary, Vi Simpson of Ellettsville, and Kathy Smith of New Albany.

Not voting due to illness: Richard Young (D-Milltown).

Five senators changed positions when voting on the second bill, HB 1034. Garton, Weatherwax and Wolf supported the informed consent bill but opposed HB 1034 and Alexa and Bushemi opposed the informed consent bill but supported HB 1034.



**A GRAVE HOBBY—Bob Burkholder squats by an 1880 gravestone he repaired in his parish cemetery at St. Joseph Hill, Hamburg. With the help of other parishioners, Burkholder has straightened, rebuilt, leveled or beautified about 300 stones in the cemetery. The oldest one dates to 1854. (Photo courtesy Cindy Hess, editor of The Excelebrator)**



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# Jesuit brother builds clocks to benefit Brebeuf

by Mary Ann Wyand

"Anyone can learn to build a clock," Jesuit Brother Bill Haas insisted. "You just follow the directions."

Finding a clock requires time and patience, he explained, but really isn't all that difficult.

Brother Haas visited Brebeuf Preparatory School in Indianapolis recently to deliver a special grandmother clock that he built as a donation for "Le Bistrot de Brebeuf," a fund-raising dinner and auction scheduled March 24 at the Jesuit school.

For Bistrot information or tickets, contact the school office at 317-872-7050 or Judy Cosgrove of the Brebeuf Mothers Association at 317-843-2433.

As superintendent of buildings and grounds at the Jesuit Retreat House in Barrington, Ill., Brother Haas keeps busy with a variety of maintenance responsibilities at the scenic 70-acre retreat center northwest of Chicago. But when he has extra time on his hands, he turns to his longtime hobby of clock building as a way to relax.

Finished clocks are usually given as gifts, Brother Haas said, not sold for profit. In recent years, Brother Haas has received six of his beautifully-crafted clocks to auction at the school's annual fund-raiser.

"I'm a clock builder, not a clock maker," he said. "I've

been building clocks for 12 years. I like to do things with my hands, and I was in need of a hobby. If you're going to burn up energy, you might as well put it to good use."

Clock makers actually construct the spring or quartz mechanisms that record the passage of time, he said, while clock builders assemble the cabinets to house the pre-made "works" crafted in Germany and Switzerland.

His first attempt at clock building with a kit for a small desk clock turned out well, Brother Haas recalled, so he decided to build music boxes and larger clocks.

"I picked up a kit for a small desk clock on sale one day," he said. "It was a bargain, and it turned out so well. It was admired, so I figured, 'Why not do it again.'"

Clock building is time-consuming, but satisfying, the Jesuit brother said. He graduated to bigger and more complicated clock projects, he added, because he enjoys hand-finishing the wood into beautiful cabinets for the precision time pieces.

"It's satisfying to make something that is functional, useful, and beautiful," Brother Haas said. "It's a work of art and it's also functional. You put the two together, and it's a fine combination."

During the past 12 years, he has built at least 30 floor clocks plus an assorted collection of desk, mantle, and wall clocks.

"Weight-driven clocks with pendulums are the most

accurate type of clock mechanism," he explained. "It's the most dependable type of movement because the weight is so constant."

Brother Haas said he likes to construct furniture and music boxes, but particularly enjoys clock building as both a hobby and an art form because of his interest in time.

"Americans are caught up in 'doing' rather than 'being,'" he noted. "We're too caught up in making maximum use of our time in the wrong sense. We need to 'waste' more of our time with music, talking, reading, praying, and walking. We need to enjoy life."



**HAND-CRAFTED**—Jesuit Brother Bill Haas (left) explains the system of weights that help operate this pendulum clock to Jesuit Brother J. Patrick Sheehy, president of Brebeuf Preparatory School. Brother Haas made the grandmother clock as a donation to the school's annual fund-raiser. (Photo by Mary Ann Wyand)

## Service is 'relative' to Hebenstreits

by Margaret Nelson

Every parish has its outstanding people. At St. Andrew, several of them are members of the Hebenstreit family.

For 20 years, Bob Hebenstreit has helped on the parish property committee. And he has served on the parish council some of those years.

But even before he retired at Detroit Diesel Allison in 1987, Bob received calls from St. Andrew pastors whenever there was a property emergency. When the furnace went out or water flooded the basement, his advice was sought.

Bob will always tell you that it is the other eight faithful men on the committee who do the work. But Bob certainly does his share. The committee has saved thousands of dollars keeping things in order at the church, social hall, school, kindergarten, rectory, office, and Simeon House (former convent now used to house able seniors).

The volunteer maintenance team has just finished another major project: Andy's Gift and Thrift Shop, which opened in January. The men laid out pipe, put in wiring for the electric heaters and air conditioner (to come), as well as carpeting, shelving, painting, brick laying and caulking. They also put in a new window. Bob made the signs.

Maybe Bob got more involved in the thrift shop because his wife Patty sold him on the idea—after she sold the parish council. For years, she has served as co-chairperson for the parish rummage sales.

The couple met 45 years ago when Patty was in the Young People's Club at her parish. Our Lady of Lourdes on Indianapolis' east side. Some of the young men from nearby Little Flower attended the dances.

Patty has always been busy at the parish, since she began the St. Andrew religious education program there in the late '60s. About that same time, the Hebenstreits were on the parish education committee. Patty still helps at the school library and loves to read stories to the four-year-olds and kindergarten children from St. Andrew's Small World.

Mrs. Hebenstreit also heads up a mailing crew that prepares the parish newsletter "Reach Out," and other mailings. She can't believe she has been the mailing "boss" for about 20 years.

Speaking of Reach Out, Bob and Pat's daughter Marie is the editor of the St. Andrew newsletter and teaches religious education. Marie and her husband, lawyer Michael Beason, are active in theater productions. During Advent the two brought other members of St. Andrew to participate in a Christmas production in conjunction with the First Friends Quaker Church.

The oldest daughter, Patty, is the president of the St. Andrew parish council who presented the check to Archbishop Edward T. O'Meara, when the debt was paid off in November. Patty is a lawyer who ran for state legislature in 1988 and now works in the secretary of state's office.

The Hebenstreits' two sons are married. Michael is in a law partnership with his wife, Robyn. They are the parents of three and members of St. Matthew. Where Mike follows the family tradition of teaching religious ed. Son Thomas and his wife Pamela are parents of three boys and a girl and members of St. Lawrence.

All four of the senior Hebenstreit offspring are graduates of St. Andrew Elementary School and Brebeuf Preparatory School.

The only times the Hebenstreits miss dining at the monthly Parish Night Out is when the grandchildren have birthdays or other family matters take priority.

Bob Hebenstreit has been mentioned quite a bit around the archdiocese lately because he helped teach a maintenance workshop for the Urban Parish Cooperative assembly. But he taught such a class first for the Catholic Widowed Organization four years ago.

In fact, his sister-in-law Ann Hebenstreit, was the person who got Bob involved in giving the home maintenance instructions. When her husband Bill died seven years ago, Ann needed advice on some home maintenance jobs that were second nature to Bob. Ann was involved in Catholic

Widowed Organization, so Bob agreed to give the first workshop.

For years Ann and Bill Hebenstreit served on the school committee, while their children were in St. Andrew School. Now Ann herself is busy at St. Andrew. She is very involved in the work of the Simeon House and began serving on its board of directors from its inception. She is also a Eucharistic minister at the parish.

It would be hard to imagine the ministry of St. Andrew Parish without the name "Hebenstreit."

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### Chief Advancement Officer

Senior cabinet level position with significant responsibilities for fund raising and supervision of public relations and publications. Reports directly to the President, working closely with the CEO in cultivating key donors, and directs a staff of five professionals. Ideal candidate will have a proven record of success in the organization of major gift campaigns and be capable of developing critical fund raising and college relations strategies.

### Director of Annual Fund

Staff position reporting to the Chief Advancement Officer. Responsible for the development of annual giving, including direct mail and personal solicitation of alumni and friends. At least two years experience as a staff fund raiser preferred.

### Publications Director

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## PILGRIMAGE TO THE HOLY LAND

## The history and geography of the Holy Land

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

Of all the places in the world, none can compare with the Holy Land. I don't mean in beauty or spectacular views, but because of the inspiration a Christian or a Jew can get in God's chosen land.

Here the Bible, both the Old and New Testaments, comes alive. Here is where Abraham, David, Jesus and Mary lived, where both Judaism and Christianity were born. The Christian pilgrim in the Holy Land can walk in the very footsteps of Jesus and his apostles.

Before one goes to the Holy Land, he or she can only imagine scenes described in the Bible. After seeing it, though, you understand very well how, for instance, a man walking through the Judean mountains from Jerusalem to Jericho might fall in among thieves as in the parable of the Good Samaritan.

During this Lenten series, I will write one pilgrim's impressions and feelings about the Holy Land. The series will include memories from five trips there. It will concentrate on the religious shrines and sites of the Holy Land rather than on political matters, except where comments on the latter are unavoidable when commenting on the former.

One of the things a pilgrim should know before going to the Holy Land is its history. The ancient history is in the Old Testament, and the time of Christ and some years later is in the New Testament. But you should also understand at least the highlights of history since the time of Christ because it has a direct bearing on many of the holy sites.

Here, then, is a capsule history of the Holy Land since the time of Christ:

66-70—The first revolt of the Jews under the Zealots. The Romans under Titus crushed the revolt and destroyed the temple and Jerusalem.

132-135—The second revolt of the Jews under the leadership of Bar Kokhba. The revolt was crushed by Hadrian, who destroyed Jerusalem and rebuilt it as a Roman city called Aelia Capitolina, into which no Jew could enter.

313-395—Constantine converts to Christianity. His

mother, St. Helena, finds Christ's cross. Many Christian churches are built.

395—The division of Constantine's empire. Palestine falls under Byzantine rule.

614—The Persians invade Palestine. Thousands of Christians are killed and hundreds of churches destroyed.

636—The Muslims conquer Palestine and make Jerusalem their third sacred city.

1009—Fatimid Khalif Hakem destroys the Basilica of the Holy Sepulchre and many other Christian buildings.

1099—Jerusalem is captured by the Crusaders and the Latin Kingdom is established. Many new churches are built.

1187—Saladin, a Muslim prince from Egypt, defeats the Crusaders.

1263—The Mameluke Sultan Bibars of Egypt capture the remaining Crusader strongholds.

1400—Mongol tribes under Tamerlane invade Palestine.

1517—The Turkish Ottoman Empire conquers Palestine and holds it for 400 years.

1542—Suleyman the Magnificent builds the Dome of the Rock and the walls around Jerusalem as we know them today.

1917—Palestine is taken by the Allies under General Allenby in World War I. The French and British Mandate over the Middle East is established.

1948—Establishment of the State of Israel and Palestine is partitioned between Israel and Jordan. Palestinian refugee problem is created and continues to this day.

1967—Six-day war ends with Israel occupying all of Jerusalem, the West Bank of the Jordan river, the Sinai peninsula, and the Golan Heights.

One reason for knowing this history is that it helps explain why there is doubt about the authenticity of some of the sites in the Holy Land. They have not always been under care of Christians. In fact, except for the time of the Crusaders, the Holy Land has never been controlled by Christians. However, for the past seven centuries, the Franciscan Fathers have maintained the presence of the Catholic Church in the Holy Land and have preserved the best churches there.

Besides this history of the Holy Land, one should also know something of its geography. It is located at the extreme eastern end of the Mediterranean, bounded on the north by Lebanon, on the east by Syria and Jordan and on the south by the Sinai desert. It is small in size, only about 14,000 square miles.

Despite the small size, there is a difference in the climate

between the north and the south. The north (Galilee) is very much like northern Florida. It is nice and green, with tropical plants and fruits—bananas, oranges, cotton, etc. The land around the Sea of Galilee is covered with green hills with cattle grazing on them.

I remember the first time I saw Galilee. Our car was coming down the mountains from Samaria and we went from the browns of Judea and Samaria to the greens of Galilee. It was simply beautiful.

Samaria is located between Galilee and Judea. It's very mountainous.

Judea is generally very dry (although I've been there during one of the hardest rainstorms I've ever experienced, and I've also seen snow and sleet there). Instead of bananas and oranges, there are olives and figs. In the Judean desert, not even those grow and you see grass only on the shady side of hills in the mountains. The cattle of Galilee have changed to the sheep and goats of Judea. The exception is Jericho, which is an oasis in the desert.

There are two ways to get from Jerusalem to the cities of Galilee (like Nazareth or Capernaum). One is through the mountains of Samaria and the other is over to Jericho and then north through the Jordan Valley. From Jerusalem to Capernaum, where Jesus lived with St. Peter, is about 95 miles by way of Jericho and it would have taken Jesus about five days to make the trip. Traveling through Samaria would have taken longer because of the high mountains in Samaria. Jesus did it both ways, but usually through Jericho. We don't know what route Mary took when she traveled from Nazareth to Ein Karem, near Jerusalem, to visit Elizabeth, but it was probably through Jericho.

The trip from Jerusalem to Jericho is downhill all the way, from an elevation of 2,400 feet above sea level to 1,200 feet below. Jericho is near the Dead Sea, so named because nothing lives in its waters. It is the lowest point on earth at 1,300 feet below sea level. The Jordan River flows into its northern part.

Another thing you should know about the Holy Land is that it is very rocky. The rabbis used to say that "when God made the world, he had two bags of stones, one he scattered all over the world and the other he dropped on Palestine." When you visualize the shore of the Sea of Galilee, don't think of sand; it's all small rocks. When you swim in the lake, you wade out on a rocky bottom, not a sandy one.

Next week we'll start our pilgrimage in Galilee.



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**Chest Pain Emergency Unit**  
Community Hospitals Indianapolis



# Faith Alive!

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted ©1990 by Catholic News Service.

## Christian ministry serves those who are needy

by Fr. Kevin O'Rourke

Last year at a retreat for health-care professionals, several physicians, nurses and pastoral-care people tried to define as clearly as possible why the ministry of health care is important to us and what goals we should set for our ministry.

The following is the result of our conversation.

Jesus displayed his concern and love for people by healing them. He healed not only their physical and psychological ills, but also their social and spiritual sickness.

Out of love for Jesus, we try to help people attain health of mind and body. This is a way of sharing in his work and showing faith in his teaching.

However, health care has changed considerably since Jesus' time. Though the motivation and purposes of healing are the same, the methods, instruments, and procedures are more complicated.

Today, we in health care must be concerned about finances as well as medicine, about federal regulations as well as compassion, and about antiseptic facilities as well as social justice.

## Injury or illness can bring loss of independence

by David Gibson

Even a fairly common injury or illness like pneumonia or a broken arm leads to increased dependency on others and a certain loss of control over one's life.

Many people in such situations find it difficult to adjust to having others do for them what they are accustomed to doing for themselves.

Imagine, then, the feelings of people struck by a critical, enduring illness like AIDS.

In their recent message on AIDS, the U.S. bishops described how victims of this disease often feel: "alienated from family; frightened (of isolation or abandonment, of pain and suffering, of dependency and loss of control); embarrassed and/or guilty; more or less alone; possibly angry; isolated by societal attitudes and a backlash of anger; without financial resources."

The model to follow in responding to these people who are sick is Jesus, the bishops note. "With compassion, Jesus breaks through the barriers of sickness and sinfulness in order to encounter and heal the afflicted."

AIDS victims, say the bishops, "are not distant, unfamiliar people, the objects of our mingled pity and aversion. We must keep them present to our consciousness as individuals and a community."

(Gibson is editor of Faith Alive!)

Given the complexity of contemporary health care, can we still offer it in the spirit of Jesus?

Each authentic Christian ministry must have these three goals:

► To communicate the truths revealed by God through Christ.

► To form community through the power of the Spirit.

► To serve people in need.

Those goals provide a model for the ministry of health care and healing.

The three Christian truths associated most closely with health care are that human life is sacred, suffering and death have meaning, and Christ loves the poor.

► Human life is sacred. Its value is not subject to human determination. God has endowed human life with value and it is not measured by the value or respect it receives from human beings.

► Suffering and death have meaning. Western society values pleasure, youth, and efficiency far out of proportion to their actual worth. If suffering is tolerated at all, it is considered a necessary evil. Moreover, society long has tried to avoid the reality of death.

Christians, on the other hand, see meaning in suffering and death when they are united to Christ's suffering and death. However, suffering and death are not sought for their own sake in the Christian concept of reality.

► Christ loves the poor. Christ's friends and followers have sought for centuries to imitate him by caring for the poor, sick, and dying. Indeed, some of the first hospitals were established by religious congregations to help the destitute die in physical comfort and spiritual peace.

A problem today, however, is that a health-care facility that tries to give unlimited free care soon will be bankrupt.

Forming Christian community is among the goals of the health-care ministry—a ministry that requires the cooperation of many people: physicians, nurses, clerical personnel, maintenance personnel, lay people, religious and clergy.

Where community exists, there is not only a greater respect and concern for the people with whom one works, but also a feeling of trust and generosity that influences patient care.

Developing community demands that people realize they are gathered together to continue Christ's work as well as to provide medical care.

Those, then, are a few basic points discussed at the retreat I attended. Every now and then it is good to get back to basic ideas. This is certainly true for the health-care ministry.

For unless our ministry is founded on sound ideas and faith, it will not survive the changes of culture and society.

(Father O'Rourke is director of the Center for Health Care Ethics, St. Louis University Medical Center.)



CARING—Every now and again it's good to get back to basic ideas in the health care field. Health care today needs to be founded on sound ideas and faith to survive the many changes in culture and society. (CNS photo)

## DISCUSSION POINT

### Prayer and companionship help cheer the sick

#### This Week's Question

What can members of the church do for the sick that makes a difference?

"My youngest son died four years ago, and I still cherish those who took the time to listen and to love. We as church members need to be there—in prayer, as listeners, and to help with little chores that must be done." (Anne Fitzgerald, Durham, North Carolina)

"The really big thing is to talk to them and not let them remain alone in their suffering. Ask them what it is like." (Andrea Davidson, Grangerille, Idaho)

"In my opinion, the best thing we can do for the sick is to show them that we care and that they are not left alone." (Shirley Becker, Moscow, Idaho)

"Take time to share some of your minor problems with them and ask for their advice. This will give them a feeling of usefulness." (Len Pliska, Charlotte, North Carolina)

"A friend was dying of cancer. She loved pancakes, so we brought her pancakes whenever we could. She was so grateful for the breakfast and for our concern." (Marie McFadden, Havertown, Pennsylvania)

"Sometimes I just go in and sit with somebody for half an hour, watch TV with them, or accept a little gift. Sick people need to be able to give something." (Father James Gardner, New York City, New York)

#### Lend Us Your Voice

An upcoming edition of Faith Alive! asks: As a participant, what makes you active, not passive, during the Sunday liturgy?

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

# AIDS challenges pastoral care

by Katharine Bird

For Jesuit Father Robert Fambri, one blessing of being a pastoral minister to people with AIDS is witnessing the reconciliation that can occur.

He is associate pastor at Blessed Sacrament Parish in Hollywood, Calif. Fluent in Spanish, he often ministers to Hispanics with acquired immune deficiency syndrome.

The Jesuit priest told of a San Diego, Calif., dentist, born and raised in Tijuana, Mexico, who became ill with AIDS. Father Fambri provided pastoral care to the man and his mother for the 15 months until his death.

"The miracle, or healing, that took place was that he became aware for the first time in his life that he was truly loved by his family," Father Fambri said. The family became "totally accepting" and the young man died "very much at peace."

Asked to explain what a pastoral minister to the sick does, Father Fambri said he tries to be the kind of "supportive, loving presence" Christ would be if he were here today. This means ministering the sacraments when they are requested, spending time with patients, and keeping alert to what patients and families need.

For Father Nicholas Christiana, a pastoral minister is "a person of compassion and love willing to be patient in listening." He bases his ministry on Matthew 25 which says, "Whatever you do to my brothers and sisters you do to me."

Father Christiana is consultant to the ecumenical AIDS Chaplaincy Program in San Diego, Calif. He became an AIDS pastoral minister after going through quadruple bypass surgery and then a year later discovering that one can be infected with the AIDS virus through blood transfusions. He had eight transfusions during surgery, but was not infected by the virus.

"The question that came to mind was, 'If I had AIDS what would I want?'" he said. "My answer was to be ministered to in a non-judgmental way."

He told of talking to a young AIDS patient who "was devastated by what people will think. He felt lonely and

isolated and rejected." Father Christiana said he reassures AIDS patients that "they are loved by a loving God."

A pastoral minister's task with terminal patients is "to collaborate with them through this important passage of life," said Trappist Father Basil Pennington.

Along with ministering to AIDS patients, Father Pennington serves at the Trappist infirmary at St. Joseph Abbey in Spencer, Mass. He is a well-known writer and lecturer on spirituality.

Father Pennington traces his concern for the sick back to the age of 7 when his father became sick with rheumatic fever. He said he was "deeply impressed" then by the strength and peace that his mother and grandmother displayed during the 20 weeks his father "wasted away." They communicated a sense of "hope and peacefulness despite the stark tragedy of losing a young man at 33."

During interviews, the pastoral ministers also spoke of some special dimensions of their ministry.

Many AIDS patients who are gay "have the sense that society and the church hate them," Father Pennington said. This makes AIDS "a terrible burden."

Accordingly, ministers try to provide a "positive spiritual program of support," he said. They need "to be healing persons knowing (that) a tremendous amount of healing needs to be done on all levels."

The minister must have a good understanding of AIDS and "not be afraid of it or have negative attitudes toward people who are suffering from it," Father Pennington said.

AIDS also can pose special problems for family members. It can be a "triple whammy" for families, said Father Fambri. Sometimes a family comes from some distance away to discover at one and the same time that their son "has AIDS and is dying and is gay."

In such cases, the minister needs to provide compassionate support as family members deal with their feelings.

Atonement Friar Father James Gardiner's special concern is "who ministers to the minister," all of the staff members who provide care to people with AIDS.

"I'm not sure we are good enough yet at recognizing the



**COMPASSION**—Dedicated pastoral ministers strive to provide the same sort of supportive, compassionate care to the sick that Jesus did during his ministry on earth. (CNS line art of Jesus curing a paralytic)

needs of people on the front line and doing enough to respond to them," he said.

His concern for support staff is a carryover from his mother's eight-year illness with Alzheimer's disease.

"She suffered, but I saw my father suffer and the rest of the family too," he said. "One person has the disease, but all suffer."

(Bird is associate editor of Faith Alive!)

## 1990: A Summer of Discovery at Saint Mary-of-the-Woods College

### New Water from Old Wells June 3-5

In this retreat for lay ministers, participants focus on connecting everyday life experiences with one's faith and theology. Robert Kinast is the presenter.

**Bicyclist's Retreat - June 8-10**  
"Praising God's Creation" is the theme for this weekend of prayer, reflection and biking through the beautiful Indiana countryside.

**Preaching Workshop - June 11-15**  
This intensive workshop explores the theology or "the what" and the methodology or "the how to" of the preaching event.

**Spirituality and the Wholeness of Life - June 18-22**  
Conducted by Maria Beising and centering on the Christian relational bond, this retreat examines the many dimensions of relationships with self, with others, with God and with the universe.

### Artist Colony - June 25-29

Let famed Indiana artist, Ray Day, tell and show you how to develop your talent and professional skills so that you, too, can make a living at art.

**Providence: Her Story - July 15-20**  
This women's conference celebrates our heritage, our struggles and victories, our hopes for the future.

**Enneagram Workshops**  
**Relationships - July 23-24**  
**Intimacy - July 26-27**  
The Enneagram is a personality discovery process. **Relationships** examines interpersonal dynamics, and **Intimacy** focuses on love, passion and commitment. Presenters are Maria Beising, OP, and Patrick O'Leary, S.J.

For registration information, please contact:  
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## Spring Cleaning Time

Starts March 5, 1990

Families, please take home all of your winter decorations that you are wanting to save. We will be using the first 3 weeks of March to groom the cemetery and the cemetery does not have enough space to store these items.

April 1st starts our growing season, so please use fresh flowers in all of the outside locations. You may use fresh flowers in vases on the outside of the mausoleum; on the inside, please continue to use the flower holders for your artificial flowers.

During the week of Easter, April 11-18, you may use any type of decoration.

Cemetery Visiting Hours (Starting April 1st):  
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## FIRST SUNDAY OF LENT

## The Sunday Readings

Sunday, March 4, 1990

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

by Fr. Owen F. Campion

The Book of Genesis supplies the Liturgy of the Word for this First Sunday of Lent with its first reading.

Misconceptions about these passages virtually have succeeded in destroying the majesty of its message. The true lesson to be learned is God's power, but also God's life-giving, unfailing love. As much as a part of that lesson is the story of human selfishness and foolishness.



Adam and Eve, collective Hebrew names for "man" and "woman," succumbed to half-truths in their selfish inclinations. God is the author and sustainer of life. But it comes as his gift; it cannot be seized. Attempts to seize God's own attributes may be intriguing to plot, and exhilarating to consider, but the reality afterward points out the folly. That creates shame and grief.

Genesis is a literary masterpiece. Symbols are very important. Adam and Eve lived in a lush garden. So did the kings of

Babylon. Living in a garden, in the barren surroundings now called Iraq, was unequalled luxury.

Temptation came in the words of a snake. Serpents were sacred symbols in many ancient Middle Eastern religions. In other words, paganism lures people to their doom. It was an important message when first heard by people sorely tempted to abandon worship of the one true God, and instead to worship the gods of the culture in which they lived.

Immortality was the supreme quality of divinity. To be like God was to be immortal.

Among the many misconceptions about these passages is the assumption that the snake was a disguise for Lucifer, the fallen angel. Nowhere does the Scripture say that. In no place either does the Scripture say that the forbidden tree was an apple tree.

Genesis provides fascinating reading and profound lessons if the many misconceptions of the centuries can be overcome.

The second reading, from St. Paul's Epistle to the Romans, provides this Liturgy of the Word with its second reading. Within this passage read this weekend is one of the relatively few biblical texts specifically addressed by the magisterium in an official interpretation of the text.

## Reflection

The liturgies of Lent look to the death and resurrection of Jesus as the supreme moments of redemption. They also frankly look at the human condition, at human limitations as well as potentials, and at the process whereby human beings rise above their limitations and realize their potential.

A critical part of that frank look is the reality of sin. Long ago, the first humans set in motion a human instinct and inclination to sin, to selfishness. That was in original sin, and it recurs in each personal sin.

As important as sin is the human short-sightedness and weakness that ease the way to sin. Equally as important is the strength of temptations all around, whether they come from the world, the flesh, or the devil.

It would be a dreary Liturgy of the Word were not the brilliant sight of the Risen Lord gleaming through it. It is the vision of the Risen Lord wise enough to see beyond Satan's tempting remarks, his utter devotion to God, and his unyielding love for God that speak to us in the gospel.

No matter how we have sinned, or how weak or senseless we may be as we meet temptation, the Risen Lord's strength awaits us for the asking, and his saving sacrifice absorbs all our sins in a flood of homage and love for God—if truly we unite ourselves with that sacrifice.

Thus, realistically and hopefully, we begin Lent.

## THE POPE TEACHES

## Holy Spirit leads to wisdom

by Pope John Paul II

Remarks at audience February 21

According to the Scriptures, the Spirit of God is the wellspring of holiness as well as the source of knowledge and prophecy.

The Old Testament frequently uses the term "holy spirit" to refer to the divine power which leads to holiness of life and to the wisdom to know and carry out God's will.

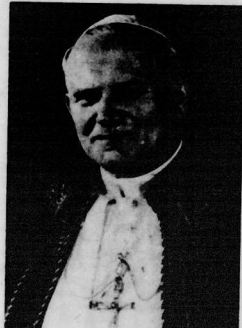
Holiness was especially required of ancient Israel inasmuch as God dwelt among his people. Although the presence of the Lord was closely linked to the temple worship, there was also an awareness that God, who is spirit, could not be contained in material buildings.

Through the prophets, God promised an outpouring of his spirit upon his people in Messianic times. Thus Ezekiel spoke of an indwelling of God's spirit that would purify from sin, foster obedience to the Lord's law, and sanctify an individual's entire life.

God's power to grant his people conversion and holiness was also described by Zechariah in terms of a liberation from the "unclean spirit" which leads to idolatry and sin.

In the New Testament, Jesus cast out unclean spirits and prepared his disciples for the coming of the Paraclete, the Holy Spirit.

St. Paul teaches that those whom the Spirit justifies are now enabled to live a new life, "according to the Spirit" (cf. Gal 5:19ff), while those who are guilty of



sin can be said to "grieve the Holy Spirit" (cf. Eph 4:30). This last expression, which echoes a phrase of the prophet Isaiah, suggests that sin offends God precisely because he is holy and demands holiness of those in whom his Spirit dwells.

The desire for a deep inner holiness developed gradually among the people of the Old Testament. Parallel to the desire to be freed from all oppressors, there grew up a longing to serve the Lord in holiness and justice. The fulfillment of that desire would be brought about in the New Testament through the coming of the Holy Spirit, whose work of sanctification is meant to embrace all humanity.

## MY JOURNEY TO GOD

## Winds of Renewal

The winds of March blow spring across the hills.  
And March's sun unearths the daffodils.  
It tinges barren hills with flecks of green  
And scatters budding violets between

The hills, along the soggy sides of streams  
Made fat by winter's thaw, and golden beams  
Of sunlight birth again the barren boughs  
And filter gently downward to arouse

The songs of larks returning to the fields.  
The death that winter is now slowly yields.  
It gathers up its snow and ice and melts away.  
And warmth and spring and life are here to stay.

—by Glenna Hoog

(Glenna Hoog resides in Brookville and attends St. Peter Church in Franklin County.)



Apparently, by the midway-point in the first century, Rome, the world capital, already hosted a Christian community. St. Paul wrote to that community. Christian tradition says he lived in that community and that he died in Rome. It all would be reasonable. Rome was the ultimate point of exchange in the Mediterranean world. Ideas, goods, and people constantly were passing through the great city. Christianity, and Christians, surely were among them.

In this reading, St. Paul links Adam with Jesus. However, the comparison is in the Lord's favor. After all, Adam was merely mortal. He sinned. Jesus was mortal, but sinless, and he was the everlasting Son of God.

The Council of Trent, in the 16th century, defined the verse Romans 5:12 to support the church's teaching about original sin and the redemption of Jesus.

For this weekend's liturgy, the emphasis is upon Jesus, the Redeemer, who freed humankind from sin, and who still lavishly bestows upon believers God's own eternal life.

St. Matthew's Gospel is the source of the gospel reading this weekend. It is a dramatic passage. The devil tempts Jesus to desert first Jesus' own physical needs. Jesus absolutely refuses. His mission is first. The tempting invitations of the devil address the range of human failings. All have their root in placing self before God, in returning God's love with less than totally giving love.

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# Entertainment

## VIEWING WITH ARNOLD

### 'Driving Miss Daisy' is sensitive two-hour trip

by James W. Arnold

"Driving Miss Daisy" is the ultimate proof of the less-is-more theory, even in a big, normally noisy, often low-cerebral medium like the movies.

Alfred Uhry's Pulitzer Prize 1987 play is a three-character comedy in which nearly all the big exciting stuff happens offstage. But as we watch, a mistress-servant relationship between an elderly Jewish widow in Atlanta and her black chauffeur develops over 25 years into the kind of friendship everyone strives for, a radiant sustaining force in their lives.

The period is 1946-73, and elsewhere the civil rights movement is changing forever the South and its careful conventions and rituals of black-white relations. In their own tiny world, Daisy Werthan and Hoke Colburn are also shifting and adjusting, as they drive to the Piggly Wiggly, temple or cemetery, or deal with the mini-crises of kitchen and garden.

Now "Daisy" has been artfully filmed by just the right director, the Australian Bruce Beresford ("Tender Mercies"), who as the Steven Spielberg of small moments, everyday gestures, and unexpressed feelings, "Daisy" fulfills, with quiet elan, one of the major functions of movies today, which is to bring quality



plays to an audience that would otherwise not see them.

Jessica Tandy, now 80, is a premier stage actress who has won Tonys 30 years apart, yet shifts into films with dexterity (e.g., the "Cocoon" movies). Her Daisy is a feisty retired schoolteacher, proud, well-off, set in her ways. In her late 60s, she's also become a distracted and uninsurable driver.

So her businessman son, Boolie (definitely and affably played by Dan Aykroyd), hires Hoke (Morgan Freeman), a witty (and inexpensive) 50-year-old, to drive Daisy on her errands. Is she all there, Hoke wonders. "Too much all there, in fact," Boolie observes.

At first she barely tolerates Hoke's existence, much less his help. We guess it's because she resents getting old and giving up some privacy and control over her life. She complains about his driving and gives explicit directions for routes and speed, and where to turn and park. Hoke accepts it all patiently, with some amusement. He needs the job, and he's used to handling the eccentricities of white folks.

While Daisy likes to think of herself as a liberal, there's no question that part of her attitude reflects the prejudice of her time about Hoke's competence and honesty. But this issue is buried in an episode (typical of the crisis scale in the film) over a missing can of fish.

The skill of both play and film is rooted in the likability of Daisy and Hoke, and the artfully slow closing of the gaps—social, racial, sexual—between them. She helps him to read and write; she gives him a book at Christmas but it's not a present because "Jews don't give Christmas presents." He drives her to Alabama for an uncle's birthday, and they share a scary moment when confronted by young troopers who have little fondness for either blacks or Jews.

Eventually he'll teach her about tolerance and understanding. One Sabbath they're stuck in traffic—someone has bombed the temple. "Who would do such a thing?" she asks. "They always be the same ones," he responds, recalling a lynching episode from his childhood. But she resists making the connection.



**REST STOP**—Pausing on the road to Mobile, Ala., are Southern matron Daisy Werthan, played by Jessica Tandy, and her chauffeur Hoke Colburn, played by actor Morgan Freeman, in "Driving Miss Daisy." The U.S. Catholic Conference calls the film a "breath of fresh air" with "unforgettable characters" and classifies it A-II, adults and adolescents. (CNS photo from Warner Bros.)

By the 1960s, Daisy—perhaps because of Hoke—is ready for change, and an admirer of Martin Luther King, Jr. She attends his talk to Atlanta whites about "the appalling silence and indifference of good people," which seems to have special relevance.

The concluding sequences, as Daisy (in her 90s) nears her final days, are done with grace. By this time, Uhry and Beresford can break the heart with a glance, a photo, a hand on a shoulder, or lines like "I'm doing the best I can" and "Me, too."

This kind of movie (warm, socially positive, with fresh and strong leading roles) seems designed to win Academy Awards. Freeman, who won an Obie best actor for playing Hoke on the stage, is sensitive, funny, totally winning. Tandy is

flinty enough to avoid easy audience sympathy and sentimentality.

The only abrasive character is Boolie's comically tasteless, upwardly mobile spouse (Patti Lupone), but she's scarcely visible on the story fringes. Esther Rolle has a bit as the old family cook who dies and allows a wonderful funeral passage, with a smashing rendition by Indra A. Thomas of "What a Friend We Have in Jesus."

The beauty of friendship across human-made barriers is what "Driving Miss Daisy" is all about.

(Warm, unpretentious comedy plus tears; adult without sex, violence or language; recommended for mature youth and adults.)

**USCC classification:** A-II, adults and adolescents.

## Recent USCC Film Classifications

Cinema Paradiso .....	A-III
Courage Mountain .....	A-I
Madhouse .....	A-III
Rosalie Goes Shopping .....	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 e before the title.

## 'The Wave' demonstrates the power of fascism

by Judith Trojan and Henry Herz

If you thought the progressive teacher in "Dead Poets Society" had a hold on his students until you see history instructor Bob Ross in "The Wave," the first of a series of "ABC Afterschool Special Classics" set for rebroadcast on Thursday, March 8, 4-5 p.m. (Check local listings to verify program date and time.)

Based on a controversial real-life educational experiment, "The Wave" garnered numerous prestigious awards after its first airdate in 1981, including an Emmy for outstanding children's program. But this award should not turn adults away from this important film that carries a chilling message about fascism and the ease with which innocent people can be swept up by its rhetoric.

The drama was inspired by the work of Palo Alto, Calif., high school teacher Ron Jones who, in 1967, was teaching a class on Nazi Germany. When his students questioned in disbelief how the majority of Germans could claim they knew nothing about the concentration camps and why no one did anything to stop Hitler, Jones decided to show them by frightening example.

Called Bob Ross in the film, Bruce Davison as the teacher begins his lesson in fascism by subtly setting up a series of classroom exercises. He shows how power can be achieved by rigidly promoting certain codes of discipline that give him a mandate to address him in a certain way and extend to proper posture and other classroom activities.

Ross is shocked to find that even his most unruly students fall easily into line and actually enjoy having decisions made for them. The sense of community that arises enables the most nerdy kids to bond as equals with the rest of their classmates. All of the students at first are exhilarated with their newfound feelings of group superiority.

Ross then sets up an organization called "The Wave" that is initially open only to his students. There is a special hand salute that members must share and a motto to memorize and promote. The former class creep, Robert (Johnny Doran), offers to become Ross's bodyguard because he fears that "The Wave" will dissolve if something happens to his teacher. This is the first time Robert claims ever to have felt a part of anything.

Class brain Laurie (Lori Lethin) also enjoys the experiment despite her mother's warnings that it smacks of brainwashing and manipulation and stifles her daughter's individuality. Laurie soon agrees when she becomes troubled by the group's elitist attitudes and actions. She secretly writes articles for the school newspaper attacking "The Wave," which gains her up to frightening taunts and threats from friends, including her boyfriend.

When Ross discovers that his experiment is getting out of hand, he must make some swift but sensitive moves to end "The Wave" and teach its lesson without causing more pain.

Although this program is nearly 10 years old, its message is timely and universal. It clearly depicts the subtle methods used by fascist personalities to control the minds and actions of the masses and the ways in which individual voices of opposition are stifled. Robert's character is especially tragic and frightening. An alienated youth, he is ridiculed as dumb and a loser by his peers until he becomes a part of a group that frowns on individuality, a group in which he can achieve success and respect simply by following a code of rigidly enforced rules. He is the Jim Jones acolyte and the neo-Nazi of tomorrow.

"The Wave" is highly recommended for classroom use and family viewing.

## TV Programs of Note

Sunday, March 4, 8-11 p.m. (PBS) "A Very British

Coup." Rebroadcast of a "Masterpiece Theater" adaptation of Chris Mullin's political thriller set in the 1930s. It stars Ray McAnally, Alan MacNaughtan, and Keith Allen.

Monday, March 5, 8-9 p.m. (PBS) "Our Neighbor Fred Rogers." Actor David Hartman narrates this retrospective of Rogers' career in children's television and the quiet, calm presence that his "Mr. Rogers" character brought generations of youngsters who were his TV "neighbors."

Monday, March 5, 9-10 p.m. (PBS) "Back to the Movement (1979-mid '80s)." Going from the problems that caused rioting in Miami's black community to the grass-roots reform movement that elected Chicago's first black mayor, the "Eyes on the Prize II" series concludes with a look back at the people who made the civil movement a force for change in America.

Monday, March 5, 10-11:30 p.m. (PBS) "We Shall Overcome." Singer Harry Belafonte narrates this rebroadcast of a program recounting how the song, "We Shall Overcome," became the unofficial anthem of the civil rights movement and how it has inspired others around the world in their struggles of non-violence, peace, and social change.

Tuesday, March 6, 4-5 p.m. (CBS) "Maledin Takes a Shot." (Check local listings.) A new CBS Schoolbreak Special about a talented, self-absorbed high school star athlete who must deal with the shock of suddenly becoming epileptic and taunted by his once adoring school fans.

Wednesday, March 7, 8-9 p.m. (PBS) "Journey to the Forgotten River." This "National Geographic Special" documents African wildlife's struggle to survive drought, a life-and-death drama that took place in Botswana during the early 1980s. This seven-year ordeal was produced and filmed by Dereck and Beverly Joubert, who present spectacular visual images of this environmental tragedy.

(Check local listings to verify program dates and times.)

## QUESTION CORNER

# Why call a priest 'father'?

by Fr. John Dietzen

**Q** The Bible reads we are to call no man "father," but our heavenly Father asks. Why then do we give that title to a priest?

**A** My non-Catholic friends ask me that often, and I have no answer. Can you help? (Indiana)

**A** As I explained not long ago in another column, the practice of calling all priests "father" is relatively recent.

For the English-speaking church, it began in the middle of the last century in England. It still is not a common form of address for parish priests in most other countries.

The practice is not new, however. It goes back to earliest Christian times. The title traditionally applies more to monks or members of other religious communities than diocesan priests.

Reasons for calling a priest father are obvious and natural. He is the usual minister of those sacraments by which we enter into and grow in our life with Christ.

St. Paul does not hesitate to call himself the father of his Christian converts. "Even if you should have countless guides to Christ," he told the Corinthians, "yet you do not have many fathers for I became your father in Christ Jesus" (1 Cor. 4:15).

Understood literally, the verse from Matthew to which you refer (Matt. 23:9) would forbid us to call our natural fathers by that name or to call our instructors teachers. Jesus was not hung up on the word father or teacher. He was condemning some leaders who heap titles on themselves out of pride and self-importance.

One of the most popular Protestant biblical commentaries makes the same observation: "If one takes this command literally, the titles, doctor and professor, as well as rabbi and father, are forbidden to Christians in addressing their leaders" (Interpreter's Bible, 7, on the Gospel of Matthew).

**Q** I read your column on confession before Communion and would like to know if you can explain "open confession."

**A** The Catholic Church apparently does not approve of this, yet in our church in the Bronx they had open

confession. Absolution was given to each person by the Benedictine Fathers. We no longer have it.

Father, the church was filled with people standing all around, and everyone had a happy face after the ceremony. The people are very disappointed. Can you explain if these open confessions are allowed? (New York)

**A** While many people, as you, refer to these liturgies as open confession, a more proper designation is a communal penance service.

Such a service is provided for in the church's official ritual for the sacrament of penance. Basically, it is a ceremony shared by a group of people, consisting of Scripture readings, songs, prayers, reflections, and perhaps a homily on some aspect of God's forgiving love and our conversion to him.

As I understand your description, the ceremonies you attended also included the opportunity for individuals to approach one of the priests, make a private confession of sins, and receive absolution from him.

Such penance ceremonies are entirely approved. Their

availability and frequency are subject, of course, to the pastoral judgment of the local bishop and parish priests.

The ritual for the sacrament of penance points out specifically how we need to be alert to the "social" implications of our sins. Every sin we commit injures others, including our fellow Catholics and Christians, in some way.

It is proper, therefore, in fact necessary, that our sorrow and forgiveness express the fact that we are reconciled not only to God but to our fellow believers and to all people.

For centuries Christians were much more aware of these "family" involvements of sin and forgiveness than we are; so common penance services are not new.

In fact, private confession as we know it was unheard of for hundreds of years after Christianity began. It became common in the church after perhaps a thousand years.

So that those who never have participated in such a liturgy will not misunderstand, I should note that even in communal penance services public announcement of one's personal sins is not part of the ceremony.

Perhaps if you request it and explain your desires, such penance services might be resumed in your parish at least two or three times a year.

(A free brochure outlining Catholic prayers, beliefs, and precepts is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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

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## FAMILY TALK

## Husband needs help to control his temper

by Dr. James and Mary Kenney

**Dear Mary:** I have been relatively happily married for over three years. My husband is basically a good man, and we get along well a majority of the time.

However, he has a quick, hot temper which can set off a tantrum over even small problems at a moment's notice. He uses terrible profanity and throws objects violently to damage or destroy whatever has made him so upset.

I am grateful he has never hurt me, but he has been rough on our dog, and I am afraid when we have children he may be overly hard on them.

These tantrums make me upset, frightened, and angry, and embarrass me when other people witness them. My anxiety and resentment over his tantrums adversely affects the closeness, affection, and respect I feel for him. I love him, but fear this will hurt our relationship. (Ohio)

**Answer:** Considering the behavior you describe, your reaction seems mild. Violent destruction of property and potential harm to people is never an acceptable way to "relieve frustration." Nor should you "learn to accept that." Your description of the outbursts, especially the suddenness and the violence, should make you first suspect some physical cause. Suggest that your husband consult your doctor and accompany him to this appointment.

Before the appointment, write down episodes that disturbed you, including dates, time, incident which caused the behavior, and exactly what your husband did.

Consult your husband's parents or a longtime close friend. What is his health history? When did this violent behavior start? Have they seen his sudden outbursts?

Make a list of all medications your husband has been taking going back several years. Has he ever taken non-prescription drugs? How much alcohol does he consume?

Keep a food diary of everything your husband eats for several weeks. Note the dates of any violent outbursts.

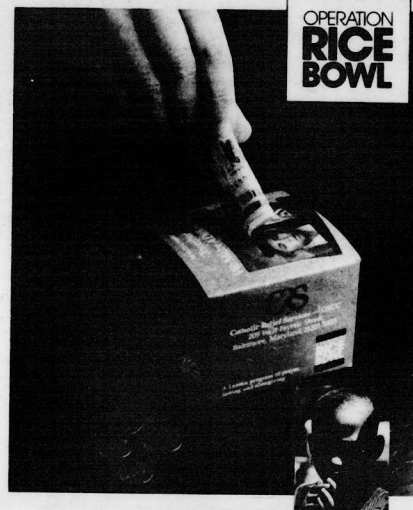
When he becomes angry, suggest that he say a brief prayer then go outside, regardless of the time or the weather, for a five-minute walk.

Your husband's behavior is not acceptable. Work together to overcome this severe strain on your marriage and your lives.

(Address questions to the Kennys, Box 872, St. Joseph's College, Reisslaer, Ind. 47978.)

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# Cheering Eastern Europe on its road toward democracy

by Liz Scheutchuk

WASHINGTON (CNS)—As Eastern Europe takes its first bold steps down the road to democracy, U.S. support reaches from the White House and Capitol Hill to the halls of religious and philanthropic organizations, some with longstanding concern about the fate of Eastern Europe.

In a November 1988 statement, for example, the U.S. bishops urged Americans to help promote religious liberty in the Eastern bloc, where "breezes of renewal" were beginning to sweep the land but where communist governments still displayed "common hostility . . . toward religion" and followed "repressive or restrictive state policies."

"A year later, breezes have become full-blown gales, and far-reaching reforms have turned into revolutions," the U.S. Catholic Conference's Department of Social Development and World Peace reported in a January briefing paper.

Indeed, according to Richard Schifter, assistant secretary of state for human rights and humanitarian affairs, "revolutionary changes in Bulgaria, Czechoslovakia, the German Democratic Republic (East Germany) and Romania left Albania as the only totalitarian regime left intact in Europe."

In Poland, Schifter said, the Solidarity movement won elections and claimed the prime minister's chair.

Hungary underwent constitutional reform and foresees installation of "a government by consent of the governed" in 1990, he added. "Free elections are promised in Bulgaria,

Czechoslovakia, the German Democratic Republic and Romania," Schifter wrote in the 1990 State Department Human Rights Report.

Meanwhile, the Baltic republics of Estonia, Latvia and Lithuania have grown increasingly restless under Soviet rule and are seeking their own futures.

"Like almost everyone else, the USCC is running to keep up with the unexpected developments," the January briefing paper said. It added the USCC is undertaking "advocacy for greater religious freedom where it remains restricted, efforts to assist the church to rebuild its human and physical infrastructure, and encouragement for a responsible and effective role for the United States in responding to the new situation in Eastern Europe."

New Czechoslovakian President Vaclav Havel and Polish labor leader Lech Walesa have both visited the United States, addressing Congress and meeting with President Bush and with religious leaders.

"We are living in very extraordinary times," Havel told the House and Senate Feb. 21.

Just four months earlier, Havel had been thrown once again into prison by communists while, in his words, Czechoslovakia still "slumbered beneath the pall of a totalitarian system." Now, he said, Czechoslovakia, as one example of rapid change coming to Eastern Europe and the Soviet bloc, is "a country that has set out on the road to democracy."

To help pave Eastern Europe's democratic road, the U.S. government appropriated some \$536 million for fiscal 1990

for Poland and Hungary, two early leaders in the pro-democracy effort.

President Bush's budget for fiscal 1991 calls for some \$300 million collectively for Poland, Hungary, Czechoslovakia, East Germany, Romania, Bulgaria, and Yugoslavia, which is not always included in geopolitical definitions of Eastern Europe but is covered under the Bush proposal.

Catholic Relief Services, the U.S. bishops' overseas relief and development agency, has assisted Poland since 1981.

During that time, according to Karen Donovan, assistant director of public and governmental affairs, CRS has provided \$150 million in food supplies, \$4 million in medical relief, \$7 million in clothing and \$22 million in other aid.

Catholic Relief Services also administers a federal Agency for International Development grant in a program that purchases agricultural equipment, sells it through a Polish state agency to private farmers, and uses the money from sales to install village water and sewer systems. The project is carried out through cooperation with the Polish church.

She said CRS is open to other projects in Eastern Europe, but at the same time maintains its commitment to the Third World.

Both U.S. government officials and religious leaders say that monetary support alone won't solve Eastern Europe's problems. Other endeavors are underway as well.

Poland remains a special target.

U.S. Sen. Pete Domenici, R-N.M., is overseeing tentative efforts by the U.S. Congress to provide the Polish Parliament with "surplus congressional equipment." As he explained it, "such things as computers, copying machines and working telephones are all in short or no supply." He said Feb. 8 that the U.S. Congress also is exploring an internship program to allow members of the Polish Parliament's staff to spend up to six weeks on Capitol Hill "to learn specific legislative skills."

Meanwhile, a group of business, civic, academic and labor leaders has formed the Emergency Committee for Aid to Poland "to provide humanitarian relief," according to White House Press Secretary Martin Fliswater. Future committee goals include training and technical assistance.

"The question is how does the West best help," said Father Casimir Pugevicius, director of the Lithuanian Catholic Religious Aid in New York.

The priest said he was particularly struck by a comment by Havel to the U.S. Congress.

"I often hear the question, how can the United States of America help us today," Havel said. "You can help us most of all if you help the Soviet Union on its irreversible but immensely complicated road to democracy."

"I think we should think very seriously about those words," Father Pugevicius said. "I think it's a great piece of advice. The key phrases there are 'the irreversible and immensely complicated road to democracy' in the Soviet Union itself, he said.

"What we have to do is carefully pick our way . . . to help the Soviet Union pick its way through this maze," Father Pugevicius added. "It's really an immense challenge to America to extend intelligent help. It's just not as simple as signing a check."

## Pope plans quick trip to Czechoslovakia

by Agostino Bono

VATICAN CITY (CNS)—Pope John Paul II will make a quick visit to Czechoslovakia April 21-22, the Vatican announced.

The trip will mark the first papal visit to East Europe since the weakening of communist control over the region. It will also be the pope's first trip to a Warsaw Pact country other than his native Poland.

The Feb. 22 Vatican announcement said the pope will visit the national capital of Prague, the main religious shrine at Velehrad and the city of Bratislava.

Velehrad is the burial place of St. Methodius, St. Methodius and his brother St. Cyril are known as the "apostles of the Slavs" because they brought Christianity to much of central Europe. St. Cyril is buried in Rome.

The Vatican announcement comes after rapid improvements in church-state relations since December when massive street demonstrations toppled the communist government. The new transitional administration is headed by 53-year-old playwright Vaclav Havel, leader of the movement against communist rule. Free elections are scheduled for June.

Earlier in February, the Vatican named five new bishops

for Czechoslovakia, filling all the nation's sees with resident ordinaries. Vatican and Czechoslovakian officials also say diplomatic relations will be established soon.

Vatican officials said the papal decision to make the "lightning trip" into Czechoslovakia was caused by his desire to thank the country's Catholics for remaining faithful despite four decades of communist repression.

The pope also wanted to make the trip during the lifetime of Cardinal Frantisek Tomasek of Prague as a homage to the 90-year-old churchman who symbolizes Catholic resistance to communist rule, said Vatican officials.

Officials call it a "lightning trip" because the formal invitation and papal acceptance were accomplished within one month—January—just three months before the trip is to take place. Normally a papal trip requires two years of planning.

## Aid must meet debt's social and human cost, pope says

by Cindy Wooden

VATICAN CITY (CNS)—Easing foreign debt requires international assistance that not only addresses the economic problems of a country, but also "the human and social cost" of living under such a debt, said Pope John Paul II.

The pope made his comments Feb. 23 in a welcoming address to Dr. Daniel Cabezas Gomez, Bolivia's new ambassador to the Vatican.

"The problem of the external debt represents a worrying challenge for the economy and the standard of living for a broad cross-section of the country's population," the pope said.

In addition, he said, "the human and social cost indebtedness brings means that the situation cannot be put in exclusively financial or monetary terms."

"New forms of international solidarity" are needed to help debtor nations find ways to deal with the debt, which frustrates "the legitimate aspirations of so many Bolivians." "It cannot be forgotten that many of the socio-economic and political problems of the people have their roots, and great repercussions, in the moral order," the pope said.

"In this field the church, faithful to the mandate received from its divine founder, deals with the temporal realities in the light of the Gospel, always motivated by its labor in the service of the common good and the great causes of the human race," he said.

The pope urged Bolivians to work together "to build a more just and participatory social order."

Cabezas, a physician and member of the Bolivian Senate, thanked the pope for his repeated pleas for "a more just settlement in the payment of external debt."

He also praised the pope for reminding "the world community of the transcendent values of life."

Cabezas said that in Bolivia's situation those values are especially important in fighting "the problem of drugs and drug trafficking."

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# Reviews are mixed for draft of new universal catechism

by Jerry Filteau

WASHINGTON (CNS)—The draft of the Vatican's proposed Catechism for the Universal Church began to move seriously into public view in late February, and reviews were mixed.

Many consider the document—if and when it reaches final form—possibly one of the most important documents for the future of Catholicism since the Second Vatican Council itself.

More than 400 pages in its English version, the draft catechism summarizes—in far greater depth and detail than any popular catechism could—the truths of faith, worship and morality by which Catholics are supposed to live.

Severe criticisms have emerged over the catechism's focus on natural law in the section on morality, its use of Scripture, its length and its pervasive use of what critics are calling "sexist" language.

It has been praised for emphasizing social justice as a proper part of moral teaching and for its rich language in sections on liturgy and prayer.

Archbishop William J. Levada of Portland, Ore., the only U.S. representative on the catechism's writing committee, told a symposium of catechetical publishers in Washington Feb. 21 that if the catechism's final version "is well done," it could "shape the mind of the church for decades, perhaps centuries, to come."

On Feb. 23 Bishop Raymond A. Lucker of New Ulm, Minn.—who has also said the document will have "tremendous impact" on the church—warned more than 2,000 religious educators not to let the proposed compendium of doctrines distract catechists "from the central concerns of catechesis."

Even a "perfect summary of the truths of the faith" could not replace the "process of conversion" and initiation into Christian life that is at the heart of catechesis, or Christian formation, he said.

In Italy, Cardinal Joseph Ratzinger, prefect of the Vatican's Congregation for the Doctrine of the Faith and head of the commission in charge of developing the catechism, told students at the University of Rome Feb. 15 the draft is a "marvelous work," although still "imperfect."

The draft catechism was sent to the world's bishops for consultation last November and December, but under a stamp of secrecy—a fact which contributed to significant delay in public reaction, even by those who received it immediately. The consultation deadline is May 31.

Archbishop Pio Laghi, papal pro-nuncio to the United

States, mentioned the draft catechism in a speech to the symposium of catechetical publishers Feb. 20, and later told *Catholic News Service* the "secretary" protocol was meant to avoid wide distribution of the draft, not to prevent bishops from consulting with theologians and catechetical advisers.

Nevertheless, the secrecy stamp, coupled with a lack of extra copies of the document—each bishop received just one—made a number of bishops reluctant to share it with others.

One of the first public critiques of the draft catechism came in late January, when Jesuit Father Thomas J. Reese convened a panel of scholars at the Woodstock Theological Center in Washington to analyze it. Their conclusions, relayed at a press conference Jan. 28, were that the draft needs major revisions if it is to meet the challenges of teaching the faith into the 21st century.

Severely described it as virtually ignoring theology since the Second Vatican Council in areas of morality and Scripture scholarship.

Father Reese, a sociologist and political scientist with the Woodstock center at Georgetown University in Washington, convened a similar panel in 1988 when the Vatican sent out a draft document on the role of bishops' conferences. The scholars roundly rejected that document. Father Reese sent the conclusions to bishops' conferences around the world, and they were echoed by many conferences in negative responses sent back to the Vatican.

In an article slated for publication Feb. 28 in *The Tablet*, England's leading Catholic opinion magazine, Father Reese described the draft as "fatally flawed," saying, "It cannot be saved by amendments that only tinker with the text."

Papers by six Woodstock symposium participants were brought together in a special March 3 issue of *America*, a Jesuit national Catholic magazine of opinion and commentary. A seventh was to be published in the March 9 issue of *Commonweal*, a leading lay Catholic magazine.

Father Reese told *Catholic News Service* Feb. 26 that he planned to send the *America*, *Commonweal* and *Tablet* articles to each U.S. bishop and to the world's conferences of bishops.

Archbishop Levada, in his talk to catechetical publishers, said a proper understanding of the catechism's purpose and its development as a church project could forestall some of the criticisms of it.

He emphasized the document is not meant as a textbook for "every Catholic or Catholic-to-be." It is being written for bishops first, and through them for catechetical publishers

and directors, for use as a "point of reference by which any catechetical material can be judged for the soundness and comprehensiveness of its approach," he said.

Bishop Lucker, a longtime specialist in catechetics and episcopal moderator of the National Conference of Diocesan Directors of Religious Education, said in his Feb. 23 speech that he found the document's general structure acceptable and the draft's sections on social justice, the church and prayer "quite good."

He said one "very critical issue" in the draft was what he viewed as "a confusion between what is in fact (a matter) of faith—what's essential—and what is the theological opinion."

He also said he was "overwhelmed by the sexism of the language" and that consultation time is too short for the world's bishops to deal adequately with the text.

Father Reese and *Commonweal* Editor Margaret O'Brien Steinfels also have urged the Vatican to extend the consultation time.

Summarizing some key complaints about the draft in an editorial, Mrs. Steinfels said that if the final document is "inadequate in its approach and questionable in its content," it will "injure the church."

## Number of priests ordained increases

by John Thavis

VATICAN CITY (CNS)—The Vatican said the number of priests ordained worldwide in 1988 jumped by about 10 percent, the biggest increase in more than two decades. However, the total number of priests worldwide has continued to decline because of deaths and departures from the priesthood.

There were 7,998 ordinations in 1988, 747 more than the previous year, the Vatican said Feb. 22. The figure included 5,730 new diocesan priests and 2,248 new religious priests, representing—proportionally—nearly equal gains in both categories.

At the same time, the Vatican said the number of the church's seminarians increased nearly 2 percent in 1988 to about 92,000. There was also an increase of about 7 percent in the number of permanent deacons, which totaled 15,686.

The statistics, released by the Vatican press office, were included in the 1990 Vatican yearbook, which was presented to Pope John Paul II.

The number of priestly ordinations has steadily increased during the 1980s after decreasing during the 1960s and '70s. According to published statistics, the largest previous yearly increase during that period was in 1985, when ordinations rose about 7 percent.

The Vatican said 7,562 priests died in 1988. It did not give the number of departures, but in recent years they have numbered close to 1,000 annually.

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APPLICATION DEADLINE: MARCH 16, 1990

# The Active List

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

## March 2

Catholic Charismatic Renewal of Central Indiana will celebrate First Friday Mass at 7:30 p.m. at Our Lady of the Greenwood Parish, Greenwood. Soup and bread supper 9 p.m. Call 317-888-2861 for more information.

☆☆☆

St. Paul School Booster Club will sponsor a Lenten Fish Dinner from 4-7:30 p.m. at St. Martin

Parish, Yorkville. Adults \$4; children 12 and under \$2.

☆☆☆

The Catholic Widowed Organization (CWO) will participate in the TV Mass at 7 p.m. at Channel 59, 14th and Meridian Sts.

☆☆☆

A Jonah Fish Fry will be held from 4:30-7:30 p.m. at St. Ann Parish, Terre Haute. Adults \$4.

## March 2-4

A Beginning Experience Weekend for persons who have lost spouses through divorce, death or separation will be held at St. Bernadette Parish Center.

☆☆☆

A Singles' Retreat will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338.

☆☆☆

Central Indiana Marriage Encounter will sponsor a Marriage Encounter Weekend at the Sisters of St. Joseph Motherhouse in Tipton. Call Dave and Mary Timmerman 317-897-2052.

## March 3

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

☆☆☆

The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour devotions at

2 p.m. in Little Flower Parish Center chapel, 13th and Bosart.

☆☆☆

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

☆☆☆

Chatard High School will offer a placement test for eighth graders from 8:30-11:30 a.m. \$10 non-refundable fee. Call 317-251-1451.

☆☆☆

Secoma High School will administer a placement test to incoming freshmen at 5 p.m. Complimentary lunch. \$5 test fee. \$25 registration fee applicable to tuition.

☆☆☆

A Craft Fair featuring items from more than 30 crafters will be held from 9 a.m.-4 p.m. at Beech Grove Benedictine Center. Call 317-786-7581 for details.

☆☆☆

The Adult Learning Committee of St. Lawrence Parish, 46th and Shadeland will sponsor a Lenten Renewal "The Power of the Cross" from 9 a.m.-4 p.m.

☆☆☆

A Ladies Guild Day of Recollection will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

☆☆☆

The board of education of St. Philip Nen School will sponsor a Reverse Drawing from 6:30 p.m.-12 midnight in the gym. \$10 cost includes spaghetti dinner. Baby-sitting for fee available.

☆☆☆

A Morning of Prayer for Youth will be held at 7 a.m. at Alverna Retreat Center, 8140 Spring Mill Rd. Mass. Mediagone rosary. Everyone invited.

☆☆☆

A Charity Sale to raise funds for Madison Yates' bone marrow transplant will be held from 10 a.m.-5 p.m. at Feltman Hall, St. Simon Parish, 5400 Roy Rd.

☆☆☆

The Lawrenceburg community will begin a 1 mo. Ecumenical

Series with breakfast and prayer service at 8 p.m. in St. Lawrence Church.

## March 4

The Lenten Concert Series sponsored by St. John Parish, 126 W. Georgia St. begins at 4 p.m. with the opera "Highway 1 USA." Free will offering.

☆☆☆

The Sunday Lecture Series at St. Christopher Parish, Speedway continues from 9:30-10:15 a.m. with "Lenses."

☆☆☆

Systematic Training for Effective Parenting (STPEP) classes sponsored by Catholic Social Services continue from 11:30 a.m.-1:30 p.m. at St. Thomas Aquinas Parish, 46th and Illinois Sts.

☆☆☆

St. Michael the Archangel Parish, 3354 W. 39th St. will sponsor a Mardi Gras from 1-8 p.m. Children's games, chili supper, ice cream social.

☆☆☆

A Natural Family Planning class will be held from 9 a.m.-12 noon in Room B-17 at St. Louis School, Batesville. Call 812-934-3338 for reservations.

☆☆☆

The Lenten Reflection Series sponsored by St. Louis Parish,

## March 4-5

The Academy of the Immaculate Conception, Oldenburg will present its Fifth Annual Madgal Dinner at 6:30 p.m. each evening in the gym. Call 812-934-4440.

## March 5

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

☆☆☆

Catholic Charismatic Renewal of Central Indiana and St. Gabriel Adult Catechetical Team continue their Life in the Spirit Seminar Lenten program from 7:30-9:30 p.m. at 6000 W. 34th St.

☆☆☆

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

## March 6

New Albany Deansery Youth Ministry begins its Catholic Basic Teachings program from 7-9 p.m. at the Aquinas Center, Clarksville.

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☆☆☆  
The Adult Catechetical Team of St. Christopher Parish, "Speedway" begins its "Marriage Betterment" Change Through Communicant program from 7:30-8:30 p.m. in the parish activity room. \$35 fee includes text. Call 317-241-6314 for details.

☆☆☆  
Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services conclude from 7-9 p.m. at Johnson Co. Hospital, Franklin.

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

☆☆☆  
Benedictine Father Hilary Ottensmeyer will present a Lenten Program on "Spirituality: Is it Possible for us in Today's World?" at 7:30 p.m. in St. Joan of Arc Parish Room. Evening Prayer 7 p.m. in church.

### March 7

A Natural Family Planning class will be held from 7:30-9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596.

☆☆☆  
Systematic Training for Effective Parenting of Teens (STEP/Teens)

classes conclude from 7:30-9:30 p.m. at St. Lawrence Adult Learning Center, 4850 N. Shadeland.

☆☆☆  
Concordia College Choir from Moorhead, Minn. will present a free concert of sacred music at 7:30 p.m. in St. Joan of Arc Church, 4217 N. Central Ave.

☆☆☆  
The Mediagorje Network will present a free talk by Cyril Aubouneau on "Peace, Prayer and Conversion to God" at 7:30 p.m. in St. Luke Church, 75th and Illinois Sts.

### March 8

Terre Haute Deaconry will conclude its catechetical training series with a workshop on "Prayer With the Whole Person" presented by Providence Sister Mary Catherine Keene at the Deaconry Center. Call 812-232-8400.

☆☆☆  
The Spiritual Leadership Unit II program continues with a presentation by William Bruns on "Sacramental Life" from 7-10 p.m. at Beech Grove Benedictine Center.

☆☆☆  
The Spiritual Leadership Unit IV program continues from 7-10 p.m. with "Christian Unity" at Beech Grove Benedictine Center.

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☆☆☆  
Rusty Moe will present a Leisure Day on "Dreams and Spiritual Growth" from 9 a.m.-2 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7481.

☆☆☆  
The Indianapolis Council of Catholic Women will hold its quarterly meeting at 9:30 a.m. in Room 206 of the Catholic Center, 1400 N. Meridian St. Program on "Recent Travels in Russia." \$6 lunch. Call Pat Gandolph 317-357-5757 for reservations.

### March 8, 10, 11

A Called and Gifted Retreat will be presented by Ray and Beth Ann Rufo at Holy Name Parish, Beech Grove. Thurs. 7-10 p.m., Sat. 1-9 p.m., Sun. 9 a.m. Mass-5 p.m.

### March 9

The Lenten Lecture Series sponsored by St. John Parish continues at 12 noon with "Let God Be True" in L.S. Ayres downtown Club Room adjacent to the 8th floor Tray Shop.

☆☆☆  
Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m. until 5:30 p.m. Mass in St. Lawrence Church, 4650 N. Shadeland.

☆☆☆  
Franciscan Father Justin Belitz will present a free lecture on "Successful Living at 7:30 p.m. at The Hermitage, 3650 E. 46th St. Call 317-545-0742 for information.

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

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

☆☆☆  
A Jonah Fish Fry will be held in Holy Family Hall from 4-8 p.m. at St. Joseph Parish, Rockville. Adults \$4 advance, \$4.50 at the door; children \$2 and \$2.25.

### March 9-11

A Healing the Inner Child Retreat will be held at Mount St. Francis Retreat Center. Call Joan Kincaid at 812-895-1809 for details and reservations.

### March 10

Separated, Divorced and Remarried Catholics (SDRC) will hold a Day of Reflection at 9 a.m. at the Catholic Center, 1400 N. Meridian St. \$5 fee. Call 317-236-1596 for more information.

☆☆☆  
The archdiocesan Family Life Office will sponsor a Catholic Widowed Organization (CWO) Mass at 11 a.m. in SS. Peter and Paul Cathedral, 14th and Meridian Sts.

☆☆☆  
A FIRE Growth Weekend will be presented from 9 a.m.-8 p.m. at St. Nicholas Church, Sunnyside. \$5 fee includes dinner, bring sack lunch and dish for evening meal. Call 812-623-2675 for more information.

☆☆☆  
Christian Adults Reaching Out (CARO) will hold a Bash from 8 p.m.-1 a.m. at Hazy Spinnery, 7243 E. 10th St. DJ dancing, cash bar, drawing.

☆☆☆  
St. James Altar Society will sponsor a Spaghetti Dinner from 5:30-8:30 p.m. for the benefit of

the Roncalli Scholarship Fund. Carry-outs. Mini Monte Carlo. Adults \$5; children 6-12 \$2; pre-schoolers free.

☆☆☆  
St. Philip Neri Parish, 550 N. Rural St. will sponsor a Monte Carlo and Arm Chair Races at 7:30 p.m. Admission \$2.

### March 11

Kevin Barry Division #3, Ancient Order of Hibernians will hold its 120th Annual St. Patrick's Day Celebration with 10 a.m. Mass at St. Mary Church followed by 11:30 a.m. Irish Brunch at the Egyptian Bazaar of Murat Temple, 302 N. New Jersey St. Channel 6 TV's Reid Duffy will speak. Call 317-982-1700 for tickets or information.

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

☆☆☆  
A Tridentine Mass will be cele-

brated at 11 a.m. in St. John Church, 126 W. Georgia St.

☆☆☆  
A Pre-Cana Conference for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596 to register.

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

☆☆☆  
The free Lenten Concert Series sponsored by St. John Parish, 126 W. Georgia St. continues at 4 p.m. with soprano Rebecca Vernon. Free-will offering taken.

☆☆☆  
Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services conclude from 11:30 a.m.-1:30 p.m. at St. Thomas Aquinas Parish, 46th and Illinois St.

☆☆☆  
The Lenten Reflection Series sponsored by St. Louis Parish, Batesville continues at 7 p.m. with "Ordination of Women."



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# Youth News and Views

## Chatard grad goes Hollywood

by Mary Ann Wyand

The sign in front of Bishop Chatard High School in Indianapolis proclaimed an official welcome to "Doug Jones, Hollywood Actor."

But when the 1978 Chatard graduate saw his name emblazoned there in big black letters, he grimaced and shook his head in disbelief at the title.

That's a typically modest response from this very funny young man who earned the nickname "Disco Doug" during four years as the official "class clown and life of the party" while pursuing his secondary education at the northside parochial school.

Yes, he works in Hollywood. Yes, he is an actor. And yes, he is a member of the Screen Actors Guild. Jones acknowledged during a Feb. 23 interview. But somehow the title "Hollywood actor" doesn't quite, well, um, describe his life at the present time.

Like comedian and talk show host David Letterman, Jones was graduated from Ball State University in Muncie before pursuing a multifaceted career in show business.

While in college, he often performed in costume. Ball State students knew him as "Charlie Cardinal," the big red bird who helped the cheerleaders elicit crowd responses during football and basketball games.

Doug Jones still does special costumes for television commercials. His recent performances as "the Moon Man" in the popular McDonald's "Mac Tonight" advertisements have earned acclaim and income for the lanky actor, comedian, and mime.

Jones visited his hometown last week to serve as the master of ceremonies for the Bishop Chatard "Hall of Fame" Awards Banquet Feb. 24. He also performed several mime routines and joked about his schooling and career during a special convocation that enthralled and amused the students.

Opening the student assembly program with a clever mime rendition about a mannequin, Jones followed that act with a humorous skit using a paper bag and an imaginary ball which required audience participation.

For about 10 minutes, the comedian captivated the crowd without uttering a word. But when Jones did speak, the students responded with even more laughter.

"When your parents ask you, 'What did you do at school

today?' " he began, "you can tell them, 'I watched some man roll around on the gym floor and play with a sack.' "

Reflecting on his school years, the Chatard graduate surveyed the crowded gymnasium and asked, "Do we have any fr shmen here?"

When a number of students cheered and stood up, Jones responded, "They're actually admitting it!"

Jones also poked fun at himself with a joke about his prayer life. "I was such a dweeb in high school!" he said. At night, I would pray, 'God, please make me normal.' And God did answer my prayers. He made me happy about being a dweeb!"

During his sophomore year, the 6-foot, 3-inch Jones ran cross country. He was wearing his old "Cross Country City Champs" letter sweater as proof.

While a junior, Jones remembered, "I ran for junior class president and I got second place. Did you know that if you come in second it doesn't make you a total loser?"

Also that year, the comedian noted, "I finally got my driver's license. But the only car my parents would let me drive was the old family station wagon. It was military green, and I called it 'The Tank.' "

As a senior, Jones recalled, "I was like 'happy,' you know?" Then he went on to Ball State, "the only place that would accept me."

Jones told the students that he started undergraduate school at the Muncie college with a 1.6 grade point average and worked his way up to a 1.9 GPA by graduation. In reality, he earned a B+ average.

After college, Jones continued, it was on to sunny California and a variety of exciting employment opportunities in movies, television, and commercial work.

"I did commercials," he explained. "I did horror movies. I've been killed twice, and I started out dead once in a movie and came back to haunt people. I've really had an illustrious career!"

Following the convocation, Jones again discussed his years at Chatard and his career in acting during an interview with *The Criterion*.

Asked about his comic emphasis on positive self-esteem through mime and jokes, Jones admitted that, "I used to have none. I've been battling that all of my life. A lot of actors that I have met really have problems with self-esteem, and they got into acting for that reason. When you're getting applause, you're getting appreciation."



**COMIC**—Bishop Chatard High School graduate Doug Jones discusses his career as an actor, mime, and comedian during an all-school assembly Feb. 23. (Photo by Mary Ann Wyand)

A strong desire to succeed led Jones to move to Hollywood. "Any personality that I have came from not being able to rely on my looks," he said. "My desire to succeed and my bizarre sense of humor are the result of wanting to be accepted and wanting to be liked."

In spite of problems with self-esteem, Jones noted, his years at Bishop Chatard High School were still very memorable.

"On my last day, I visited the stage and ran around the track one last time," he recalled. "You know, I've never told anyone that before. I just felt a need to say goodbye to a place that I grew so much in. Chatard was a really good training ground."

The great part about life in the United States, Doug Jones emphasized in a more serious moment, is that, "If you have a dream of anything you want to do, there is absolutely nothing in America that holds you back."

But in acting or in life in general, he said, "You can't ever believe that you're better than a human being."

## Nine area swimmers claim awards at state meet

Nine students from Catholic schools in the Indianapolis area brought home awards from the Indiana-Kentucky Synchronized Swimming Association Group Meet Jan. 21 at the Indiana University Natatorium in Indianapolis.

All nine swimmers are members of the Indianapolis Synchronettes, Indiana's only competitive synchronized swimming team. Julie Thaden is their head coach.

Karen Aruta, a Brebeuf Preparatory School senior, placed first in the 17 and over figure competition, while Abby Skinner, a junior at Bishop Chatard High School, won the 15 and over duet routine with Kyla Guenin and the 15 and over trio routine with Kyla Guenin and Sarah Henn.

Karen and Abby also won the 15 and over team routine with five other teammates, and Abby placed second in the 15 and over figure competition.

Cathedral High School freshman Maggie Linville and teammates placed first in the 13 and over team routine, and Maggie also placed first in the 13 and over duet routine with Elizabeth Williams.

Our Lady of Lourdes seventh graders Nikki Daily and Laura McCoy and teammates placed first in the 12 and under team routine. Nikki and Laura also won the 12 and under trio competition with Bethany Haskett.

St. Roch fifth grader Rachel Vaughn, St. Thomas Aquinas fourth grader Michaela Maitzen, Little Flower fourth grader Charissa Ford, and Our Lady of Lourdes third grader Peggy McCoy won first place awards in the 10 and under team routine.

The winners advance to the Sectional Age Group Championships April 28-29 at the Natatorium, and those winners will compete in the National Age Group Championships at Clayton, Mo., in June.

St. Mary Parish youth group members at North Vernon will join parishioners and guests March 18 for a "Spring Fling" of workshops with a liturgy, dinner, and a dance.

Bob Stromberg will present a concert of mime, storytelling, and humor as part of the special day. For more information, contact Maggie Green at 812-346-3604.

St. Roch Parish youth group officers are Angie Wiedman, Pic Russell, Amy Maynard, Kurt Kiefer, Mark Schott, Rudy Gonzalez, Evan Gilmore, Jason Greene, and Shawn Breen.

Brebeuf Preparatory School students Peter and Rob Rasor participated in the Project I-STAR Drug Free Rap Contest Feb. 10 at Washington Square Mall in Indianapolis.

Student members of the St. Paul Parish, Tell City, youth group board are Teri James, Kara Brakora, Andy Dickman, Ben Cullen, Laurie Dilger, Neal Dickman, Joe Ettensohn, Robert Borho, Amy Goffinet, and Amy Meyer.

High school juniors and seniors from the Tell City Deaneys are invited to participate in the Deaneys Junior/Senior Retreat scheduled March 10-11 at the St. Mark Parish Center.

### Youth Events

**March 3**—Mass, morning of prayer, and Medjugorje rosary to pray for youth, Alverna Retreat Center, begins at 7 a.m.

**March 3**—Placement test for eighth-grade students at Bishop Chatard High School, Indianapolis, \$10 fee per person, testing begins at 8:30 a.m. For information, telephone Chatard at 317-251-1451.

**March 4**—Archdiocesan Science Fair sponsored by the Catholic Youth Organization. Call the CYO office at 317-632-9311 for information.

**March 7**—Catholic Youth Organization Leadership and Service Institute for youth leaders and coaches. CYO Youth Center, Indianapolis, 6 p.m. to 10 p.m. Call 317-632-9311 for registration information.

**March 9-10**—Catholic Youth Organization Quest Retreat for high school freshmen and sophomores. CYO Youth Center, 6 p.m. Friday to 4:30 p.m. Saturday. Call CYO at 317-632-9311 for information.

**March 10**—Catholic Youth Organization co-educational volleyball tournament at the CYO Youth Center, Indianapolis.

**March 10-11**—Tell City Deaneys Junior/Senior Retreat, St. Mark Parish Center, \$8 a person, noon Saturday to 4 p.m. Sunday. Call 812-843-5474 for information.

**March 11**—Tell City Deaneys youth ministry board meeting, St. Augustine Rectory, 7 p.m.

**March 17-18**—New Albany Deaneys Sophomore Retreat, "Where There Is Love, There Is God," Mount St. Francis Retreat Center.

"This is a chance to look at who you are, where you are headed, and who you would like to be," Jenny Bower, deaneys youth ministry coordinator, explained.

Telephone 812-843-5474 to register. The retreat costs \$8 per person.

☆☆☆

Guest speaker Tom Zanzig will focus on the vision of youth ministry, personal commitment, and current issues of the 90s during the **Connversive Deaneys Days** April 6-7 at St. Anne Parish in New Castle.

For registration information, contact Jane Babcock, youth ministry coordinator at St. Anne Parish, at 317-529-8976 or 317-529-0933 before March 5.

☆☆☆

Secina Memorial High School's Student Council organized successful **Red and Gold and Senior Night** celebrations Feb. 16-17 at the eastside Indianapolis parochial school.

Secina's Crusaders took on the Cardinal Ritter High School Raiders Feb. 16, then students enjoyed a dance after the basketball game. As part of the festivities, senior Kimberly DeVoss was honored as Secina's 1990 Red and Gold Queen.

Senior Night activities on Feb. 17 recognized Secina's outstanding senior basketball players, band members, and cheerleaders before the Crusader's game against the Howe High School Hornets.

☆☆☆

St. Malachy Parish athletic committee members recently organized the third annual **Presacon Volleyball Tourney** at Noll Hall, and both parish teams won championships in their respective divisions for the first time in tournament history.

The St. Gabriel School Gators finished in second place in both divisions. Both "5-6" and "7-8" teams from Central Catholic, St. Malachy, St. Mark, Holy Spirit, and St. Gabriel schools participated in the traditional double-elimination tournament at the Brownsburg parish. The annual event was sponsored by the St. Malachy Booster Club.

☆☆☆

"Where There Is Love, There Is God" is the theme for the **New Albany Deaneys Sophomore Retreat** March 17-18 at Mount St. Francis Retreat Center.

Telephone the Aquinas Center at 812-945-0354 for registration information.

# Youth should approach job as place of service

by Fr. Joe Felker  
Second of two parts

"I hate my job."  
"Lousy hours."  
"The boss is a pain."  
"I'm gonna quit."  
"I don't have to take this."  
Sounds familiar, doesn't it? Jobs can cause tension. They can challenge and frustrate us, but also reward us. They can be both good and bad experiences. Are there things youth, employers, and parents should know about jobs that could make work a better experience?

The answer is yes. Norine Larson, a consultant for companies who employ youth and also a parish coordinator from Mary, Mother of the Church, in Burnsville, Minn., said there are many keys to job success.

Employers need to make a contract with youth to help teach them responsibility. Youth need the responsibility to telephone if they are late, ill, or unable to come to work. Clear rules should be given to youth on dress code, language, breaks, etc. Don't

bend the rules because it sends mixed messages.

Managers are to manage and not necessarily to be "friends." Sometimes employers fail to clearly state their expectations when conducting orientation sessions for youthful employees. Managers need to remember these suggestions:

► Don't expect teen-agers to automatically know the job. Explain the tasks and teach them the necessary skills.

► Don't schedule teen-age employees to work whole weekends. Many of them live in situations where on weekends they may need to spend time with their other parent.

► Build on their self-esteem. Money alone won't keep them. Communicate with them.

Young people need to ask questions if they are unsure about new job responsibilities. These suggestions will help with orientation:

► Find out the job expectations. Also, learn your rights and obligations.

► Ask your employers to teach you the skills needed for the job. Let others know your concerns and feelings. Ask how

equipment works. Some equipment is very expensive, not plastic and disposable. Learn about it.

Parents should not call their teen-ager's employer. One company that insisted that employees call in for themselves cut absenteeism in half. Support and encourage your son or daughter. Let them know that they are an important part of a machine that breaks down if they aren't there. The skills and responsibility they learn are important.

What does faith have to say about our work. Scripture is clear. We all have talents and gifts that are to be used to serve others. Work is serving. Jesus invites us to work for our own and others' personal development.

Pope John Paul II, in his encyclical "On Social Concerns," says that the material goods we have are a gift and this gift is meant to bring out the image of God in us.

The pope appeals to us to use our work to build up the human family. By the way we live, by our use of resources, by economic and political decisions, and by personal involvement, we can make a

difference. The poor depend on us. Greed and just working for material possessions should not be our motivation.

When you look at your job, it may not seem all that significant but it is. It is training you to serve and to share your blessings. It is inviting you to be co-creators and teaching you to be responsible stewards. You may rub elbows with others who can enrich your outlook on life.

A friend, Melinda, told me about an older person who came to the burger stand where she works. This person would always wait until the workers weren't busy and then place his order.

Melinda said that all the person really wanted was someone to talk to. She was old, a widow, and lonely. The friendship that developed was good for both.

The young person learned to listen. The widow had a new friend to brighten her day.

The job became a place of service to others.

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## BOOK REVIEW

# The story of an 'Unsung Hero'

UNsung HERO OF THE GREAT WAR, by Tonn R. T. Finney. Paulist Press (New York, 1989). 164 pp., \$14.95.

Reviewed by Father Denis Dirscherl

Who is Ben J. Salmon? Precious few will have ever heard about this Catholic conscientious objector at the opening shot of World War I. "Unsung Hero of the Great War" covers this determined, even stubborn man in his quest to exact justice as he saw it.

He believed that he should not contribute to any part of the war effort. There is no extant developed philosophical or theological basis for his position although he did study all the basic materials available from the Catholic Church at that time. In sum, he was a practical Catholic. As a result he was interested in various military prisons or "storage areas"—sometimes in solitary confinement—and survived for periods on only bread and water. At other times force-fed by prison officials kept him alive.

There is no doubt that it is easy to fall into the trap of

using our current understanding and criteria of our contemporary period and perhaps overreact to the obviously unfair treatment that Salmon received at the hands of the U.S. government. But, in fact, the government did a number of things that reflect badly on the officials in charge during those days. Even his own confessors, Catholic priests, did not serve him well.

In the end, it was only through the efforts of "special contacts" and men in power that Ben was eventually freed. Ben simply refused to bud—in his determination, refusing even to perform on work details or serve in any non-combatant position. After all, the human conscience (properly informed) is the court of last resort under the eyes of God.

In the epilogue there is an effort to fend off any possible thought about compromise in Ben's position, especially since he left his wife and child to fend for themselves while he served time in military prisons.

And modern-day pacifists can use him as a badge of courage of sorts. But there is another side to the story. Conscientious objectors are now protected by law. But as to

the basic question itself, there is hardly any real theological position for Jesus himself being a pacifist. That is a matter of choice, and the individual must accept the consequences.

Jesus himself could be perceived with much more credibility as a "revolutionary" than a pacifist. He was even tried as a revolutionary of sorts. In human history there have been, and will always be, situations in which man will have to take a stand and either accept death from an evil, at least evil-minded person, or defend himself and put his opponent out of business in one way or another.

This book shows the real innards of a very determined man and his cause: a man who would brook no compromise and who was willing to take whatever consequences came as a result. To be sure, it will provoke serious thought.

(*Unsung Hero of the Great War*, after many years as a chaplain in the Air Force, now teaches at a high school in Columbia, S.C., and counsels youth considering enlistment in the armed forces.)

## † Rest in Peace

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

† ALEXANDER, Mary Isabel, 79, Our Lady of Perpetual Help, New Albany, Feb. 16. Wife of Albert "Pete"; grandmother of three; great-grandmother of one.

† BLACKWELL, Charles H., 82, St. Christopher, Indianapolis, Feb. 14. Husband of Frances E. (Klobucar); father of Linda Cook, brother of Elma Smith and Grace Gordon; grandfather of two; great-grandfather of two.

† BOTT, Henry, 89, St. Mary of the Knobs, Floyd's Knobs, Feb. 5. Father of Bonnie Schindler and Herman; grandfather of five; great-grandfather of four.

† BRYANT, William N., 73, Sacred Heart, Jeffersonville, Feb. 20. Husband of Catherine (McCartney); father of Art, Neal, Charles, John, Jim, Carolyn, Ross, Tina, Irwin, Elaine Miller and Cathy; son of Tina; brother of Wenden, and Virginia Fisher; grandfather of nine; great-grandfather of one.

† HALL, Donald Wright, 77, St. Joseph, Shelbyville, Feb. 18. Husband of Wilma; father of Mary Ferguson, Pauline Lancaster, Ginny Bogenman, Greg, Pete and John; son of Gerald and Ellen; brother of Lavane Bowers; grandfather of 19.

† HARLESS, Robert B., 44, Nativity, Indianapolis, Feb. 15. Husband of Mary M. (O'Connor); father of Betty, Robert B. II, Amy and Becky; son of Mr. and Mrs. Joseph "Tom" Marlow.

† HOLMAN, Mary C., 84, St. Isidore, Feb. 17. Mother of Martin Jr. and Robert; sister of Augusta Wisell and Helen Kavenan; grandmother of 11.

† JACKSON, Selma, 86, Our Lady of Lourdes, Indianapolis, Feb. 18. Sister of Joseph Rautenberg Jr.; aunt of Father Joseph Rautenberg.

† JARVIS, Eugene F., 68, Holy Spirit, Indianapolis, Feb. 19. Husband of Catherine I. (Funks); father of Jill Rull and Gary; grandfather of four.

† MADRIGAL, Nita, 40, Immaculate Conception, Mill-houses, Feb. 22. Wife of Raul; mother of Paul, Joe, Shaun and Jonathan Nelson; daughter of Harry and Ethel Schoettner; sister of Bobby Swallows, Henry, William and Patrick Schoettner; Marydell Wolfe; Joanna Miller, Mary Catherine Morris, Barbara Marshall and Dolly Newman.

† O'BRIEN, Paul F. (Pete), 69, St. Joan of Arc, Indianapolis, Feb. 14. Husband of Elizabeth; father of Patrick, Michael P., Jeffrey J., Lynn Mary, Kathleen A. Vermeer, William J., Steven R. and James D.; brother of John, and Mary K. Bilodeau; grandfather of 11.

† OGDEN, Robert Henry, 65, St. Anthony, Indianapolis, Feb.

16. Husband of Sarabeth (Fry); father of Robert Jr., Tom, Mark, Jeff, Thomas and Anita Overman; grandfather of six.

† RYAN, Patricia, 63, St. Michael, Bradford, Feb. 10. Mother of Kevin, Patrick, Joseph, Michael, Timothy and Joan; sister of Joan Montalbano; grandmother of five.

† SIKORA, Emil A., 67, Holy Spirit, Indianapolis, Feb. 15. Brother of Joseph, Walter, Theodore, Bernard, Edmond, and Irene Kovach.

† VAUGHN, H. John, 90, Holy Spirit, Indianapolis, Jan. 21. Father of Glenn H. and Betty Watson; grandfather of three; great-grandfather of eight; great-great-grandfather of three.

† VEERKAMP, Lee B., 71, Immaculate Conception Mill-houses, Feb. 22. Husband of Margaret; father of Joan Mullis, Roberta Cruser, Jerry and Carol; brother of Joseph, Phyllis Kohls, Joan Doeringer, William, Mary Butsch and Clara Josephine Butsch; grandfather of four.

† WILLIAMS, Arthur, 74, Holy Guardian Angels, Cedar Grove, Feb. 7. Husband of Rita (Schuck); father of Tom, Mary Emma, Werner, David, Karen Grubbs, Frances and Edward; brother of Leo, Father Robert, and Rita Heylos; grandfather of 18.

† WYSON, Kenneth M., 61, St. Christopher, Indianapolis, Feb. 15. Husband of Sue V. (Baker); father of Donna M. Robertson, Diane K. Mena and Doreen L.; brother of Charles Harkey, and Juanita Sheridan.

**OLGC founding**  
Sister M. Rosina Stemle, 89, dies



BEECH GROVE—Benedictine Sister Mary Rosina Stemle died here on March 20 at the age of 89. She was a founding member of Our Lady of Grace Convent in 1960.

The former Frances Stemle was born in Schnebille. She entered the Benedictine community at Ferdinand in 1915 and professed final vows in 1922. She taught in schools in North Dakota and Indiana, mainly in the Evansville Diocese.

Sister M. Rosina's assignments in the Archdiocese of Indianapolis included schools in St. Joseph Hill, Floyd's Knobs, St. Meinrad, Starlight, Carmelton, and St. Pius X. She taught full time for 56 years.

Sister celebrated the 60th year of her religious profession in 1978, and retired to St. Paul Hermitage in 1986. She left no immediate survivors.

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# Church on the 1990 census: Stand up and be counted

by Laurie Hansen

WASHINGTON (CNS)—Two hundred years after this fledgling nation first surveyed itself, the 1990 census is at hand and church groups have joined in the numbers game.

For good reason, agree government and church officials. "It's the only numbers game in town," said Ray Bancroft, a U.S. Census Bureau spokesman. "Forty billion dollars in federal money alone is distributed based on census information. A similar amount is distributed by states based on the same information."

"Say a city gets \$150 per person from the federal government each year. You just have to multiply that by 10 to see the loss there would be if one person isn't counted," he told Catholic News Service Feb. 8. Census numbers are used for 10 years until the next count is taken.

Church leaders, especially those who work with the urban poor, have come to realize that Census Bureau numbers dictate where needed schools and social service programs are located and how well they are funded. In addition, the count determines the number of members of Congress a state is allocated and the way state and local districts are drawn.

The Census Bureau has eagerly accepted involvement by churches because of the inroads they have among the poor, especially recent immigrants and African-Americans, said Joe A. Cortez, chief of census awareness at the Census Bureau.

Illegal aliens, newcomers who do not speak English and families living in garages and vans are those the government has traditionally found it most difficult to reach.

Laurie Vega, director of the Spanish Apostolate for the Archdiocese of Baltimore, said that a "serious undercount" of Hispanics in Baltimore in the last two census counts meant a "lack of awareness of the Hispanic population here. Politicians felt they didn't have to deal with Hispanics."

She said she tells local Hispanics "if you don't let yourself be counted, you won't count."

Baltimoreans seem to be taking her words to heart. Every other Wednesday some 20 Hispanic women belonging to the archdiocese's Hispanic Women's Self-Help Group pound the pavement in southeast Baltimore to alert their Spanish-speaking neighbors of the need to participate in the upcoming census.

In addition, Ms. Vega's office will become a census assistance center for people who have problems filling out census forms because they don't speak English.

Father Jaime Soto, chairman of the community outreach committee of the Complete Count Committee in Santa Ana, Calif., said participation there is crucial because the statistics will confirm the "very serious shortage of low-income housing" in Orange County, known for its high cost of living. The count, he said, will reveal that three and four families are forced to reside in many one-family homes.

At the national level too, the church is taking action. The U.S. bishops' Secretariat for Hispanic Affairs has sponsored two workshops in the past year—one in Arlington, Va., and the other in Albuquerque, N.M.—to develop strategies to assure the counting of as many Hispanics as possible. To spread the word, the church is working through its immense network of Hispanic Catholics developed during the Third National Hispanic Pastoral Encuentro process, in which small groups of Hispanic Catholics met to establish a national pastoral plan.

Beverly Carroll, director of the U.S. bishops' Secretariat for Black Catholics, said she has encouraged pastors of predominantly African-American parishes to make their churches available as census training sites. "The parish is one of the few institutions seen as an advocate for the people. People are still skeptical about giving personal information to any non-community person (because they have so many problems with (the departments of) housing and social services)," she said.

It appears Hispanics, in particular, could benefit from an accurate count in 1990.

Preliminary census statistics show a 39 percent increase in the Hispanic population nationwide from 1980 to 1989, five times greater than the increase among non-Hispanics.

Projections for the three states where eight in 10 persons of Mexican heritage reside show that by 1990 there will have been a 55 percent increase among Hispanics in Texas and Arizona and a 73 percent increase in California. Those three states stand to gain as many as 10 new congressional seats in the reapportionment process to follow the 1990 census, according to the Southwest Voter Research Institute in San Antonio.

Such high stakes stir controversy. There were nearly 40 lawsuits filed to contest the way the census was conducted in 1980.

A House and Senate conference committee agreed in October to use illegal aliens counted in the 1990 census for congressional redistricting. The move to bar illegal aliens had been initiated by northern states that stand to lose congressional seats.

Father Nicanor Lobato, director of the Spanish-Speaking Apostolate of the Diocese of Venice, Fla., said Feb. 8 that many undocumented migrant workers in his dioceses are reluctant to fill out census forms for fear the action will lead to deportation.

To alert newcomers to the existence of the census and assuage any fears, the Census Bureau has taken to the airwaves in Spanish, Vietnamese, Chinese, Japanese, Korean, Cambodian and Thai. Radio and TV messages assure recent immigrants that information collected will be kept confidential.

"We don't even ask for Social Security numbers," Bancroft told CNS.

To encourage participation, the Census Bureau even plans to send out "suggested homilies" to be used by priests, ministers and rabbis, said Cortez.



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