

THE CRITERION

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Millions of Ethiopians face starvation

by Liz Scheetchuk

WASHINGTON (CNS)—Millions of Ethiopians face the prospect of suffering—perhaps dying—by Easter.

According to grim statistics revealed at a hearing in Congress on Ash Wednesday, Feb. 28, 4 million to 5 million Ethiopians face starvation unless warring factions there negotiate for peace and allow relief operations to resume.

It plans for moving food . . . are not arranged immediately, people will begin moving into camps in neighboring Sudan, and Eritrea and Tigre, and widespread death will be inevitable," according to a report by the House Select Committee on Hunger.

Ethiopia's Marxist government has waged a bloody civil war with two large rebel forces—the Eritrean People's Liberation Front in the Eritrea region, and the Tigre People's Liberation Front in the Tigre region. The fighting has severely hindered aid programs.

There are people committing suicide right now because of the lack of food," David Holdridge, Catholic Relief Services' senior director for the African region, told a joint hearing of the House Select Committee on Hunger and House Foreign Affairs Subcommittee on Africa. "We call for a long-term, peaceful solution to the war, on all fronts, but we cannot wait."

Ethiopia suffers under what relief workers consider their "two worst nightmares": famine and civil war. Together they are catastrophic," said Andrew S. Natsios, director of the Office of U.S. Foreign Disaster Assistance at the Federal Agency for International Development.

"The lives of millions are at stake. We estimate we have three to four weeks left before we see mass starvation," Natsios told the congressional hearing.

But a top State Department official expressed skepticism that the combatants desire peace. "I've a feeling right now both sides are obsessed with the military option," Herman J. Cohen, assistant secretary of state for African affairs, told the committee. He said the United States



STARVATION IN ETHIOPIA—This Ethiopian child faces starvation because military conflict makes it impossible for relief organizations to distribute food, a U.S. House of Representatives committee was told Feb. 28. (Photo by CNS/KNA)

supports the persistent attempts by former U.S. President Jimmy Carter to bring the rebels and Ethiopian government to the negotiating table.

Progress has been slow, Cohen noted. For example, he said, efforts to commence talks between the Eritrean rebels and Ethiopian government "broke down over procedural issues, which were certainly unnecessary." So fighting continued and "the longer it lasts, the longer it will take to get the relief supplies in," Cohen said.

Congressmen used such terms as "immoral" and a source of "shame" to describe the fate of Ethiopia.

"Children are not pawns. Children should not be used for one side's advantage over another," Rep. Gary L. Ackerman, D-N.Y., emphasized.

Ackerman noted that during World War II the world community could plead ignorance of the Holocaust until too late, and some 6 million victims were annihilated. But in Ethiopia, "We know what's

happening, the world knows what's happening," he said.

He and other members of Congress directed some comments to representatives of the Ethiopian government and the Eritrean and Tigre rebel groups at the hearing. "In the name of mercy, each of you go back . . . stop the fighting and let the food go through," the New York congressman urged them. "And let's solve this as human beings."

Although civil war is being waged, "the deaths by and large are not military but innocent civilians," added Rep. Timothy J. Penny, D-Minn.

In light of that fact, "all the parties to this dispute are operating in an immoral manner," Penny said. "I think we ought to focus on the moral absolute. Saving those lives is far more important than any political or military (goals) that may exist."

There may be a glimmer of hope on the horizon, Cohen indicated. The Soviet Union, a patron of the Ethiopian government, has been pulling back its military and related assistance and is advising the Ethiopian government to find a diplomatic solution, he said.

U.S. and Soviet officials have held discussions, and he himself met recently with his ranking Soviet counterpart, Cohen said. "I found him in a very cooperative mood."

If it would help for President Bush to directly speak to President Mikhail Gorbachev, "we'd certainly ask the president to do that," he added.

Others voice similar views. On Feb. 28, the Vatican-based worldwide Catholic relief agency Caritas Internationalis asked that humanitarian relief programs "be allowed to coordinate their efforts free from any political or military interference from either side." It urged that the factions "put an end to needless suffering . . . by bringing about a peaceful solution."

Back in Washington, Ackerman told the Ethiopian government and rebel representatives at the hearing, "If you're going to let your children die, shame on you."

But if the world refuses to do anything, he added, "shame on us."

Bayh promises support in meet with OCE staff

by Margaret Nelson

Governor Evan Bayh promised to cooperate with the Office of Catholic Education (OCE) at a private meeting with members of the OCE staff on Friday, March 2.

The staff represents 72 elementary and secondary schools, 19,000 students and 1,200 teachers.

Looking Inside

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Frank X. Savage, executive director of Catholic education; Providence Sister Lawrence Ann Liston, director of schools; G. Joseph Peters, coordinator of school services; and Annette Lentz, coordinator of support services, met with the governor. Nancy Cobb, his education consultant; and Stanley Jones, junking Democratic member of the education committee in the state House of Representatives.

The OCE staff thanked Gov. Bayh for his support. Lentz said, "We went in affirming the collaborative efforts that have been made. We have made strides in the last three years and we want that to continue."

Peters said, "We told him we appreciated his emphasis on flexibility in dealing with accreditation—his emphasis on basing it on outcomes, rather than input or facilities, etc."

Lentz said the governor stated this opinion at the Feb. 22 Indiana Non-Public Education Association (INPEA) meeting. Later at the same Feb. 22 meeting, Charles J. O'Malley, executive assistant for private schools to the U.S. Secretary of Education, spoke to the administrators. He said, "You heard the comments your governor made and his attitude of support for non-public students. You are in an enviable position."

"One of the things we asked the governor for was non-public representation on education committees," said Peters. "As a response, they asked us to provide a list of potential people with their resumes."

Peters said, "It has been a problem

sometimes. We have had to rectify situations after the fact."

"With this knowledge, now we can watch and ask that we be represented," said Sister Lawrence Ann. "We also asked that we would be included when he is securing information for the national education summit."

"He was very receptive to that," Lentz said.

"In terms of things like state aid, we asked that he be aware of things that non-public students can have without legal entanglement, like ISTEP materials, textbook reimbursement, test remediation and some public transportation," said Peters. "We asked that other services like those be considered."

Peters said that it was effective that Rep. Jones attended the meeting. "We all felt that both Jones and the governor were more educated on the issues after the session. Some questions on certain semantics were explained on various issues."

The INPEA is still working toward participation in the State Principals' Academy and availability of grants.

The OCE staff reminded the governor about SB 256, a special education bill with a non-public accreditation proposal added, that passed the Senate by unanimous vote.

"Basically, we told him that we are striving for high standards in order to ensure continued quality education," said Peters. "Most of our schools will probably continue to go the performance-based accreditation (PBA) route, because 96

percent of our teachers are now licensed and nearly all of our schools are presently accredited under the old rules."

"But we have some questions about how that will be handled in the future," he added. "In terms of PBA, we can easily meet the outcomes, such as high school graduation standards. But we may have problems with some of the program, materials, facilities and budget requirements."

(See GOV. BAYH on page 2)

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Chamorro's victory and church-state relations

by John F. Frnk

The surprising victory of Violeta Chamorro in Nicaragua, and the defeat of the Sandinistas, has to be seen as good news for church-state relations in that country.

For the past 10 years there has been a great deal of friction between the government of Daniel Ortega and the Catholic hierarchy of that Central American country. Cardinal Miguel Obando Bravo, the Archbishop of Managua, tried to cooperate with the Sandinistas, but the relationship often flared into hostility.

The most evident hostility between the Sandinista government and the Catholic Church was undoubtedly the pair of confrontations experienced by Pope John Paul II during his visit to Nicaragua in March, 1983. The pope not only engaged in a shouting match with Sandinista youth who heckled him at an outdoor Mass in Managua, but he publicly scolded one of the priests who joined the Sandinista government, cultural minister Father Ernesto Cardenal. Father Cardenal was in the pope's reception line at the airport when he arrived, and the pope showed his displeasure with him with a finger-wagging scolding.

It's interesting that one of the first things Cardinal Obando Bravo did after Chamorro's victory was to invite the pope to return to Nicaragua. "I would like the pope to return to Nicaragua because now we can give him the welcome he merits," he said.

I COULDN'T HELP BUT see parallels between what happened in Nicaragua and what happened four years ago in the Philippines when Ferdinand Marcos was unexpectedly defeated by Corason Aquino. Thank goodness Ortega accepted the results of the election, as Marcos



didn't. But in both cases the country's president was defeated by a woman who first entered politics after her husband's assassination, and in both cases the woman had the support of a Catholic cardinal. Cardinal Obando Bravo publicly blessed Violeta Chamorro at his residence Feb. 23, two days before the elections.

Nevertheless, not even Cardinal Obando Bravo expected Chamorro's victory. In a talk at a Catholic university in Puerto Rico before the election, he said he hoped the election would not serve as a pretext for a U.S. invasion of Nicaragua, indicating that he obviously expected an Ortega victory. He also said in that talk that there was apathy in Nicaragua about the elections. Obviously, the cardinal is not infallible.

He was apparently reading the polls that showed an overwhelming Sandinista victory. If there is one thing the election proved, it's that polls taken in totalitarian countries are not reliable. The people were apparently afraid to answer as they really felt. Ortega obviously permitted free elections because he, like Marcos in the Philippines, was sure he was going to win.

THE CATHOLIC CHURCH in Nicaragua has been split by the politics of the past 10 years. Some Catholics, including many priests, have strongly backed the Sandinista program of land reform and socialism, forming what has been called a "popular church" based on the theories of liberation theology.

The most prominent among the Nicaraguan clergy supporting the Sandinistas were Maryknoll Father Miguel D'Escoto, Nicaragua's foreign minister, Jesuit Father Fernando Cardenal, education minister, and the already mentioned Father Ernesto Cardenal. All three were eventually stripped of their authority to function as priests. What will happen to them now is still unclear. They could regain their priestly status under certain conditions, but none of them has yet spoken publicly about his plans for the future.

Through it all, Cardinal Obando Bravo tried to work with the Sandinista government to end the civil war, at times acting as mediator between the government and the contras. But there were occasional clashes between church and state over Radio Catolica, the radio station of the Managua Archdiocese. In 1986 Radio Catolica was shut down for failing to broadcast Ortega's New Year's speech.

Priests were sometimes exiled, too, for their anti-Sandinista activities. The most prominent exile is Bishop Pablo Antonio Vega, who is still in exile in Miami.

VIOLETA CHAMORRO is NOT a newcomer to politics, and she is not an arch-conservative. It must be remembered that her husband, Pedro Joaquin, was the most prominent anti-Somoza person in Nicaragua before the 1979 revolution that toppled Anastasio Somoza. Pedro Chamorro's newspaper, *La Prensa*, led the fight against Somoza, and that's why he was assassinated in January of 1978.

I met Violeta and her daughter Claudia in 1978, shortly after the assassination. She was in Miami at a meeting of the Inter-American Press Association, speaking about her husband's fight against Somoza and rallying the inter-American press to publicize Somoza's atrocities. I was impressed by her determination to carry on his fight.

After the successful revolution, Violeta was named to the junta that ruled Nicaragua. However, she was out-manuevered by Ortega and was eased out after nine months. Since then, as publisher of *La Prensa*, she has opposed the Sandinistas because she feels that they betrayed her husband's democratic goals.

The job ahead of her now is tremendous. Her own coalition is an alliance of 14 groups, some of which were her husband's enemies. Dealing with the Sandinista supporters on the one hand, and the contras on the other, and trying to improve a devastated economy, will be a fantastic challenge. We in the U.S. must give her all the help we can.

422 candidates presented at cathedral liturgy

by Margaret Nelson

Even standing room was limited as Archbishop Edward T. O'Meara presided at the combined Rite of Election of Catechumens and of the Call to Continuing Conversion of Candidates at SS. Peter and Paul Cathedral Sunday afternoon.

All of the 1,000 seats in the cathedral were filled and about 150 persons stood in the side aisles, steps to the choir loft, and the front of the balcony itself.

The 177 catechumens, or unbaptized, were asked to stand when their names were called, but it soon became obvious that many of them were already standing. They waved when their names were called and the archbishop cheerfully returned their greetings.

Representatives from the parishes also presented 245 names of baptized candidates "seeking to complete their Christian initiation."

The assembly consisted of priests, religious education staff members, catechists, sponsors, fellow parishioners and friends of the catechumens and candidates.

Archbishop O'Meara began his homily by telling about his first instruction class as a priest in the Cathedral of St. Louis. It consisted of 16 lectures—two a week for eight weeks. He said that 35 new people were received into the church. "I still hear from a goodly number of those people after 40 years," he said.

But the archbishop talked about the



FAMILY CANDIDATES—A family standing to answer the Call to Continuing Conversion includes (from left): Terry, Luke, Barbara and Monica Murphy. Their names were presented by St. Barnabas for the combined Rite of Election at SS. Peter and Paul Cathedral. They are joined by catechumens and sponsors. (Photo by Margaret Nelson)

limitations of that kind of instruction. He said that the series was too short and the priests had to do most of the instruction, which left the new Catholics isolated from the assembly. "That must have been a terribly lonely feeling," he said.

Archbishop O'Meara emphasized the source of the call to conversion. "Though it

is mediated and helped by others, the call is received by Almighty God. Why you and me from the millions of others in the human family? That's one of the questions

Dispensation given for next Friday

Indianapolis Archbishop Edward T. O'Meara has granted a dispensation from fast and abstinence for Friday, March 16. Saturday, March 17, is St. Patrick's Day, but many observances are scheduled for Friday.

OFFICIAL APPOINTMENT

Effective February 26, 1990

REV. MICHAEL O'MARA, from associate pastor of St. Pius X Parish, Indianapolis, to administrator pro tempore of St. Pius X Parish, Indianapolis.

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

I have saved for when I meet the Lord face-to-face."

The archbishop said. "This conversion process will not end with your baptism or your formal acceptance into our faith. It is a lifelong process." He said. "There is no surer sign of witness and life in the church than growth—the growth that is so beautifully manifested here today."

The archbishop met the candidates individually at a reception in the Catholic Center after the ceremony.

St. Benedict Church, Terre Haute, hosted the combined Rite of Election and Call to Continuing Conversion on Thursday, March 1, with the archbishop presiding. More than 70 candidates were presented and affirmed at that liturgy.

Archbishop O'Meara's Schedule

Week of March 11

SUNDAY, Mar. 11—Sacrament of Confirmation administered at St. Mary Parish, North Vernon, and for the Parishes of St. Anthony, China; Most Sorrowful Mother, Vevey; St. Mary, Madison; St. Michael, Madison; St. Patrick, Madison; Eucharistic Liturgy at 2:30 p.m. with reception following.

MONDAY, Mar. 12—Visitation with the Daughters of Charity of St. Vincent Hospital, Indianapolis, 5:30 p.m.

TUESDAY, Mar. 13—Campus Ministries Inaugural Event of Ethics in Higher Education, Madame Walker Urban Life Center, Indianapolis, 7:30 p.m.

WEDNESDAY, Mar. 14—Sacrament of Confirmation administered at SS. Peter and Paul Cathedral, for the Parishes of St. Michael, Greentield, St. Andrew, Indianapolis; Immaculate Heart of Mary, Indianapolis; Eucharistic Liturgy at 7:30 p.m. with reception following in the Catholic Center.

THURS. & FRI., Mar. 15-16—Annual meeting of the Indiana Bishops and Major Superiors, Fatima Retreat House, Indianapolis.

FRIDAY, Mar. 16—Annual St. Patrick's Day Parade, Indianapolis, 11:30 a.m.

SATURDAY, Mar. 17—Eucharistic Liturgy and dedication of the Celtic Cross, St. John Church, Indianapolis, 9 a.m.



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ARCHDIOCESEAN CATHOLIC CHARITIES

St. Mary's Child Center is a success story

by Patricia C. Welch, Ph.D.
Director, St. Mary's Child Center

A teacher and I were conferring in the office hall when the door between the pre-school and the offices burst open. Kevin, aged four, came running down the hall toward us. The teacher leaned down and said, "Have you come to give me a hug, Kevin?" She hugged the child and then asked him, "Does Kathy know where you are?" She gently turned him around and headed him back toward the pre-school.

The positive attitude and the acceptance and warmth the children feel, as shown in the incident with Kevin, are part of the reason they are able to make substantial gains in the development of skills. The pre-school children at St. Mary's may be delayed in their cognitive, motor, social or emotional development or have developmental disabilities or serious behavioral problems. They may be withdrawn and not yet talking.

The at-risk or handicapped pre-school child has become a subject of great interest. At St. Mary's Child Center we have been working successfully with such children for some years. We believe we have developed a model program for these children and what has been a quiet success story is becoming better known.

At St. Mary's the children, who are from 3 to 5 years old, find a nurturing environment that fosters competence in physical, emotional, social, creative, and cognitive development. There are large groups, small groups and individual activities in five specific areas: language,

pre-academic skills, gross motor skills, fine motor skills and social and emotional competence encouraged through play activities. Speech therapy is provided for those children who need it. An expert staff works with the children on individual goals, either alone or in the context of group activities.

The pre-school program deals with the whole child in all areas of development. A developmentally appropriate early childhood curriculum is provided. A growing body of research has emerged affirming that children learn most effectively through a concrete, play-oriented approach. Children construct knowledge through play. Our curriculum is play oriented, keeping in mind the individual strengths and needs of the child and with appropriate adaptations.

The early childhood age is a vital time for acquiring certain skills and our children often make great gains. Enormous effort and careful planning go into creating an environment in which the child's level of frustration is lowered. One of the ways this is done is by teaching the children how to communicate and by offering them choices. A warm, structured, stable environment is offered and the children respond by coming very eagerly into the school each morning or after afternoon.

For the children for whom verbal communication is either absent or extremely difficult, a system using photographs of common objects, sign language and gestures is used to help these children begin to express themselves. The combination of language and pictures and gestures together enables the

child sometimes to begin to connect language with meaning. It can be a triumph to hear a child say "no" when asked a question such as "Would you like some apple?" if no is the first word we have heard him speak.

The pre-school is under the direction of Constance Sherman. The teachers are college graduates; each teacher has a separate specialty such as pre-academic skills or language. The children move in groups through each skill area, spending 20 minutes in each room. A curriculum is planned for each day. Twice a day, after morning and afternoon classes, the teachers meet and discuss the progress of the children. Each child's progress in all areas is covered thoroughly every week. Progress reports are sent to parents or referring agencies twice a year.

Five para-professionals assist the teachers in the different skill areas. Three of these para-professionals are from the American Association of Retired Persons. Each one works half time and provides a mature grandmotherly presence for the children.

Children attend either morning or afternoon class for approximately two-and-a-half hours. Snack time provides an opportunity to learn social skills while they are having a healthy nutritious snack. In addition, the Lions Club furnishes fruit each week for the children.

Children come to the St. Mary's Pre-school by being referred from agencies such as Riley Hospital for Children, Department of Public Welfare, Visiting Nurses Association, State Board of Health, Family Support Center, Indi-

anapolis Public Schools, Lawrence Township Public Schools, and many more. Almost any agency dealing with the pre-school child may refer a child to us. Referrals also come from physicians and individuals.

When a family calls for an appointment for its pre-school child, we find out if the child has been tested previously. If there is adequate previous testing, we ask the parent or guardian to come in with the child and bring the test results. If the child has not been tested previously, St. Mary's licensed school psychologist will test the child. The child is observed in the program with the other children, while the parent is interviewed as to the child's history.

If a child is a suitable candidate for the pre-school, the parent is notified and transportation is arranged. Either the family brings the child, or Community Centers of Indianapolis, Inc. or the Red Cross.

Fees at St. Mary's are charged on a sliding scale. Complete and partial scholarships are available. The pre-school operates year round.

Some of the children do not need to be at St. Mary's five mornings or afternoons a week. We have worked out a dual-placement system with Indianapolis Public Schools in which some children will attend St. Mary's for perhaps three days a week and go to a day care center the other two days a week.

The St. Mary's staff monitors the placement in the day care center, prepares the teachers for the child, and visits periodically to see how the child is doing in those surroundings. Thus, the child gets the intensive resource help he or she needs at St. Mary's and the social interaction with other children at the day care center.

Volunteers are welcome in the pre-school. We would prefer to have volunteers who can come on a regular basis, such as one morning or afternoon every week or two weeks. We will train the volunteers. Anyone interested should call Marilyn Linneman, volunteer chairman and president of the St. Mary's Guild, at 255-8292. It is very rewarding work, we promise you!

St. Simon parish planning is now under way

The parish planning committee was introduced to St. Simon church members in Indianapolis during Parish Assembly II on Jan. 14.

The pastor, Father Mark Svarczkopf, opened the gathering with a prayer and Mike Braun, parish council president, welcomed those in attendance.

The background of the committee was explained to the parish community. The St. Simon Parish Pastoral Council commissioned a committee to begin the pastoral planning process in August, 1989. During the next four months, the group met weekly to formulate the planning process and to prepare for Assembly II. Members of the planning committee are: Charlie Crouch, Roland Fegan, Jr., Jim Hession, Jim Lowe and Ruth Manning. (The committee met during the holiday weeks too.)

First, a review was given of the Spring, 1989 Assembly I, which considered school finances.

Charter member Charlie Crouch presented a vision of the parish of St. Simon in the '90s, which began with a history of the church community, including volunteer, boundaries, space utilization and debt patterns.

Roland Fegan, chairperson of the planning committee gave an overview of the planning process, which began when Providence Sister Marie Kevin Tighe gave the presentation to the parish council in August.

Fegan explained that the planning committee preparations included establishing a common base and finding out the historical mission of the church. The

committee viewed video tapes at the planning meetings and then discussed the tapes. When the committee realized that there was a lack of communication, it decided to schedule Assembly II.

Jim Hession outlined the six goals of the planning committee: identify areas of concern as the parish sees them, determine perceived strengths of the parish and community, determine the needs of the parish and community, identify available resources, identify obstacles, determine recommendations and begin the planning process for the future of the parish in collaboration with the council and all parishioners.

The primary areas of responsibility for pastoral planning in the parish were seen by the planning committee as: the Word, sacraments and prayer, Christian community, and outward mission. Hession pointed out that all baptized share in the responsibility for pastoral planning.

The committee said it will go through several processes in order to make recommendations to the parish council: an environmental scan (the committee has already learned that 30 percent of the parish is under age 18); parish description, with input on ages, needs, reasons for attendance and other preferences; 100 percent parish census participation, and a block program to help the parish keep better contact with individual changes.

Other processes include: obtaining job descriptions for those involved in all ministries, creating a map with locations of all parishioners, and formulating an organi-

zational chart that shows groups that are represented in the parish.

The committee showed the planning process videos to parishioners after the Masses for four Sundays after the January Assembly II gathering.

It is believed that more than half of the St. Simon parishioners have already completed census cards after Sunday Masses.

ANALYSIS AND COMMENTARY

Partisan struggle in Ind. House brings legislative process to halt

by Ann Wadelton

Indiana citizens were poorly served by action in the House of Representatives in the final days of the Indiana General Assembly. And if they have been following the procedure, they should be upset.

With six session days remaining, the legislative process was brought to a halt by a partisan power struggle. More than 60 bills were killed when party bickering prevented consideration on the deadline for the second reading. These were bills which had already been debated and approved in the Senate as well as in House committees. They were killed because of the process, not content.

Bills involving the environment, collective bargaining, drug testing, certification of social workers, adoption, election laws and bingo for non-profit corporations were among those dumped in what one legislator called "the killing fields of the Indiana House."

Some legislators proudly admitted that the system had broken down.

The partisan deadlock in the House centered on excise taxes and the use of lottery funds. The struggle was magnified by the death of Democrat Representative Edward Cook and the defection of Democratic Representative Frank Newkirk to the Republican party. That tipped the balance of power from the 50-50 tie which had resulted from the last election to 51-48 in favor of the Republicans. Representative Cook's replacement was to be named in early March.

Republicans said they had been approached by members of the Bayh administration in an attempt to influence their votes with promises of appointments

to state government jobs or other favors. A spokesman for the Bayh administration, Fred Nation, said the approaches were part of a strategy intended to unsettle Republican leaders by making them believe they would be unable to get the 51 votes needed to support their bill.

Although the feud was settled, the end result was anything but a serious consideration of issues of importance to Indiana citizens.

The killing of the 60 bills on the House calendar is increasing because in the conference committee phase of the legislative procedure, already considered by many to be an aberration in the democratic process. The effort now will be to resurrect most of the dead bills as amendments onto other bills in conference committee. In theory, in bills in conference committee, two legislators from each chamber reconcile differences between House and Senate versions of a bill. In practice, bills thrown into conference committees have become vehicles to be loaded down with additional issues.

Furthermore, because only four conferences are involved, and because they meet at random times following the first scheduled meeting, they have the potential of being unduly influenced by powerful special interest groups. Although the conference committee reports are returned to the subcommittees to be accepted or rejected, the number of bills considered in the final time becomes a factor. Increased in the past hours of the session, there is insufficient time to study the revised bills. Often, legislators must rely on the brief summary given by a conference, which may begin, "This is just a simple little bill. . ."

The number of bills sent to conference committees has steadily increased in the past years. This year promises a bumper crop.



ASSEMBLY—Father Mark Svarczkopf, pastor of St. Simon, stands with planning chairman Roland Fegan and council president Mike Braun. At right, parishioners fill out census cards after Sunday Mass.

Commentary

TO TALK OF MANY THINGS

In rebellion to church, separation is inevitable

by Dale Francis

I was saddened last July when Father George Stallings broke from obedience in the Archdiocese of Washington and started a congregation of his own, pledging he intended to remain faithful to the Catholic Church but wished to offer a more authentically African-American liturgy.

I was sorry because I remembered him from North Carolina when he was a young man, remembered some columns he wrote for the diocesan press, remembered him from the Archdiocese of Washington—and I have expected good things for him. Certainly he had been given opportunities within the church, an outstanding education and challenging assignments. He was



director of evangelization in the Archdiocese of Washington.

His decision to form a congregation of his own left Cardinal James Hickey with no alternative other than to suspend Father Stallings. Father Stallings knew that when he made his decision. But the response of Cardinal Hickey was gentle and open, without threat of excommunication, presented in a way there was the possibility of agreement.

But what can be observed in the history of the church in the United States in the last quarter of a century is that rebellion is faced with the danger of an encore syndrome. It has been a fact for those who choose rebellion, whether they rebel for conservative or liberal ideas. Once a position of rebellion is stated and it gains news media attention, the rebel is pursued by the news media and, to keep their interest, he makes a statement that moves him a greater distance in rebellion.

What Father Stallings said at the point of his first rebellion was not entirely true. He

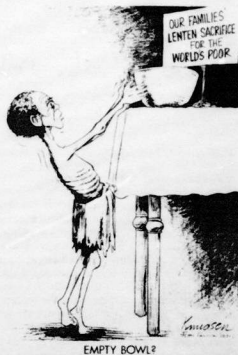
said the Catholic Church is racist. Our entire society is permeated with racism and to the extent this is true, it could be said about the church as a part of this society. But Father Stallings knew there were in the church sincere efforts to counter racism, that African Americans were greatly involved in the Archdiocese of Washington, that the African American auxiliary bishop of Washington had become the Archbishop of Atlanta.

He said he wanted African American Catholics to be able to worship in ways natural to their own heritage but he knew that in black parishes in Washington, there were already Masses that reflected the gifts of African American spirituality.

In the early days of the rebellion, there could have been an opportunity for Father Stallings to have come to reunion with the church. But by this time he was a public figure, seen on television, discussed in national magazines and the news media came to him for an encore. He made statements that belittled the cardinal, said he'd talk to him only as an equal. The encore syndrome now was in control.

The Archdiocese of Washington did not carry on any opposition to Father Stallings. He was to stay in the limelight, it depended on him. He announced that three other priests had joined him, promised new temples would be founded, got more publicity and, as he did, made statements that placed him further away from the church from which he rebelled.

Step by step, the continuing encore statements moved him further away until finally, on the Donahue show, he announced that he and his movement had moved outside the Catholic Church, no longer accepting the pope or the teach-



EMPTY BOWL?

ings of the Catholic Church on abortion, divorce and re-marriage, and celibacy of priests, saying his group would ordain women, allow priests to marry and the married to be ordained. There was no need for the Catholic Church to excommunicate him. He was no longer a Catholic and he had announced this himself.

It had happened before with others. There can be valid differences of opinion in the Catholic Church, of course, but when someone places himself in rebellion to the church, stepping outside the church, there is the danger of the encore syndrome, moving further and further away, until finally there is inevitable separation.

THE YARDSTICK

Ethics of union-busting tactics in work control

by Msgr. George G. Higgins

Anyone with even a casual knowledge of American social history knows that the use of union-busting tactics in various industries is not a new phenomenon.

During the late 19th century and the first 40 years of the 20th, union-busting often involved physical violence, industrial espionage, the infiltration of unions by hired thugs or detectives, etc.

Today union-busting is more sophisticated: Physical violence is out for the most part, and hired thugs have been replaced by consultants in three-piece suits who have mastered the art of decertifying unions while staying within—but barely—the letter of the law.

An AFL-CIO spokesman told a House subcommittee in 1979 that the anti-union



tactics of many management consulting firms are "analogous to the methods of control used in totalitarian countries where . . . in place of unions, there are labor fronts whose mission is to frustrate genuine worker organizations."

The goal, he said, is "the denial of democracy in the workplace. The bottom line is unchallenged management rights."

Despite the rhetoric, that remains a fairly accurate description of what many of these firms are really up to.

Unfortunately, some colleges and universities have supported the efforts of these firms to create what they euphemistically call a "union-free environment" by sponsoring training programs that show how to exploit the fears of workers and convert those fears into a rejection of collective bargaining.

Many of the programs openly admit their purpose. For example, a brochure for one is titled "Management in a Union-Free Environment: A Unique One-Day Labor Relations Program."

There is nothing "unique" about this program. It is typical of dozens being held throughout the United States.

The brochure is blunt: "Without unions, there are no restrictive work rules, no strong union officials, no time wasted in processing union grievances and arbitrations, no time lost in contract negotiations, strikes or other non-productive activities."

This anti-union propaganda runs directly counter to traditional Catholic social ethics and to long-established federal policy on trade unionism.

When last wrote about this a Catholic layman representing a management consulting firm courteously took issue. Although he conceded that church teaching affirms the right of workers to form or join unions without fear of reprisal from employers, he argued that unionization is not the only way for the worker to get a fair shake.

That's a nice rhetorical distinction, but it is beside the point. Most management consulting firms are anything but neutral on the right to organize. Some even employ what can only be described as sleazy tactics.

For example, one management consultant, speaking in what he obviously

mistakenly thought was an off-the-record forum, advised his clients to hire as few black workers as possible because, he said, "blacks tend to be more prone to unionization than whites. . . . If you can keep them at a minimum, you are better off." He said he felt the same about Native Americans and Puerto Ricans.

I am not suggesting that all management consulting firms do this. But far too many of them, while staying within the law and eschewing racist tactics, have only one objective—to prevent workers from organizing for the purpose of collective bargaining—which I find impossible to reconcile with social ethics and federal policy.

Think about it. Do unions hire corporation-busting consulting firms for the purpose of preventing stockholders from exercising their right to invest their savings in a given company or corporation?

If they did, organized labor would be condemned as unethical and un-American. Why is it, then, that union-busting is widely considered a respectable profession?

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EVERYDAY FAITH

Need for spirit-lifters to avoid total Gospel burnout

by Lou Jacquet

Last week I saw "Singin' in the Rain" for what must be the 20th time. No matter how often I sit through that great 1952 musical, I never get tired of the singing and dancing of Gene Kelly, Debbie Reynolds and Donald O'Connor.

It would be easy to pontificate about the poor quality of much of today's movie fare compared to the great musicals of the 1940s and 1950s. But that's not what I was thinking about as I watched Kelly and company in numbers like "Good Mornin'" one more time.

I was thinking about why that movie still touches so many hearts after so many years. It's a simple plot, really, an interesting and believable story backed by



memorable music and lyrics, and virtuoso dancing.

But the real attraction lies in the essence of the musical itself, a carefree form that perfectly fit the era when this masterpiece was made. What I love about "Singin' in the Rain" is that it reflects a simpler time when the world didn't seem so overwhelming.

Perhaps that world never existed outside the sets of the Hollywood studios that produced these blockbusters. They were filmed, after all, in an era when segregation was still legal in America, when communism was swallowing entire nations in Eastern Europe, when McCarthyism was spreading its sinister poison throughout our society.

But even so, one gets a feeling that you could wrap your arms around the issues of the moment then. We hadn't entered the high-tech age yet; we weren't yet buried in information overload. It was a simpler time for the church, too—the "Golden Age" of Catholicism in America, an era gone forever as the church has been forced to find new ways of preaching the gospel to a

secularized age. That's not necessarily bad; it's just more difficult.

So it's escapism, to a degree, that makes me love "Singin' in the Rain" so much. For a couple of hours, at least, it's possible to forget that we live in a world a thousand times more demanding, more complex, more frightening than what we're seeing on screen. On film, it's an innocent America, back before the nation became decimated by legalized abortion, engulfed in phony cinematic political campaigns, and overrun by drugs and porno and violence.

The "let's live out the gospel's message" side of me knows that we cannot escape dealing with these real-world problems if we are to remain a church with credibility. But on those days when such problems seem too overwhelming, there's something about Kelly and Reynolds and that marvelous musical that give me the strength to tackle the realities once more.

All of us need such occasional spirit-lifters to avoid total gospel burnout. As for me, I've discovered that there was some-

ways to refresh the spirit than watching a man with an umbrella dance with timeless joy through rain-drenched streets.

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To the Editor

Leaders must take the moral stand

I wish to respond to the letter from Carol LeMasters in the Feb. 25 issue of *The Criterion* ("Personal Religious Views and Politics").

She quoted from Vatican II's "Church in the Modern World," but did she read article 51? If so, she would have read this statement: "Life must be protected with the utmost care from the moment of conception: abortion and infanticide are abominable crimes."

It further states: "God, the Lord of life, has entrusted to men the mission of safeguarding life, and men must carry it out in a manner worthy of themselves."

A believing Catholic simply has no choice to choose. Abortion happens to be an issue that is moral and has been made political. Catholic political leaders must have the moral stand. Catholic Church leaders are obliged to speak out when one of their "children" forgets the question of faith and morals. Politicians must often make decisions when it is the right thing to do even if it hurts politically.

Regarding Sts. Augustine and Aquinas and their views on supporting prostitution:

The church did not support or uphold their views, and that is the ultimate response. Many people hold views, even today in our church, which seem rational to them but are not accepted by the church.

Abortion is a symptom of a greater sickness, namely an indifference to God and to the sanctity of life. This indifference is a form of atheism that people today just do not recognize. They set the desires of humanity above the teachings of God.

Here we have a church that celebrates the conceptions of Jesus and Mary, which clearly implies life in the womb at conception. Nevertheless, people in our church and society openly defy and reject these teachings. The life of Our Lord began at conception, not when, supposedly, the fetus became "viable."

Let the testimony of the believers in Christ, politicians and constituents, church leaders and followers, be a constant witness to those who defy God.

Darcy K. Troville

Greenwood

Give me that old time religion

In light of the Feb. 28 (Ash Wednesday) page-and-a-quarter ad in *The New York Times* called "A Call for Reform in the Catholic Church" (see article on page 24), I urge all real, traditional Roman Catholics to pray for the advocates of the so-called "popular Catholic Church" that they will eventually "see the light" and return to the one, true, holy, Catholic Church.

Give me that old time religion, the kind that we grew up with in pre-Vatican Council times—when people were taught the Ten Commandments; when people were taught right from wrong; when people were taught to respect for others; when people were taught about prayers, the beautiful rosary and about going to confession regularly; when people were taught about sin—something that has really taken a back seat in today's sermons.

Too many priests today are afraid to say anything that might offend their congrega-

tion, because they want to remain popular with their flock. Rubbish! We need the fire and brimstone homilies of old to wake up the flock. As the late, great Bishop Sheen often said, "The biggest evil today is the denial of sin." Amen! Very few, if any, priests these days dare to speak about sin and its consequences. Thank God for Bishop Austin Vaughan for speaking out to Mario Cuomo and informing him that abortion is killing and is a sin.

Let us pray for those who seem to advocate breaking away from the one, true, holy, Catholic, apostolic Church because it does not address every whim that they dream up. I am sure that Pope John XXIII is turning in his grave with all of the radical groups trying to break down, destroy and tear apart the very foundations of our faith in the name of Vatican II.

Let's not water down our faith until we are just like other denominations that have broken off from the one, true, Catholic and apostolic Church. If some people feel they want different rules and regulations in the church, let them break away, but don't try to break down the remaining fiber of "our" church. Besides, we have the real thing. Why change?

Mary Anne Barothy

Indianapolis

The elections in Nicaragua

Well, I wonder what the leftist clergy and nuns will have to cry about now after the way the elections in Nicaragua went.

We all surely get tired of hearing about the "no good" *comras* and the U.S. trying to force its views on the people of Nicaragua. But it looks to me like the people down there have expressed their true feelings.

Cardinal Miguel Obando Bravo said there was apathy by the people toward the election, but the media say it was the biggest turn-out ever. I don't think the cardinal even knows his own people.

Don Clafin

Madison

Point of View

Those meatless Fridays of Lent

by Susan G. Fey

We've just embarked on yet another Lenten season, a time of year that's highly revered at my house. We do everything the church asks of us—and a bit more—so that we may embrace Easter with great joy.

That's not to say biding 40 somber days is easy.

Some folks give up sugar. Piece of cake! (Well, for some at my house, myself excluded.) Others forego cigarettes, but we aren't smokers. Still others choose to reach out to the less fortunate, but we make a conscious effort to do that year-round.

No, the most difficult hurdle for the Feys to cross is meatless Fridays.

We're not particularly red meat aficionados; we do our share of red baked in lemon sauce and dill. I can whip up a mean four-egg, cheddar cheese omelet. And you haven't tried barbecued chicken until you've sunk your teeth into mine!

But it's the knowledge that we can't have beef, pork, chicken or turkey for six Fridays in a row that's maddening.

When Friday night—payday—comes, my husband stumbles in from a hard day's work and sometimes suggests we go out for dinner. We load the kids up in the van and head for the closest restaurant row,

puzzling enroute over what to eat. This wouldn't be a dilemma any other time of the year—nine times out of 10, we'd head for a fish house.

But during Lent, we somehow crave beef and bean enchiladas, chili burgers or cube steak baked in onion soup. The next week, we're in the mood for a roast baked with carrots and potatoes with a hot cherry cobbler for dessert. And for some reason, those things never taste as good the other six days out of the week.

I've done some reading, though, which makes us rather lame that our faith, as it pertains to meat, is tested only one day out of the week during Lent.

I read that the Tuesday preceding Ash Wednesday used to be, in 16th-century Europe or thereabouts, a day of indulging in pastries with butter and syrup. This was done to use up all the ingredients our steadfast ancestors gave up for Lent: meat, dairy products and sugar.

What a great way to spend Fat Tuesday, but horror of horrors for the Lenten season! Good-bye fish sticks, cottage cheese and tuna quiche! So long fruit cocktail, tossed salad and peanut butter crackers! These folks lived off nothing but bread and water for 40 days. Obviously, fresh fruit and vegetables aren't harvested February through April, and canned fruits and veggies were still unheard of.

This knowledge makes meatless Fridays more bearable for me, and it's a good thing. Now, I can concentrate on parting with sweets every day during Lent!

LIGHT ONE CANDLE

The scythe or the golden key?

by Fr. John Catoir
Director, The Christophers

St. Charles Borromeo lived in Italy more than 400 years ago. While still a relatively young man he received many honors but, being holy, he realized he would have to give them all up one day. To help him keep that fact in mind he asked an artist friend to paint a picture of death for him. The artist did a traditional painting of an old man with a scythe in his hands. When asked "Why?" the artist said, "The scythe is a tool that mows down the living."

Charles didn't like it one bit. "Please erase the scythe, and put in its place a golden key. That's the way I want to think about death. Death opens the gates of heaven to a better life."

It's all in how you look at it. Some people see God as judgmental and quick to punish, others see him as gentle and full of love. If you are in the latter group you have understood the Christian gospel.

As I mentioned in an earlier column, I am writing a book entitled "God Delights

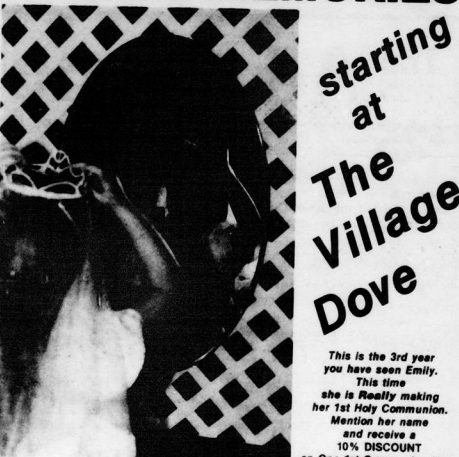
in You," and I asked my readers to contribute a paragraph or two about a time in their life when they sensed God's delight with them. Hundreds of wonderful testimonies came in; I was reeling with delight myself. Though I can't use them all, I will savor every one of them.

Regarding the scythe and the golden key, I think it's much easier to be good when you know you are loved and approved, than if you think you're up against a task-master who is easily displeased and slow to smile. Most people agree with me, so I'm writing this book for everyone who needs a little encouragement and support in their quest for happiness.

Lent, for me, is not a time for cultivating a fear of God's scythe; it's more a time to focus on the golden key. It's a time to think about the fact that one day we will all have to give up our honors and our material goods and face our maker. Frankly, I don't think it will hurt a bit. I say this not because I feel especially worthy of God's love; it's because I am so unworthy that I appreciate his smiling face all the more.

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

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Lenten penance services planned in deaneries

Parishes throughout the archdiocese have announced communal penance services for Lent. Several confessors will be present at each station. 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 North Deanery

March 13, 7 p.m., 8:30 p.m. dinner, St. Pius X.
March 21, 7:30 p.m., St. Thomas Aquinas.
March 22, 11 a.m., St. Pius X School.
March 24, 1:30 p.m., Claret 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 18, 1:30 p.m., Claret High School, at Christ the King.
March 26, 8:15 a.m., Immaculate Heart School.
March 29, 11 a.m., St. Joan of Arc School.
March 29, 7 p.m., 6 p.m. dinner, Immaculate Heart.
March 29, 7:30 p.m., 4 p.m. dinner, St. Luke.
March 30, 10 a.m., Christ the King School.
March 5, 7:30 p.m., St. Andrew.
April 8, 3 p.m., St. Joan of Arc.

Indianapolis East Deanery

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, Greentield.
April 2, 7:30 p.m., St. Thomas, Fortville.
April 4, 7 p.m., St. Mary.
April 9, 7:30 p.m., St. Soren.
April 13, 7 p.m., St. Philip-Neri.
April 15, 6 p.m., St. Rita.

Indianapolis South Deanery

March 15, 7:30 p.m., Nativity.
March 19, 9:30 a.m., Rencalli High School.
March 25, 4 p.m., Holy Rosary, Sacred Heart, 55, Catherine, James and Patrick, at Holy Rosary and at St. Catherine.
March 27, 7:30 p.m., St. Roch.
March 28, 7:30 p.m., Holy Name, Beech Grove.
March 29, 7:30 p.m., St. Mark.
April 2, 7:30 p.m., St. Ann.
April 5, 7:30 p.m., St. Barnabas.
April 9, 7 p.m., St. Jude.

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, Lawrencetown.
April 1, 4 p.m., Immaculate Conception, Madison.
April 1, 7 p.m., St. Maurice, Napoleon.
April 4, 7 p.m., St. John and St. Magdalen, at Osprey.
April 5, 7 p.m., St. Peter, Brookville.
April 6, 7:30 p.m., St. Mary, Greensburg.
April 6, 2 p.m., St. John and St. Maurice, at St. John, Elrodsburg.
St. Martin, St. Paul and St. Joseph; no reconciliation services; private confessions.

sions 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, 12:15 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. Paul, 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.

Fashion show to help Birthline

The Birthline Guild will have a "Love Works Magic" Fashion Show and Luncheon at the Ritz Charles on Saturday, March 24. Fashion for the fundraiser will be presented by L. Strauss.

The guild supports the services offered by Birthline, a counseling and referral program for women involved in crisis pregnancies which is sponsored by Catholic Social Services.

Birthline volunteers are on call by telephone hookups in their homes. They are trained to talk with women about the options and resources available to help them deliver their babies.

Birthline arranges for pregnancy tests,

medical monitoring, counseling, maternity and baby clothing, emergency food and beds and equipment in some cases.

Members of the steering committee of the guild are: Sarah Lee, center president; Lisa Kelley, vice president; Karen Blackwell, secretary; Karen Feeney, treasurer; Joyce Beckend; Pat Chandler; Diane Joyce; Ann Kane; Gerry Koors; Mary Mahler; Mary McClelland; Barb McGinchee; and Sara Whitman.

Ritz Charles, Inc. is located at 12156 N. Meridian St. Reservations for the luncheon and fashion show are available until March 19 by calling the Birthline Office at (317) 236-1550. The donation is \$18.



BIRTHLINE GUILD—Planning the March 24 Fashion Show to support Birthline are: (from left) Barbara McGinchee, Karen Blackwell, Mary Mahler, Sarah Lechleiter, and Karen Feeney. The agency helps women in crisis pregnancies. (Photo by Margaret Nelson)

Catholic Charities to recognize 16

Kathleen Donnellan, president of the board of Catholic Charities USA and director of Catholic Charities for the Diocese of Ft. Wayne-South Bend, will be the key-note speaker for the fourth annual Catholic Charities Awards Dinner.

The event will be held at 5:30 p.m. Wednesday, March 28, in the Assembly Hall at the Catholic Center in Indianapolis. Archbishop Edward T. C. Meara will preside over ceremonies honoring 16 volunteers, staff members and board members of Catholic Charities agencies throughout the diocese.

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


Board members who will be honored are: Robert Boehmer, Catholic Social Services of Indianapolis; Vincent Klein, New Albany Catholic Charities; Rich Albrecht, St. Mary's Child Center; Bernard Ashley, St. Elizabeth; and Claude Decker, Terre Haute Catholic Charities.

Volunteers to be honored are: Bill and Carol Briley, Tender Loving Care parents for St. Elizabeth; Jackie Thomas, Plussine

for New Albany Catholic Charities; Mabel Jack, senior citizen programs of Terre Haute Catholic Charities; Betty Russ, advisory council for Senior Companion Program of Catholic Social Services; and Lois Livers, pre-school program at St. Mary's Child Center.

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

The event is open to the public. There is no charge or need of reservations for those wishing to attend just the awards presentation and speaker, scheduled to begin at 7:15 p.m. Dinner reservations at \$15 per person may be made by calling Donna Laughlin at the Catholic Charities office, 317-236-1531 or 236-1550. The reception will begin at 5:30 and the banquet at 6 p.m.



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Race planned to help needy

by Mary Ann Wyand

Indy Runners, the state's largest organization for running enthusiasts, will direct its energies toward raising funds for the needy April 1 during the 21st annual "Sam Costa Run for Shelter."

Proceeds from four "Run for Shelter" competitions that day will benefit Catholic Social Services work for the homeless, the elderly, and families in crisis.

Terry Townsend, race coordinator, said the expanded project is "the largest and most complex single-day event that Indy Runners has ever attempted."

The traditional Sam Costa half-marathon race, expanded into four fitness events, is named after a Chicago police detective who was an avid runner until his death in 1972.

This year, Indy Runners will offer a 5-mile run, a children's 13, and a five-mile walk in addition to the original 13-mile race at Clay Junior High School in Carmel. For registration information, telephone 317-290-RUNR.

Corporate sponsorships cover "Run for Shelter" operational expenses so all proceeds will go toward Catholic Social Services work at the Holy Family Shelter, two adult day care centers, and the Crisis Office, according to Greg Weber, a CSS board member.

Sponsors include Pepsi, Golden Rule Insurance, WISH-TV, Cato Foods, the Illinois Street Food Emporium, Cornelius Business Forms, MacCollum Paper Company, and Mike's Express Car Wash.

"The Indy Runners group has gotten behind us 100 percent, and we have moved forward with a tremendous

event," Weber said. "We've been able to secure corporate sponsorships from a number of sponsors to underwrite the direct expenses for the race. We hope this is the first of many years of profitable association with the Indy Runners."

The expanded "Run for Shelter" has become a fitness festival for the entire family, Townsend said, and should attract 1,500 participants of all ages.

"It is so much like there is something for everyone at the Costa this year, well, that was exactly our intent," he explained. "It was apparent to us that none of our existing events would fill the bill as a vehicle for maximizing interest, participation, and financial expectations."

The answer, Townsend said, was to "take our oldest and most tradition-laden race, the Sam Costa, and evolve it into a multi-race extravaganza with a social conscience. Our goal is nothing less than putting on the best event that Indy Runners has ever been involved with."

Thanks to the major corporate sponsorships, he said, "All entry fees go toward charity and you just can't get any better than that."

St. Maur Priory plans to open new summer day camp in June

by Mary Ann Wyand

Old-fashioned fun will be a priority for the children who attend Highwoods Summer Day Camp June 11 through August 17 on the scenic grounds of St. Maur Priory in Indianapolis.

Participants in the new summer camp at the Benedictine hospitality center will gather at Highwoods Pavilion early each weekday to begin a mostly outdoor agenda of swimming, fishing, boating, gardening, nature studies, and games.

Camp director Jack McCordle said the Highwoods staff will provide swimming lessons and instruction with canoes, paddleboats, and rowboats as part of the day camp experience.

Learning opportunities also include frontier skills, archery, gymnastics, golf, music, arts and crafts, and a number of other individual and team sports, he said.

Water relay races, sand castle contests, and scavenger hunts are among the more competitive "fun in the sun" events.

Day campers aged 5 to 12 may participate in one or more of the 10 one-week sessions, McCordle explained. Participants will receive snacks and lunches as part of the program. Telephone the St. Maur office at 317-925-9095 for registration information.

McCordle said area teachers have been hired to staff Highwoods Day Camp, with a ratio of one adult for every 10 children.

Camp Highwoods is located on a 166-acre wooded site on the northwestside of Indianapolis. A 20-acre lake fed by underground springs is a focal point on the spacious priory grounds.

Benedictine monks originally intended to build a seminary on the property during the 1960s, but changed their ministry to hospitality after declining vocations forced them to close the school.

Their decision to offer day care services reflects a recent trend among church agencies to respond to the growing demand for child care during summer vacation. Staff members at the Beech Grove Benedictine Center began summer day camp programming last year, and the Catholic Youth Organization has provided overnight camping experiences at two wooded sites in Brown County for many years.



SUMMER FUN—Ben McLaughlin of Indianapolis prepares the foundation for a sand castle at Maurwood Lake on the grounds of St. Maur Priory. Highwoods Pavilion overlooks the lake. (Photo by Mary Ann Wyand)

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Fr. Kelley talks on Lent in series at Connersville

by Kathleen Rhodes

Father Michael Kelley talked about "Lent: A Time to Die and Rise" at the Connersville Deane Adult Faith Formation series held at St. Gabriel, Connersville, on Feb. 15.

The associate pastor of Our Lady of the Greenwood began by saying that the desert has always been the symbol of inner life in the Catholic tradition of spirituality.

Father Kelley showed how Christians encounter demons that have been with them a long time in their inner deserts. He said that it is necessary to let the Holy Spirit unveil these demons so that they don't prevent knowing oneself and experiencing the love and peace of Jesus Christ.

He said that one of these demons is guilt, which can help people know that things are not right in their relationships with themselves, God and others. But he explained that guilt can be so overpowering that it is hard to see beyond it at times.

False piety was another evil Father Kelley described. This happens when people become judgmental and look down on those who do not experience God as they do.

Secret additions and compulsive behavior are other demons that people battle, he said, adding that additions can be anything that control people.

Father Kelley stressed, "The sacrament of reconciliation can become a powerful aid for us in becoming in touch with the symbolic demons of our life and healing the scars of sin. Once we have named these demons we are ready for the most important part of our conversion process. It is the act of accepting the Heavenly Father's forgiveness for us."

He concluded by stating, "We must be willing not only to see ourselves as God sees us: broken, sinful and in need of healing, but we must be able to accept his forgiveness—which says that we are good and lovable—and allow him to love us as we are, not as we wish we could be."

The talk was the last in the five-part series sponsored by the Connersville Deane Adult Faith Formation.



DRESS UP—Kindergarten students at Holy Trinity imitate famous black leaders during a special Black History Day on Feb. 28. (Photo by Margaret Nelson)

Black leaders depicted

by Margaret Nelson

Holy Trinity Community Day Care Center ended Black History Month dramatically on Feb. 28.

Each of the 80 day care and kindergarten children studied a famous black person and wore clothing to look like that role model.

Then they stood on the stage before their parents, grandparents, staff, volunteers, friends and Holy Trinity parishioners announcing who they represented and why they were famous. Actually, some needed a little urging.

Selections included the first black pastor of Holy Trinity, Father Kenneth Taylor; and famous singers, musicians, basketball and football players.

Rachel Demmos, portraying Mahalia Jackson, earned enthusiastic applause for her confident announcement of her heroine's role. And Mucell Johnson, who dressed as Jesse Jackson said, "I am Jesse Jackson. I was the first black man to run for president of the United States." Then he added boldly, "I didn't win, but I ran!" to an appreciative audience.

Three day care girls, dressed in pastel gowns, announced that they were the Supremes. And "Winnie Mandela" wore her native South African robe.

But American writers, civil rights leaders, scientists, and inventors were not forgotten.

Later, the children and their guests enjoyed a Soul Lunch, including greens, sweet potato pie, cornbread, macaroni, fried fish, and chicken wings. The tables were decorated in red, white and blue.

After lunch Paula Parker-Sawyers, Indianapolis deputy mayor, read "Mufara's Beautiful Daughter" by John Steptoe to one group of pre-schoolers. And Pamela Carter, representing the governor's office, read a story to another classroom before nap time.

Other guests included Albert Bentley from the Colts; Ethel L. Middlebrook, affirmative action coordinator for the state; Jeff Gole, city councilman and division director of employment; Marshall Lewis, from Flanner House; Steve Bonds, neighborhood Kroger manager; and Susie Davie, special minority affairs assistant to the mayor and representative of the National Council of Negro Women.

Earlier in the month, the children visited the Madame C.J. Walker Theater Building, the African Art exhibit at Central Library, Freetown Village at the Indiana State Museum and Major Taylor Velodrome. Local musicians and women from the National Council of Negro Women have talked with the children at the center.

Three tickets for Passion Play, Alpine tour are now available

Three tickets for *The Criterion's* trip to West Germany, Austria and Switzerland, featuring the Passion Play in Oberammergau, are now available, according to editor John F. Fink.

The trip will leave Indianapolis Tuesday, June 5, and will return Monday, June 18.

Tickets for the Passion Play are scarce because of the high demand for them, and *The Criterion's* trip was originally sold out. However, because of the illness of one person, three people have had to cancel their participation in the trip.

Fink said that at least one of the tickets must be purchased by a woman, who would room with another woman planning to make the trip.

Besides the Passion Play in Oberammergau, West Germany, the trip will include a

Rhine River cruise and visits to Mainz, Heidelberg, Freiburg, and Munich, West Germany; Freiburg, Basel, and Lucerne, Switzerland; and Innsbruck, Salzburg and Vienna, Austria.

The Passion Play is presented every 10 years by the villagers of Oberammergau. They do that to keep a promise made in 1633 when the village was spared from the black plague that swept through Europe.

The cost of the trip is \$2,750 round-trip from Indianapolis. It includes air fares, tickets to the play, accommodations at first class hotels (private homes in Oberammergau), breakfast and dinner daily, comprehensive sightseeing with a tour director, and all service charges, taxes and baggage handling.

The tickets will be sold to the first three people who request them.



BIG PROJECT—Sunshine Stephens (from left) and first grade students Larry Dietrich and Lindsay Havelly admire the large dragon made in their St. Philip Neri School classroom. The project was displayed at the school's annual art show on March 1. Because of an Urban Parish Cooperative grant, art teacher Blythe Kleinschmidt teaches K-6 classes. (Photo by Margaret Nelson)



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PILGRIMAGE TO THE HOLY LAND

Nazareth, Cana, Naim, Mount Tabor, Megiddo

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

We begin our pilgrimage where our salvation began, where the Word was made flesh—in Nazareth. The Grotto of the Annunciation, in the basement church of

the Church of the Annunciation, is on the site traditionally believed to be where Mary agreed to become the mother of God.

This is my favorite place in the Holy Land. The grotto looks like it could have been Mary's home and only a few people can fit around the altar in it. A sign below the altar, and also carved above the entrance of the church, says, "Verbum

Cano Hic Factum Est" ("Here the Word was made flesh").

When I was there last January, I was asked to give the homily for our little group of 12 people during our Mass in the grotto. It was a great honor to talk about the Annunciation and the Incarnation right where it actually occurred.

The church above the grotto is one of the more attractive churches in the Holy Land. Built during the 1960s and opened for worship in 1969, it is the fourth church to be built on this site, following a Byzantine church from the seventh century, a Crusader church from the 12th century, and a Franciscan church of 1730. The architect, an Italian by the name of Giovanni Muzio, preserved the remains of the earlier churches in the lower church, where the grotto is, and built another church on top of it.

The two churches are 80 feet high and 130 feet long. The western and southern facades are decorated with statues illustrating the Incarnation and the Annunciation. The dome is 170 feet high. Throughout the church are paintings and sculptures contributed by countries throughout the world. The U.S.'s contribution is a sculpture of Mary made from aluminum.

People usually have mixed feelings about the church itself, but the grotto in the lower church is my favorite.

From the Church of the Annunciation, we move on a few yards to St. Joseph's Church which is built over what is believed to be the home of the Holy Family and St. Joseph's carpenter shop. You can look down grates in the floor to see the excavations that are taking place below.

Whether these two churches are precisely on the sites we believe them to be might be open to speculation, but one site in Nazareth that is certainly authentic is Mary's Well, or the Fountain of the Virgin. It was and still is the city's only water supply. There is no doubt that Jesus and Mary came here to draw water as the women and children still do today.

As we leave Nazareth we see another site mentioned in the Bible—where the first attempt was made on Jesus' life. After Jesus told his fellow-townsperson that "no prophet gains acceptance in his native place," St. Luke tells us that his audience became indignant "and expelled him from the town, leading him to the brow of the hill on which it was built and intending to hurl him over the edge."

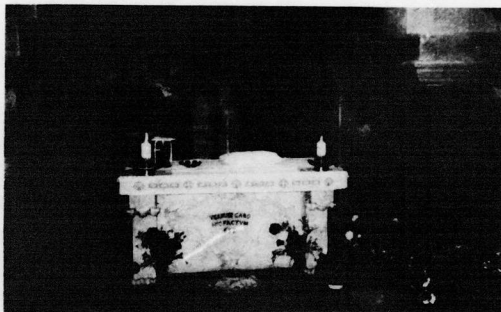
From Nazareth we go down the road about four miles to Cana, where Jesus performed his first miracle by changing water into wine at a wedding reception. A Franciscan church, small but pretty, is on the site of an earlier large basilica built over what was believed to be the house of the wedding feast. Paintings of the wedding feast decorate the church and there's a water pitcher that might be one which contained the water-turned-into-wine. It dates back to the time of Christ and the claim is made that it is one of the pitchers. At the store across the street, a popular souvenir is a bottle of wine made in Cana.

Also near Nazareth is Naim, which is dominated by a chapel which the Franciscans have erected on the ruins of a more ancient one in memory of Jesus' raising the widow's son back to life.

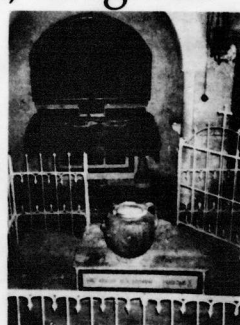
From here let's go to Mount Tabor, since we're in the vicinity. This mountain that rises 1,600 feet above the surrounding plain, is believed to be the place where Jesus' Transfiguration took place. At least it has been so honored at least from the sixth century when a Byzantine church was built on its summit. That church was followed by a Crusader church in the 12th century, and the present church built in 1924.

Mount Tabor's summit is 1,300 yards long and 450 yards wide and is surrounded by the remains of a fortress wall built in the 13th century by the Moslems. Also up there are the vast ruins of a Benedictine Monastery in which were slain 72 monks in the year 1113.

The ride up to the summit can be hair-raising. It's done in small cars with experienced drivers who go speeding around hairpin turns with steep drops at the side of the road. But it's well worth the ride if for nothing more than the



THE ANNUNCIATION—Here is the small altar in the Grotto of the Annunciation where the Word was made flesh. (Photos by John F. Fink)



WEDDING FEAST—Inside the church at Cana is a water jug that dates from the time of Christ.

fabulous scenery. You look down on the plain of Edralon or the Valley of Jezreel, the scene of a hundred battles from Old Testament time to this century. On a clear day you can see the snows of Mount Hermon way to the north. No place can you get a better view of Galilee.

Passing all the ruins of past centuries, you arrive at the Church of the Transfiguration itself. One of many churches built by Antonio Barluzzi. You can see the entire church at a glance from the door. There is an upper church with its altar and, immediately below, another altar where our group said its Mass. A beautiful mosaic of the Transfiguration is in the semi-dome of the upper church.

Besides the Franciscan church on Mount Tabor there's a Greek Orthodox monastery, about 100 yards from where a few Franciscan priests and sisters live. One of the times when I visited Tabor, I asked one of the Franciscan priests if they socialize with the Greek Orthodox monks. He replied that he had been there for about a year but had not yet met a Greek monk. So much for ecumenism at the top of Mount Tabor.

Coming down from Mount Tabor, we really should stop at Megiddo, located at the southern edge of the plain of Jezreel. Megiddo was first mentioned in Egyptian writings as long ago as 1478 B.C. when King Thutmose of Egypt waged war on the city. In Old Testament times, Joshua captured the city and later Solomon fortified it. It was here that both King Ahaziah and Josiah were killed. The Book of Revelation says that this is where the last and final great battle of the world will be fought (it's Armageddon in Hebrew).

Between 1925 and 1939 the mount of Megiddo, covering 13 acres, was excavated and the remains of 20 cities were found, one superimposed on another and each being represented by a distinct layer or ruins. Among the most important discoveries were Solomon's stables capable of housing 450 horses and 150 chariots. An ingenious water system was also unearthed. Today tourists can see the excavations and explore the water system.

Next week we'll go to the Sea of Galilee, where there's a great deal to see.



TRANSFIGURATION—The church at the top of Mt. Tabor.

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How does 'making ends meet' apply to faith?

by Fr. John Langan

An envelope that came in today's mail proclaims in large type that I may have won \$10 million. If my curiosity overcomes my skepticism, I rip open the envelope to see how this is possible.

I read the message because it stirs one of the most common dreams we have: getting enough money to rise above the daily struggle to make ends meet.

The big prizes—the lottery, the hope of an inheritance—appeal to us because they seem to offer a fast and easy track to security, to affluence, even to riches.

Of course, gambling can leave us not richer but poorer. If it can be a trifling amusement, it can readily become an addiction—a way of escaping from the sense of necessity under which we normally live.

Wanting to escape from the economic realities of our lives is understandable. But we need to ask ourselves whether that is good for us and whether it is good for our society.

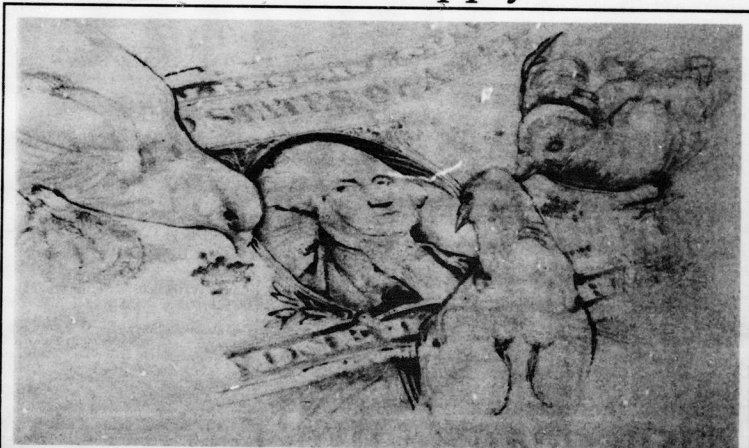
Often enough, lottery winners announce that they will live pretty much as they do now. They will pay off the mortgage, buy a new car, and set aside money for educating the children or for old age. The new wealth leads to a wider set of choices, but the choices still are made against a background of limits.

I call them "modest realists."

Other lottery winners seem bent on fulfilling private fantasies. They want adventure, luxury, friends, a new and exciting life. Often enough, they are not selfish—they want to show generosity to friends and others. But some would like to be like Scrooge McDuck, who enjoys jumping into his piled-up cash.

Call these winners the "fantasists."

I suggest that God wants us to be modest realists. The struggle to make ends



RESPONSIBILITY—The task of making ends meet is an integral part of God's will for us as mature and responsible Christians. That responsibility corresponds to our situation as God's creatures in a fragile world of limited resources. It is the framework for development of our character as responsible participants in the economy. (CNS illustration by Mark Williams)

meet, which is the condition of most human beings, is not a barrier to our growth as persons and as Christians.

Actually, it is the framework for the development of our character as responsible participants in the economy. It corresponds to our general situation as God's creatures in a world of limited resources with a fragile environment.

This framework in which we work to make ends meet is complex. It poses demands and calls for virtues of various kinds.

Now, God does not want us to live in a condition of indigence. A parent who has to choose which child to feed or a couple who cannot find housing for their family are in a condition that needs to be remedied, not accepted.

In a situation of moderate scarcity, we are challenged to be inventive and provident. Waste diminishes opportunities for others and damages the common environment. Thus, stewardship which involves responsible use of resources and planning for the future is a practical and moral necessity.

The task of making ends meet is one we carry out within a system of social cooperation which is not a barrier to personal fulfillment, but a means of enabling ever larger numbers of people to live well together.

Work has to be done so that goods may be available when and where they are needed. We need complex systems of cooperation to produce, distribute, and exchange goods.

The breakdown of the necessary systems will make it impossible for large numbers of hard-working and responsible people to make ends meet and to meet their basic needs.

What is needed by society at large, as Pope John Paul II reminds us so often, is the virtue of solidarity. We need respect for

law and for the rights of others. We need a sense of fairness and justice.

In our individual lives, we need a sense of order and discipline, a readiness to save and plan for the future. We need habits of self-control and a readiness to assume responsibility for the household.

We also need faithfulness and care in work, and freedom from crippling or distorting addictions that will destroy our ability to work and to make reasonable economic decisions.

Underlying all these virtues, we need a sense that our lives and our families are worth making sacrifices for, a sense strongly rooted in the Christian understanding of ourselves as children of God redeemed by the love of Christ.

In fact, the virtues that we need for our economic life together come close to the picture of how Christians are to live with each other that Paul put before the Thessalonians. He urged them to "keep awake and be sober" and "to encourage one another and build one another up" (1 Thessalonians 5:6, 11).

The task of making ends meet is an integral part of God's will for us as mature and responsible Christians. The grace of God is not a lottery chance, but a gift given freely to all and making us all richer as persons.

However, it is a task for realists, not fantasists.

(Father Langan is a senior research fellow at the Woodstock Theological Center in Washington.)

Gospel message invites us to give without anxiety

by Katharine Bird

Bills . . . bills . . . bills.

At home, a mountain of bills clamors for attention: from the doctor and the dentist, schools, music teachers, credit card companies, and the plumber.

Clearly, the cost of living is high. What are you to think then when you hear a Gospel message related to money—a message that invites you to give generously or to live without anxiety for tomorrow?

It is easy to think that whatever the Gospel says about money is moaned for others whose paychecks aren't stretched perilously tight. Maybe those people

already have paid their bills. But you know you haven't paid all yours yet.

Money and money problems capture people's attention. It can almost seem at times that if you want to survive, money must become life's organizing principle.

At the same time, some very interesting people who are struggling to pay their bills seem to be creative at sharing what they have. Some seem to have developed a habit of remembering the poor at all times, even when paying their bills.

When you meet them, these people seem to capture your attention in other ways too.

What exactly is it that "organizes" their lives?

(Bird is associate editor of Faith Alive!)

DISCUSSION POINT

Gospel messages on money speak of caring

This Week's Question

How does the Gospel message on money apply to you and to people like you?

"The Gospel message gives many examples of how people can share, no matter what their situation is. Money is just one asset which we can share, time and talent being two other examples." (Jim Meyer, Melrose, Minnesota)

"We receive gifts from God. We in turn must give back for our children and for future generations, so they will understand the gift of love and the passing on of that love." (Peg Patrick, Highland, Indiana)

"It inspired me to make a decision to act on an idea the

Lord gave me by giving to someone at a financially trying time in their life." (Sheila Ballweg-Paluj, Cold Spring, Minnesota)

"It helps me recognize that all of my money, my abilities, my very existence, belong to God and that he is at the center of my life." (Sharon Ruschak, Hebron, Indiana)

"It forces me to consider myself in relationship—to God, to other people, and to the world around me. By causing me to evaluate my economic choices in light of whether they enhance or diminish human dignity, I am compelled and freed to acknowledge my social contract." (Mike Brown, St. Cloud, Minnesota)

"It reminds me of my blessings and also makes me aware of my responsibilities to others. In a way, it gives us a value system which is a model to follow and pattern our lives after." (Myrna Vallier, Indianapolis, Indiana)

Lend Us Your Voice

An upcoming edition asks: What makes it difficult today, even for people of faith, to speak of the supernatural as a model to follow and pattern our lives after?

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

Lent is a good time to reconsider ways to make ends meet

by Fr. Eugene LaVerdiere

Money is like sex. Just mention it and you've got everybody's attention.

In fact, money is never out of season. That's why there is so much talk about money on television.

Specific topics about money may vary, but nearly all boil down to one or two:

►How to get more money.

►How to manage it better.

And it has been this way as long as money has been around. There is a simple reason for that: Money is something we can't do without.

Even Jesus had a lot to say about money. More specifically, he talked about those who had a lot of it, the rich, and those who had little or none, the poor.

Much of Jesus' teaching is in Luke's Gospel, where he covers a wide range of topics.

►What about storing up treasure for the future? Where does real value lie? For that, we have a story about a rich fool (Luke 12:16-21).

►How about coping with anxiety over money and various necessities? What is really important? For this, we have Jesus' teaching on seeking God's kingdom above everything else (Luke 12:22-34).

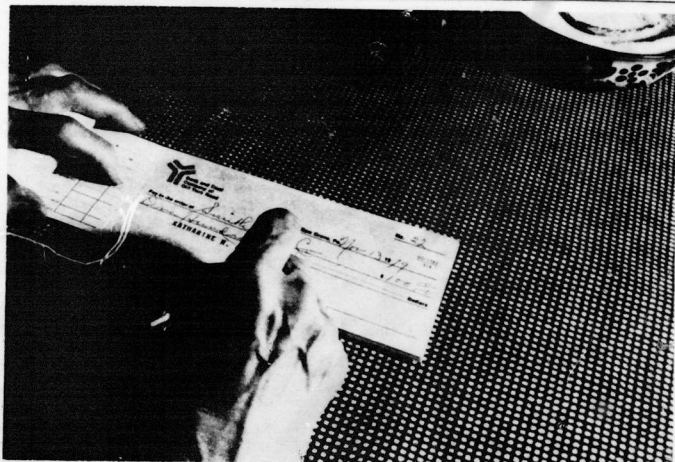
►What about squandering one's inheritance on a life of dissipation? Turn to the parable of the Prodigal Son (Luke 15:11-32).

►Can good people learn something from someone who is dishonest? Can anyone serve two masters? For this, Jesus gave us the parable of the dishonest steward (Luke 16:1-13).

I could go on and on. But you can see that Jesus' teaching also boils down to one or two basic concerns: maintaining a balanced attitude toward money and always remembering that people are far more important than money.

Jesus did not give us a set of rules for managing money. Instead, he described the basic attitudes to guide our reflection on money and its use.

Money is important, but even more important is building up a society where people live in harmony and enjoy inner



MAINTAINING BALANCE—Even Jesus had a lot to say about money. His teaching about money boils down to one or two basic concerns. It is important to maintain a

peace, where human beings have priority over personal wealth, and no one is left destitute.

Bringing about such a society is not easy. It's like the kingdom of God, which will not be fully realized until the end of history when all will be fulfilled. Still, the vision of that kingdom governs our attitudes and behavior.

It is the same when we reflect on wealth and poverty. Perhaps poverty never will be eradicated. Even so, those who have more must always try to help those in need. An attitude like that puts a brake on what easily becomes senseless accumulation of wealth for its own sake.

I have never met people who thought they had enough money. As a matter of fact, I never have met people who thought they were rich. Other people considered them rich.

We live in a society where both rich and poor think they

balanced attitude toward money, and it is also important to remember that people are far more important than money. (CNS photo by Ed Carlin)

are barely making it. "We're just trying to make ends meet" is a typical statement.

The question is, which ends?

For the wealthy, making ends meet can mean not defaulting on a large interest payment. For the poor, it can mean getting food for the next meal.

By putting people, ourselves included, ahead of money, Jesus invites us to reconsider what "making ends meet" is all about.

Can we really think we're making ends meet when we neglect our health or lose our peace of mind to do so? Are we making ends meet when doing so means turning our back on a hungry neighbor?

It may be time for everybody to reconsider.

(Father LaVerdiere is senior editor of *Emmanuel* magazine.)



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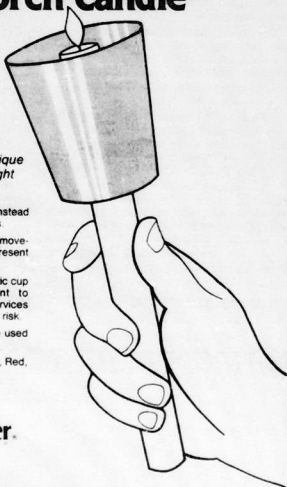
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SECOND SUNDAY OF LENT

The Sunday Readings

Sunday, March 11, 1990

Genesis 12:1-4 • 2 Timothy 1:8-10 • Matthew 17:1-9

by Fr. Owen F. Campion

Again in this season of Lent, the church presents a reading from the Book of Genesis for its Liturgy of the Word. Last week, in the first reading, Genesis revealed God as the giver of all life to whom all reverence is due. That reading also revealed Original Sin, in which the first humans allowed selfishness to overcome them.



This week, in another reading from Genesis, the church teaches us that we are not helpless before sin. Abram, the central figure in the reading, was loyal to God. God blessed his fidelity. Abram became the father of the nation that was to be God's own people. He was greatly blessed. Through him, centuries thereafter would be blessed.

The second reading is from St. Paul's Second Epistle to Timothy. Timothy was the son of a Greek father and a Jewish mother. Eunice, Eunice's mother, also Jewish, was Lois. Apparently Paul converted Timothy to Christianity in Lystra while the apostle was there during one of his missionary trips. Afterward Timothy accompanied Paul, finally becoming head of the Christian community in Ephesus.

Paul's apostolic career ended in the savage persecution of Christians by Nero, the inhuman and unbalanced Roman emperor. As Paul's fate before the emperor's law became obvious and inevi-

table, he counseled and encouraged lieutenants such as Timothy.

The epistle presented this weekend in the Liturgy of the Word served that purpose. It reminded Timothy that salvation in Jesus was no accident, nor did Timothy earn it. Rather, it was God's lavish gift through his only-begotten Son.

As a Gospel reading this weekend, the church proclaims the thrilling story of the Transfiguration from St. Matthew's Gospel. The Gospel situates the event on a "high mountain." Tradition offers Mount Tabor, in Galilee, near Tiberias in modern Israel, as that mountain. However, scholars do not totally agree.

What is important in this liturgy is that the high mountain is similar to Sinai, upon which God revealed himself to Moses, the leader of God's people in their exodus from Egypt. Just as God appeared before Moses after six days, so Jesus was transfigured after six days. The message is that Jesus is the leader of the new people of God and that people will rely upon the apostles, three of whom were with Jesus on the mountain. In the Transfiguration, God shone in and through Jesus.

Light glowed all around. Light was an ancient symbol of God's presence. Seen with Jesus were Moses and Elijah, both of whom had seen God himself. In the Transfiguration, however, they played beside the brilliance of Jesus.

Peter was first among the apostles to experience the Transfiguration. Their recollections and faith informed the early church, in their leader, Peter was crucial to the process.

In Matthew's Gospel, the Transfiguration narrative is not a misplaced story of the Lord's post-resurrection appearances, but

rather a revelation of his identity and of his kingdom.

Reflection

Beyond this observance of Lent is Easter, the celebration of the resurrection. The resurrection of Jesus was an actual, historical, physical event. It also was a prelude to the final victory over death and sin that earnest followers of the Lord will achieve. It was the climax of the Lord's mission to humankind, as victory over eternal death and evil will be the crown of life in the kingdom of Jesus. That kingdom will endure forever in the next life. It has traces in this life among the righteous. Their faithfulness and charity also bring that kingdom to be.

The readings this weekend in the Liturgy of the Word look to that kingdom. In the first reading, from the Book of Genesis, the church presents us with the image of Abraham. He founded God's

people. By his fidelity to God, he drew near to God, and God blessed him. He became a blessing to millions to live thereafter and through him God's blessing descended upon millions.

Each Christian has the same opportunity of bearing God's blessing, even if not in such dramatic circumstances and to such a broad extent. Although handicapped by human limitation and personal sin, each Christian can rely upon the strength of Jesus to do God's will, and to fill his or her surroundings with the blessings of God's presence.

Key to the process is the Lord himself, who is God. His love, justice, faith, hope, and mercy can transfigure an individual life, a household, or a world. He has begun the process by extending to us the gift and grace of faith. The church, to which Jesus entrusted his revelation and presence, continues the process in guiding, blessing, and forgiving us in his name.

Each Christian has the opportunity of bearing God's blessing

THE POPE TEACHES

God renews and purifies hearts of those who sin

by Pope John Paul II

Remarks at audience February 28

Psalm 51, commonly known as the "Miserere," has often been used in the church's liturgy to express the religious sentiments of repentance, trust, and humility experienced by sinners before God.

Reflected there are many themes found in the Old Testament regarding the power of God to renew and purify the hearts of those who have sinned.

MY JOURNEY TO GOD Faces of Life

Oh God, help us, on our journey through life, to keep our abilities. May we nurture them by using them and keeping them healthy.

Two of our abilities we must never lose: the ability to laugh and the ability to pray. May we use them often.

On this journey through life, we make our faces as we go along. It is so wonderful to show a smiling face even though our hearts may be breaking and our bodies may be bearing heavy loads.

Every so often, we have a layover. This gives us a chance to cheer others, to give them encouragement and a pat on the back, so that they might have the strength to go on.

Please, God, help us to assist all those we see so that they, through our goodness and tenderness, may continue their own journeys to their final destination with happiness and joy.

—Patricia D. Drischel

(Patricia Drischel is a member of St. Elizabeth Parish in Cambridge City.)

Conscious that God's pardon requires an inner renewal which man cannot achieve on his own, the psalmist prays: "Create in me a clean heart, O God, and put a steadfast spirit within me; cast me not from your presence and take not your holy spirit from me" (verses 10-11).

These words express an awareness that God alone has the power to create a pure heart, to renew a person's inner being, and to set aright the direction of an individual's whole life. Only God can "justify" sinners, freeing them from the moral weakness experienced and made manifest in sin.

In begging God not to take his "holy spirit" from him, the psalmist reflects the conviction that possessing God's spirit is connected with the divine presence, experienced as a powerful inner force affecting a person's behavior.

This, in fact, is the only place in the entire Book of Psalms which refers to God's "holy spirit." God's presence is clearly seen as the enduring source of all personal holiness.

The psalmist next asks to experience again the joy of salvation and to be upheld with a willing spirit (verse 12), so that he might teach transgressors the Lord's ways (verse 13). The experience of God's forgiveness and the renewing power of this "holy spirit" thus brings about a commitment to work for the conversion of others, a sign of gratitude for the gift that the psalmist himself has received.

The psalm concludes by evoking the primacy of inner sorrow for sin and personal conversion: "The sacrifice acceptable to God is a broken spirit, a broken and contrite heart, O God, you will not despise" (verse 17).

From this brief presentation of its essential themes, it is clear that the "Miserere" bears witness to the Old Testament ideas of the "divine spirit" as able to gradually draw near to what would be the revelation of the Holy Spirit in the writings of the New Testament.



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Entertainment

VIEWING WITH ARNOLD

'Internal Affairs' offers lots of heat, no warmth

by James W. Arnold

"You selfish Yuppie!"

This ultimate insult is hurled at the hero by the villain as he faces imminent liquidation in the closing moments of "Internal Affairs," an overwrought thriller about police corruption and sundry ghoulish sexual matters in Los Angeles.

Needless to say, the hero is impervious to such nasty language and shoots the poor devil anyway. No need for compassion here. The villain (Richard Gere) is the crookedest cop since Heinrich Himmler.

His only moral advantage is that he's fathered eight children (by four wives), and the upwardly mobile hero (Andy Garcia),



while married, has none. Gere's crafty Sgt. Dennis Peck gives the kids an excuse for all the money he's collected illegally on the side.

This is one of the few interesting angles in an otherwise non-lovable movie that is too violent, too sexy, and too arty by half.

There has rarely been a film with so much heat and so little warmth. Los Angeles cop movies are a respectable Hollywood tradition going back to Bogart, Dick Powell, Jim Garner, and even Jack Nicholson ("Chinatown"). But in recent years, those streets have gotten much meaner and darker. The grime has been thick and the moral levels low, such films as "To Live and Die in L.A.," "Best Seller," "Colors," and even the semi-serious "Lethal Weapon" series.

"Affairs" ostensibly has a new angle, since it's about the work of the Internal Affairs Division (IAD) in which good cops investigate bad cops. But the only really novel thing there is the involvement of police wives as important players in the drama.

As the IAD man we're supposed to like, Ray Avila, actor Garcia is intense and nearly as ruthless as his quarry. The villainous Peck is into protection rackets, vice, multi-million dollar real estate, even hired killings. But his principal thing is being irresistible to women. He still has his ex-wives on the payroll and deep in what pass for his affections.

Avila has to be extremely single-minded to capture this sleazy Lothario. They beat the tar out of each other a couple of times, interspersed with the usual allotment of shootings, car and foot chases, and blistering tough talk. But the real competition is more Freudian.

Peck as the womanizer endangers Avila's Latin manhood by threatening to seduce his wife, played by beautiful Nancy Travis. When it looks like that is indeed happening, Avila just about goes berserk (and loses the audience sympathy he started with). In a jealous funk, he fantasizes about the affair and his unsavory revenge.

Then as he confronts his innocent spouse, there is a torrent of unprintable yelling in a public restaurant, throwing of crockery, and smashing of tables. Ultimately, it all comes presumably to a happy ending. But it's the kind of happy ending when the participants are happy to have survived.

The underlying connection to reality is the fact that cops have fragile relationships with their wives. It's certainly mostly cats and dogs in this movie. The most sympathetic and odd female role belongs to Laurie Metcalf (seen regularly on TV's "Roseanne"), who plays Avila's unattractive but hard-working IAD partner. You think, "gee, they finally putting a believable everyday woman in a cop movie, and she turns out to be (with no sensationalism) a lesbian."

Garcia is going to be a big star. He's an Hispanic DeNiro, who can be bovis or incredibly hard. He had good but second banana roles in "Stand and Deliver," "The Untouchables," and "Black Rain." Here Gere, maturing in a grisly brush cut, dominates him because director Mike Figgis doesn't want Good vs. Evil but Contused vs. Evil.

In one of the better moments in Henry Bean's script, a Latino hood is fatally wounded before Avila can get information from him. The man who will talk confesses his sins, and Avila understands. It's a strange but welcome intrusion of the eternal.

Director Figgis is a British newcomer whose previous film was "Stormy Monday," a faded melodrama with Sting, Melanie Griffith, and Tommy Lee Jones. Figgis also composes his own very strange musical score. His talent is obvious, but so far it's not for story judgment.

(Dark, moody police melodrama; violence, sex, language and not much social relevance; for adults but not recommended.)

USCC classification: O, morally offensive.

Recent USCC Film Classifications

The Hunt for Red October A-III
Mountains of the Moon A-III
Nightbreed A-III
Revenge A-III
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A huge recommendation scale. The USCC is indicated by the letter before the title.

'Good grief, Charlie Brown. Janice is real sick!'

by Judith Trojan and Henry Herz

"Why, Charlie Brown, Why?" is a groundbreaking "Peanuts" special about childhood cancer, a subject never before faced by Charlie Brown and his resilient gang. This highly recommended half-hour animated program is set to air March 16 at 8 p.m. on CBS. (Check local listings to verify program date and time.)

While Charlie Brown's usual angst focuses on such concerns as the lack of Valentines in his mailbox, his inability to kick a football, and the meaning of life, he's never had to confront the critical illness of one of his chums before. But now he, Linus, and the rest of the kids are thrown into a turmoil when Janice, one of their classmates, is suddenly stricken with leukemia.

Linus is especially distraught and sympathetic when his friend is diagnosed with this frightening disease. In fact, it is Linus who encourages her to go to the nurse when she experiences weakness and a high fever in school one day.

After Janice is absent for several days, Linus and Charlie Brown learn that their friend is in the hospital. They visit her, and Janice tells them point blank that she has been diagnosed with leukemia. The boys react with gentle shock and disbelief.

Janice calmly and simply describes the basic procedures used to diagnose her illness, how the procedures made her feel, and how the subsequent chemotherapy treatment affects her body. She feels sick to her stomach and is losing

her hair, but she is determined to get well and have Linus push her on the school swings.

Linus and Charlie are devastated, but carry on as best they can, hoping for the day when Janice will once again appear at their school-bus stop.

"Peanuts" creator Charles M. Schulz parallels Janice's diagnosis (in the fall), treatment (winter), and recovery (spring) with the change of seasons. At Christmas, the two sisters tell gift-bearing Linus that Janice has become a nuisance. They can't get sick for fear of infecting her, and they're tired of playing second fiddle to their sick sister.

Aside from sibling jealousy and peer confusion, Schulz also answers Lucy's fears about cancer being contagious and addresses, in poignant fashion, the humiliation of hair loss from chemotherapy. When the crass classmate ridicules Janice's bald head, Linus passionately teaches her tormentor a lesson in sensitivity and humility that will not be lost on audience members of all ages.

Snoopy and Woodstock add some comic relief to this touching, entertaining, and educational program that will especially benefit young viewers. The program, developed with the American Cancer Society, should eventually prove to be a dynamic video teaching tool in health classes and patient counseling sessions.

TV Programs of Note

Saturday, March 10, 8-9:45 p.m. (PBS) "Jukebox Saturday Night II." Marking the 100th anniversary of the invention of the jukebox is a pop music celebration featuring great hits by some of the singing stars of the 1940s and 1950s, including Patti Page, Teresa Brewer, the McGuire Sisters, Margaret Whiting, and the New Ink Spots.

Saturday, March 10, 10 p.m.-midnight (PBS) "Benny Goodman—Let's Dance." Repeat of a 1986 tribute to the late "King of Swing" featuring film clips from his performances, along with comments and musical numbers by his contemporaries and fellow artists.

Sunday, March 11, 6:30-7:50 p.m. (PBS) "The Challenge to Wildlife: A Public Television Special Report." Filmed around the world, the documentary reports on the devastating effects of humankind on the planet's environment and profiles the people trying to preserve it.

Sunday, March 11, 8-9 p.m. (PBS) "The Emerald Isle." Spread throughout the Irish countryside are the ruins of dwellings and holy places, many of which have become home to the area's wildlife. This "Nature" program relates the human and natural history of these deserted places using documentary footage and music by the Chieftains. Sunday, March 11 and Monday, March 12, 9-11 p.m. (ABC) "The Women of Brewster Place." Broadcast of the acclaimed miniseries co-produced by and starring Oprah Winfrey about seven black women struggling to overcome their crushing poverty and lost dreams. Also stars Jackie, Olivia Cole, Robin Givens, Paula Kelly and Moses Gunn. Sunday, March 11, 9-11 p.m. (CBS) "The 16th Annual People's Choice Awards." Two new categories—World Favorite Motion Picture Actor and World Favorite Motion Picture Actress—will be added to this annual entertainment award show, hosted by Valerie Harper. Fred Savage, and Barbara Mandrell.

Monday, March 12, 8-9:30 p.m. (PBS) "Camera Magic: Images of Nature." Actor Dudley Moore takes viewers on a behind-the-scenes tour of the special effects department at Oxford Scientific Films where, for the past 25 years, a group

of scientists-turned-filmmakers have been documenting the wonders of nature as well as creating award-winning special effects for TV commercials, educational programs, and feature films.

Monday, March 12, 9:30-11 p.m. (PBS) "In the Hank Williams Tradition." This tribute to country-music legend Hank Williams features performances by Randy Travis, Dwight Yoakam, Chet Atkins, Willie Nelson, and Hank Williams Jr., as well as performance footage of the senior Williams and a sampling of his recordings.

Tuesday, March 13, 9-10 p.m. (PBS) "Extraordinary People." "Broadcast of a 'Frontline' documentary on the badly deformed babies caused by the thalidomide drug tragedy of the 1960s. The film tells the story of the Canadian thalidomide victims who are overcoming their handicaps despite government neglect and inadequate rehabilitation measures.

Tuesday, March 13, 10:11-11 p.m. (PBS) "The Unforgettable Nat King Cole." British documentary chronicling the life of the brilliant jazz pianist who found international fame as a singer, becoming one of the first black performers to surmount the prejudice of the times.

Wednesday, March 14, 9-10 p.m. (PBS) "Andre's Mother." Sada Thompson and Richard Thomas star in an "American Playhouse" dramatization of Terence McNalley's play about a young man's death from AIDS and how his mother and his lover cope with the tragedy of losing the person they care about the most.

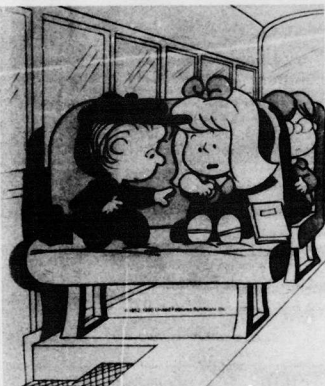
Wednesday, March 14, 10:11-30 p.m. (PBS) "Neil Simon—Not Just for Laughs." "Broadcast of the 'American Master' profile on one of America's most successful playwrights, the program examines Simon's artistic growth as he evolved from a writer of straight comedy to more serious probes into the human condition of life.

Thursday, March 15, 10:11 p.m. (PBS) "Let's Rock Tonight Concert." "Broadcast of an all-star rock 'n' roll extravaganza in which the original singers and groups of the '50s and '60s perform their biggest hits.

Friday, March 16, 9:30-30 p.m. (PBS) "Music by Richard Rodgers." This "Great Performances" program uses film clips and recent performances to illustrate the composer's prolific career from his early collaborations with Lorenz Hart and then Oscar Hammerstein II to his more recent work with Stephen Sondheim and Martin Charnin.

Friday, March 16, 8:30-9 p.m. (CBS) "Bugs Vs. Daffy: Battle of the Music Video Stars." Bugs and Daffy battle for TV ratings supremacy as owners of rival music video stations, WABBIT and KFUT, in this animated broadcast highlighted by music from classic animated shorts. Sunday, March 18, 3-4:30 p.m. (PBS) "Danny the Champion of the World." This "Wonderworks" show for the family presents a loving father-son relationship with Jeremy Irons and his son, Samuel. The story is set in 1955, in the green English countryside where 9-year-old Danny lives with his father, Womam, an auto mechanic who owns a garage at the side of a rural road. Upsetting the community's leisurely, bucolic pace is the arrival from the city of a sleazy land speculator who has been buying up properties to create one great estate and wants William's property. The speculator turns to nasty tricks to try to force Womam out, but Danny comes up with the idea that turns the bullying speculator into a laughingstock in front of his wealthy friends and the local community.

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



"PEANUTS SPECIAL"—Linus worries when his friend, Janice, shows him some of her bruises in "Why, Charlie Brown, Why?" The Peanuts special focuses on how childhood cancer can be cured. (CNS photo from CBS)

QUESTION CORNER

When is marriage valid?

by Fr. John Dietzen

Q In one of your recent columns on dispensation from the form of marriage, you said that even into this century in large parts of the world any marriage that was valid in civil law was valid also in the Catholic Church.

In other words, even without a dispensation Catholics did not need to be married before a priest to be validly married.

I always thought from my days in the seminary that this church law went back to the Council of Trent, or at least was mandatory then in all cases.

You seem to suggest this is not so. Personally, I have often thought as a pastor that the church better stay out of the legal "validity" aspect of a marriage. Maybe we should limit ourselves to preparing and supporting couples and families to live a married life that is a true sign of God's love. (California)



A The answer to your question becomes more technical than I usually prefer. Since others, including some priests, reviewing as you did, however, it may be worth reviewing.

Before answering directly, it is good to recall that while

rules for validity came much later, Christians very early realized that marriage was an especially sacred thing for them. Religious wedding ceremonies were frequently, if not commonly, held with or without an accompanying civil rite.

You are right in saying that the first legislation of the church requiring a form of marriage for validity was at the Council of Trent in the decree "Tametsi," enacted at the 24th session in 1563. (As usual in the church, this and other documents are named for the first word or words of the Latin text.)

There were major problems with this decree, however. One involved a general principle of church legislation. Laws only take effect when they are promulgated, that is, when they are properly made public in a particular place.

For a variety of reasons, among them the split-up of much of the world at that time by colonial powers, "Tametsi" was never promulgated in some nations, including some which ruled colonies or possessions in other parts of the world.

Among the places where it apparently was never promulgated were many sections of our own country. They included, for example, what later became the Catholic provinces of Boston, New York, Chicago (except for some areas near St. Louis which had been under French influence), and others, including entire states in the western United States.

In 1741, Pope Benedict XIV changed one part of "Tametsi," which, however, did not affect its promulgation.

Thus, the first real legislation which was promulgated everywhere, and thus affected the whole Latin church, came in 1908. In the decree "Ne Temere," the Sacred Congregation of the Council established requirements of the form for a valid marriage much the same as is in our current legislation.

As you know, of course, our present Code of Canon Law states, "Only those marriages are valid which are contracted of the local ordinary or the pastor, or a priest or deacon delegated by either of them, who assist (at the ceremony), and in the presence of two witnesses" (No. 1108).

As they say, this may be more than you wanted to know. But it's interesting background to the point you bring up in your question.

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

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FAMILY TALK

Parenting challenges continue for lifetime

by Dr. James and Mary Kenny

Dear Dr. Kenny: My daughter invited my husband and me up for the weekend to go to a farm show with her and her husband. She was just married a month ago, and we had not been to their place yet.

She said she might not be there, but we should go in and watch television and wait. Luckily we called first or we would have found ourselves sitting around waiting five to six hours.

I told her we would come up Sunday morning instead. She said fine, but they might be at church. So we arrived, watched a movie, waited for them, and finally left for the farm show without them.

Later she explained that they were invited to a free breakfast while at church and decided to go. How do you handle such a situation? I was really hurt. (Iowa)

Answer: Your letter raises an issue that in some lesser degree most of us face daily: how to respond to the thoughtlessness of others.

People make appointments with us and then fail to show up. They say things carelessly that hurt. The hurt is greater when the thoughtless person is someone we love.

What do you do when you are snubbed by those you love? It sounds as though you wanted to spend some time with your daughter and son-in-law and they could care less.

You could let your anger show. The problem with an angry response is that it may help you to feel better for the moment, but it may jeopardize the long-term good relationship you want with your daughter and son-in-law.

I probably would keep my anger in check.

You could begin to ignore them, neither call nor write, unless they take the initiative. As the saying goes, give them a taste of their own medicine.

I would not do this either as it is simply a passive way of expressing anger and not really what you want.

You could tell them how hurt you were. This is a straight and true message, and you might say it. Keep it brief and then drop the subject. Your aim is to express your own feelings rather than hang a guilt trip on them.

Playing on children's guilt is rarely a good strategy to get children to care more for their parents.

You could protect yourself and your feelings. Try not to let yourself get into situations where your daughter can let you down. Young people and young adults go through a very selfish phase where they think of nothing and no one but themselves.

This is not an excuse for them, but it should serve as a warning to you to avoid counting on their company. Then you can be pleasantly surprised when it does happen.

You can keep on loving them. You would not have written us if you did not love them. Don't stop. Call them for a brief chat. Send them cards and notes with news of you and dad. Try not to expect any return for a while.

When you plan an activity together, suggest a contingency plan such as: "We'll meet you at the movie at 7 o'clock. If you're not there by 10 minutes after, we'll go on in."

This is the way to keep the door open and still not get your foot caught in it. Good luck! Being a parent is a lifetime process.

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

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Castleton

Lutherans, Catholics agree: Christ is the 'sole mediator'

by Jerry Filleau

WASHINGTON (CNS)—Jesus Christ is the "sole mediator" between believers and God the Father, said U.S. Lutheran and Roman Catholic theologians after seven years of dialogue on Mary and the saints.

In a major agreed statement released Feb. 20, the theologians urged their respective churches to take "two further steps" toward greater fellowship.

►Lutherans, they said, should acknowledge "that the Catholic teaching about the saints and Mary as set forth in the documents of Vatican (Council) II does not

promote idolatrous belief or practice and is not opposed by the Gospel."

►Catholics, they said, should recognize "that in a close but still incomplete fellowship, Lutherans, focusing on Christ the one mediator, as set forth in Scripture, would not be obliged to invoke the saints or affirm the two Marian dogmas" defined in Catholic belief since the Reformation.

►The dialogue partners said the post-Reformation Catholic dogmas of the Immaculate Conception and the Assumption—that Mary was without original sin and that she was taken up bodily into heaven at the end of her life on earth—remain "an ob-

stacle to full fellowship between our churches" until Catholics and Lutherans can find a way to transcend their current differences.

Nevertheless, they said, those dogmas "need not prevent a significant advance in the relationship that already exists" between their churches.

The 223-page document, titled "The One Mediator, the Saints, and Mary," was approved unanimously Feb. 17 by the 20 Catholic and Lutheran dialogue members during a working session in Lantana, Fla.

The U.S. Lutheran-Roman Catholic Consultation, which marks its 25th anniversary this year, is one of the

oldest—and according to many observers, one of the most productive—bilateral dialogues between Catholics and other Christian bodies.

The theologians embarked on a discussion of Mary and the saints after completing their 1983 landmark statement on "Justification by Faith," which tackled one of the most central divisions of the Reformation.

In their 1983 statement, they agreed that "our entire hope of justification rests on Christ Jesus and on the Gospel. . . . We do not place our ultimate trust in anything other than God's promise and saving work in Christ."

They also agreed, how-

ever, that in the "proclamation and practice" of their churches there was an "incomplete convergence on the use" of the doctrine of justification.

They decided to discuss Mary and the communion of saints—issues not previously treated in depth by any bilateral dialogue—to test specific implications of the principle of justification in the living experience of their respective churches.

Central to the long and difficult dialogue over Mary and the saints were the shared belief of both Catholics and Lutherans in the "communion of saints" but differences over:

►The way Catholics and Lutherans use the term "saint."

►The Catholic practice of invoking Mary and the saints in prayer, asking for help or specific favors.

►Whether the saints, especially Mary, play a mediating role.

Lutherans tend to think of "saint" in the biblical sense of "all the justified, whether on earth or in heaven," the statement said, while Catholics usually use the word in a narrower sense of "those in heaven, especially those officially canonized and proposed as models of holiness."

Catholic theologians in the dialogue upheld the practice of devotion to Mary and the saints "within a rightly ordered faith" which remains centered on Christ. But they warned against devotional practices "within a disordered faith," which can lead "a person to transfer ultimate trust away from Jesus Christ toward Mary or the saints."

Their Lutheran counterparts said that, for Lutherans, "the crucial issue . . . remains that of the sole mediatorship of Christ over against the invocation of the saints and Mary."

They added that "Lutherans do not deny that deceased and living saints join together in praising God" but "have difficulties with the customary definition of invocation when it applies to someone other than Christ; namely, the practice of calling on someone and asking for something for one's benefit."

"Lutherans," they continued, "believe such practice detracts from the sole mediatorship of Christ because it seems to assume or to imply that Mary and certain deceased saints are somehow more accessible or benevolent than Christ."

Participants on both sides said they were not able to agree "on the substantive issue whether invocation of the saints is legitimate and beneficial."

Members on the Catholic side, they said, "deny that the practice in and of itself is idolatrous or injurious to the honor of Christ the one mediator, even though the practice must be protected against abuse."


They said the Lutheran dialogue members agreed that the practice of invoking saints "is not church-dividing," provided that the sole mediatorship of Christ is clearly safeguarded and that in any closer future fellowship members would be free to refrain from the practice."

H. George Anderson, president of Luther College in Decorah, Iowa, and Lutheran co-chairman of the dialogue, said the dialogue "opened a window for Lutherans into Roman Catholic piety since Vatican II. Most of us have an image of Marian devotion that dates to before Vatican II."

He said that "understanding the depth of a piety that is not our own" can help Lutherans "review our own faith and piety in terms of another model."

Archbishop J. Francis Stafford of Denver, Catholic co-chairman, said the dialogue "addressed some neuralgic doctrinal differences that will not easily be resolved," but "I believe we now have a better assessment of the different theological and philosophical underpinnings of our two churches."

The dialogue is co-sponsored by the National Conference of Catholic Bishops, through its Committee for Ecumenical and Inter-religious Affairs, and the Evangelical Lutheran Church in America and the Lutheran Church-Missouri Synod.



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Nicaraguan bishops seek peaceful transition

by Agostino Bono

VATICAN CITY (CNS)—The Nicaraguan bishops have asked the ruling Sandinistas for guarantees that the newly elected government will be able to exercise control over security forces, said Cardinal Miguel Obando Bravo of Managua, Nicaragua.

The cardinal said he had received verbal guarantees from outgoing President Daniel Ortega, but was not told what these meant.

"We bishops want the will of the people, who democratically elected their government, to be respected, meaning a full transfer of all power," the cardinal said in a March 3 telephone interview with Vatican Radio.

"The authorities have been asked to do everything possible to accomplish the transfer of power peacefully," Cardinal Obando Bravo added.

The hierarchy's request was made in a March 1 statement issued by the bishops' conference, said the cardinal.

The Defense Ministry controls the military and the Interior Ministry controls the police. Both have been accused of organizing pro-Sandinista groups rather than professional security forces.

Ortega "told me he will turn over the presidency" to President-elect Violeta Chamorro, the cardinal said.

"He also told me that guarantees will be necessary regarding the Ministry of the Interior and the Ministry of Defense. I am not in a position to evaluate the signifi-

cance or weight of the expression 'guarantees,'" he added.

The bishops "are always ready to mediate" the transfer of power, "but the situation does not call for it right now," the cardinal said.

The bishops asked outgoing and incoming officials to find a solution that will end the fighting by *contra* rebels and make possible their reintegration in national life, he said.

U.S.-backed *contras* have been waging a guerrilla war against the Sandinista government.

"To those who lost the election we ask that they not get carried away by bitterness and frustration," said the cardinal.

"The Sandinista role now is to be the 'legitimate opposition,'" he said.

Cardinal Obando Bravo also told reporters in Managua March 4 that he would send church representatives to Honduras to meet with *contra* leaders to discuss terms for laying down their arms and returning home.

"We are going to find out what the resistance is thinking" after the elections, the cardinal said.

"I think that if we are headed toward democracy here, the war has no reason to be," he added.

In February, Mrs. Chamorro won a surprise victory over Ortega and the Sandinistas, who led the armed struggle that overthrew the dictatorship of Anastasio Somoza in 1979. Mrs. Chamorro is scheduled to be inaugurated as president April 25.

Cardinal Law meets with Castro, says Cuba not immune from reform

BOSTON (CNS)—Cardinal Bernard F. Law of Boston, who visited Cuba Feb. 18-20, said the island nation south of Florida is not "going to be immune" from the "wave of reform" that changed the face of Eastern Europe last year.

"I hope this all points toward a peaceful revolution, a national evolution into a more peaceful society," Cardinal Law told Catholic News Service in a Feb. 28 interview.

Cardinal Law met with Cuban President Fidel Castro, as he had on previous visits to Cuba in 1985 and 1989. The cardinal also met with Cuba's eight bishops.

Castro met informally with the Cuban bishops during Cardinal Law's visit, a reported first. Castro had met the bishops formally in 1986, Cardinal Law said.

Castro and the bishops discussed plans for the expected 1991 papal visit to Cuba, according to Vatican Radio. Pope John Paul II has accepted an invitation to visit Cuba, but no date has been set yet.

Cardinal Law said there were "no substantive discussions" about the papal visit. "Plans are proceeding apace," he said, adding that religious processions from parish to parish of a statue of Our Lady of Charity of Cobre, Cuba's patroness, is "for Cuba, rather unusual to say the least."

Msgr. William Murphy, Boston archdiocesan secretary for community relations, who accompanied Cardinal Law to Cuba, told CNS Feb. 28 that the impact of a papal visit to Cuba would be "difficult to spell out."

He said, "We've had experience of previous visits that went beyond what anyone could expect," singling out the pontiff's 1983 visit to Haiti. That trip, Msgr. Murphy said, "ultimately became the major turning point in the ousting of (Jean-Claude) Duvalier" in 1986.

Msgr. Murphy hastily added, "I'm not suggesting that the purpose of the (papal) visit is to destabilize Castro's government."

Cardinal Law told CNS that Catholic prison and hospital ministry and government approval of religious coming into the country were evidence of better relations. About 20

members of the Missionaries of Charity, the order founded by Mother Teresa of Calcutta, minister in Cuba.

His meeting with Castro, Cardinal Law said, was a chance to "try to understand a little bit better what he had in mind" about announced reforms to "perfect" and "revitalize" the Communist Party's organization.

The party has called on members to improve grass-roots committees, but rejected moves toward the pluralist democracy embraced in Eastern European countries supported by the Soviet Union.

Cardinal Law said Castro told him the Cuban economy "reflects what he perceives to be errors in some Eastern European models."

While he did not "pick up the kind of a sense from him (Castro) or from others" that Castro's government would fall in the manner of the communist governments of Eastern

Europe, "there is a change in the air which is inevitable, given what's happening all over the world. For it not to be there would be strange."

Cardinal Law added, "No one has a clear sense of what that's going to be," noting the "reality of interdependence" among nations today "doesn't have to mean the loss of independence."

One of the effects Eastern Europe's changes has on Cuba, Cardinal Law said, is "a financial base, a base for goods. It has to be a concern to the Cuban economy and the Cuban government. There also has to be a concern of the type of change in Eastern Europe" from communist to democratic models.

Government statements saying that Cuba will not undergo the same changes in Eastern Europe "simply underscores the concerns," he said.

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Talks continue between Ukrainians and Orthodox

by Cindy Wooden

VATICAN CITY (CNS)—Russian Orthodox and Ukrainian Catholic leaders on a newly formed joint commission were to meet in the Ukraine in early March to deal with practical matters involved in the normalization of the Ukrainian Catholic Church.

One of the primary tasks of the joint commission will be to decide which denomination will have use of contested church buildings.

Although the Ukrainian Catholic Church has yet to be legalized by the Soviet government, Ukrainian Catholics have begun worshipping publicly for the first time in more than 40 years.

The emergence of the underground church has led to tension over the use of church buildings. When the Ukrainian Church was forcibly merged with the Russian Orthodox in 1946, its buildings were either given to the Orthodox or closed.

The establishment of the commission was announced Feb. 28 by Archbishop Edward I. Cassidy, president of the Pontifical Council for Promoting Christian Unity.

The commission is the result of an agreement adopted by the Russian Orthodox and accepted by the Vatican after a mid-January meeting of Vatican and Orthodox representatives in Moscow.

The Vatican-Orthodox agreement said both sides believe that the Ukrainian Catholic Church has a right to exist, and "the two sides consider it necessary to normalize as soon as possible the situation of Eastern-rite Catholics in Western Ukraine," said Archbishop Cassidy, writing in the Vatican newspaper, *L'Osservatore Romano*.

The agreement called upon the churches to overcome "the oppositions and reciprocal injustices of the past" through forgiveness and reconciliation, the archbishop wrote.

The commission was scheduled to meet with Catholic and Orthodox leaders and townspeople in Ukrainian villages and cities to determine which denomination has the greater claim to specific church buildings.

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 9

Franciscan Father Justin Beitz 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 served by Peachey's will be carried 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, 1500 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.

☆☆☆

The Catholic Alumni Club (CAC) will attend Stations of the Cross at 5:30 p.m. in Little Flower Church, 13th and Bosart, followed by dinner at Anchor Inn. Call 317-255-3841.

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

March 9-11

A Healing the Inner Child Retreat will be held at Mount St. Francis Retreat Center. Call Joan Kuncade 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.

☆☆☆

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

☆☆☆

Christian Adults Reaching Out (CARO) and Catholic Alumni Club (CAC) will attend a Bash from 8 p.m.-1 a.m. at Holy Spirit parish, 7243 E. 10th St. \$3 charge. D) 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 Burschi 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.

The Catholic Widowed Organization (CWO) will hold its scheduled Chili Supper and Card Party at 6:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$3 cost.

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 Ballroom of Murat Temple, 502 N. New Jersey St. Channel 6 TV's Reid Duffy will speak. Call 317-882-1700 for tickets.

☆☆☆

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 Triduum Mass will be celebrated at 11 a.m. in St. John Church, 126 W. Georgia St.

☆☆☆

A De-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 for register.

☆☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas,

8500 Rahike Rd., 9 a.m.; St. Jean of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 9 a.m. and St. Matthew, 4000 E. 36th St., 11:30 a.m.

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

☆☆☆

The free Lenten Concert Series sponsored by St. John Parish, 126 E. 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, Bluffsview, continues at 7 p.m. with "Ordination of Women."

☆☆☆

The Lenten Series sponsored by the Adult Religious Education Team of St. Augustine Parish, Jeffersonville, begins with "Japan" program by Father Harold Kneuen at 7 p.m.

☆☆☆

Mother Theodore Circle #56, Daughters of Isabella will meet at 2 p.m. in the conference room at St. Elizabeth's Home, 2500 Churchman St. Social follows.

March 12

Kevin DePrey continues the 1990 Scripture Series on "The Letters of the Christian Scriptures" from 7:15-9 p.m. at Fatima Retreat House, 5533 E. 56th St. Supper 6:30 p.m. Call 317-545-7681 for details.

☆☆☆

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

☆☆☆

The Life in the Spirit Seminar Lenten Program sponsored by Catholic Chiasmatic Renewal of Central Indiana and the Adult Catechetical Team of St. Gabriel Parish, 6000 W. 54th St., continues from 7:30-9:30 p.m.

☆☆☆

The Catholic Alumni Club (CAC) will hold a Newsletter Meeting at 7 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St.

☆☆☆

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic

198, Catholic News Service



Center, 1400 N. Meridian St. for program on the Holy Land. Call 317-236-1596 for details.

March 13

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 for information.

☆☆☆

The "Marriage Betterment: Change Through Communicating" series sponsored by the Adult Catechetical Team of St. Christopher Parish, Speedway, continues from 7-8:30 p.m. in the parish activity room.

☆☆☆

New Albany Deaconry Youth Ministry continues its Catholic Basic Teachings classes from 7-9 p.m. at the Aquinas Center, Clarksville.

☆☆☆

St. Joan of Arc Parish, 4217 N. Central Ave. continues its Lenten Program at 7:30 p.m. with "The 1990's-The Effects Upon our Faith-How Do We Live

spond?" presented by Providence Sister Joan Siebig.

☆☆☆

The Ave Maria Guild will meet at 12:30 p.m. for desert, coffee, and business meeting at St. Paul Hermitage, Beech Grove.

March 14

A workshop on "The Dysfunctional Family... of God?" will be held from 9 a.m.-4 p.m. at Fatima Retreat House, 5533 E. 56th St. Call 317-545-7681.

☆☆☆

Benedictine Brother Samuel Weber continues the Lenten Program sponsored by the Adult Catechetical Team of Jefferson Co. in tradition of Christian Prayer at 7 p.m. in Pope John XIII School cafeteria, Madison. All welcome.

March 15

A workshop on The Role of the Deaf: Pastoral Council will be held from 7:30-10 p.m. at St. Joseph Parish, Corydon. Call 317-236-1493 for details.

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— DINNER THEATRE FRIDAY, MARCH 23, 1990 —

Youth News/Views

St. Roch teens decide to travel to Medjugorje

by Mary Ann Wyand

Three St. Roch Parish youth group members who read Scripture and pray the rosary together each week have decided to visit Medjugorje for a unique springtime pilgrimage. They are currently raising funds to pay for their seven-day trip to Yugoslavia this May.

Other members of the youth Renew group won't be traveling to eastern Europe, but are enthusiastically helping with fund-raising efforts so their friends will be able to finance the religious pilgrimage.

Medjugorje is the mountainous site of reported apparitions of the Virgin Mary. Faithful from throughout the world have journeyed to this remote area of Yugoslavia in recent years after six children reported seeing Mary on a hillside there on June 24, 1981. Believers have said that the Mother of God continues to appear there every day.

St. Roch parishioners Shelley Werner, Lori Amonett, Maureen Suding, Jessi Perry, and Britany Hall became interested in Medjugorje after hearing Dottie Linville, their Renew group moderator, discuss her faith experiences during two trips to the site in 1988 and 1989.

Linville, who will accompany the three teen-agers to Medjugorje, described the upcoming trip as a wonderful opportunity for the girls to "experience God in a closer way."

Their May 7-14 pilgrimage to Yugoslavia will cost \$1,400 per person, so Shelley, Lori, and Jessi are busy trying to earn the sizeable amount of money in a very short period of time.

In addition to sponsoring a drawing for an all-expense paid trip for two to Rome, they are tackling other assorted fund-raising projects with help from youth group members.

Their money-making endeavors are pretty ambitious. Linville acknowledged, considering the fact that the girls have less than three months to acquire the necessary funds.

Telephone Linville at 317-782-4445 for information about the drawing and other fund-raising efforts.

Jessi said her mother visited Medjugorje on two occasions and is eager for her

daughter to share the powerful faith experience.

"My mom has been there twice," she explained, "and she really liked it a lot. I think it will help me become closer to God. I think this is something we really need to do."

Lori said she has been fascinated by news of the Marian apparitions since she first heard about them while in elementary school.

"When I was in the fifth grade," she recalled, "I saw a movie on Medjugorje at St. Roch School and I wanted to go there so bad. Since then, I've always had this in my heart and I think when I go there it will be fulfilled."

Shelli described the pilgrimage as "the experience of a lifetime" and said she wants to share news of her trip with others when she returns home.

"When I heard about the children that Mary was appearing to, I really wanted to go there," Shelli said. "Later I want to tell others about my experiences there. Maybe it will bring them closer to God."

Linville said she was particularly touched by the kindness shown by the people of this tiny Yugoslavian village, who follow a simple life-style and willingly open their homes to the thousands of visitors who come there each year to share the Medjugorje message.

"They live very simple lives," she said, "and as a result they have more room for God."

Linville visited Medjugorje twice during other seasons, and said she is eager to return there with the girls this spring.

Their visit in May during the "month of Mary" also coincides with Mother's Day, she said, and promises to be especially memorable because the hillsides will be covered with wildflowers.

"There's something that draws you there," she emphasized, "and I think it's peace."

Nevertheless, she said, it will take a great deal of desire and determination for the youth group members to meet their ambitious and costly goal in time to complete travel arrangements for the trip.

"If God doesn't open those doors, we won't go," Dottie Linville said. "But we have prayed about this, and we believe that if we do the work he will open those doors."



ITINERARY—St. Roch Parish youth group members (from left) Shelley Werner, Jessi Perry, Lori Amonett, and Maureen Suding of Indianapolis talk with Dottie Linville (standing) about a trip to Medjugorje, Yugoslavia, this spring. The girls meet one night every week to pray the Rosary together. (Photo by Mary Ann Wyand)

ICA students enjoy 'foolish' retreat

by Laura Weber

Academy of the Immaculate Conception students sat spellbound in the school's auditorium Feb. 14 as two members of the Fountain Square Fools from Cincinnati sang, juggled, and told stories during ICA's annual retreat.

The Fountain Square Fools were founded by Michael Sparough three years before his ordination as a Jesuit priest.

Sparough started writing plays with religious themes when he was assigned to teach English and drama at St. Xavier High School.

An Episcopal priest saw one of Sparough's plays and asked him to put together a public celebration of faith for the centennial celebration of the Episcopal Church in southern Ohio. The musical anniversary program featured 100 performers and was acclaimed a "big hit."

The next day, Sparough's telephone started ringing. Callers wanted him to bring his performers to churches, schools, and universities all over the tri-state area. Thus, the Fountain Square Fools became a reality.

The two Fools that led the ICA retreat were Tom Sparough, the founder's brother, and Jean Bross. They opened the retreat with several musical selections, including "Don't You Hate It When They Make Us Sing a Song?"

Following the retreat theme of "Walk That Talk," Sparough and Bross told ICA students a variety of stories on that topic. Students particularly enjoyed "God's

Week Off," a humorous look at how God invented juggling.

Near midday, Sparough and Bross brought out several large balloons, told the students that the balloons represented the world's resources, then threw them into the audience. Next, they turned off the lights and projected slides onto the balloon surfaces.

Several balloons popped because the students were too rough with them, and there were only three left by the end of the slide presentation.

"It hit me all at a sudden that, in one second, the world could be just gone," freshman Michelle Study said. Another freshman, Lauren Bellman, noted that, "We have to care for the world gently or else we will cause destruction."

ICA students planned the all-school Mass, and everyone participated in some way with the music, liturgy, or banners. After the retreat, many students said they realized that Mass doesn't have to be boring and that they can pray and be close to God while having fun.

"I've seen the Fools in a lot of different places," sophomore Missy Jackson explained, "and here at ICA was the best I've ever seen them."

And as the Fools like to say themselves, quoting from 1 Corinthians 1:25, "For the foolishness of God is wiser than human wisdom."

(Laura Weber is a freshman at the Academy of the Immaculate Conception in Orlinburg. She is the daughter of Dr. and Mrs. James Weber of Guardian Angels Parish in Cincinnati.)

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CRANES

Youth Events

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.

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

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

March 13—Tell City Deaneary youth ministry board meeting, St. Augustine Rectory, 7 p.m.

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

March 18—Catholic Youth Organization One-Act Play Contest, St. Catherine Parish, Indianapolis.

March 18—"Spring Fling," workshops, liturgy, dinner, and dance for teen-agers, St. Mary Church, North Vernon, 1 p.m. to 9 p.m. 812-346-3604 for information.

March 19—"Seven Super Mondays" program on "Stress, Maturity, and Love" sponsored by the Catholic Youth Organization, CYO Youth Center, 7 p.m. to 9 p.m. Call 317-632-9311 for information.

March 22-24—Cadet Wrestling Tournament sponsored by the Catholic Youth Organization. Entries are due by March 16. To register, call CYO at 317-632-9311.

March 24-25—"Creating Deviative Youth Ministry Programs," sponsored by New Albany Deaneary Youth Ministries, at the Aquinas Center in Clarksville, 9 a.m. to 6 p.m. Saturday and 9 a.m. to 4 p.m. Sunday. Call 812-945-0354 for information.

Program explores values of Catholic education

Cathedral High School will present "Choosing Catholic Education: A Search for Values" by Dr. Peter L. Benson at 7:30 p.m. March 15 at the school auditorium. Parents, faculty, and students from the Indianapolis area are invited to attend the free program.

A widely known sociologist from Minneapolis, Dr. Benson currently serves as president of the Search Institute, which studies the changing needs of adolescents. Institute staff members help schools, families, and churches become more effective in promoting the well-being of youth.

In the last 10 years, Dr. Benson and his staff of social scientists and educators have conducted several national studies of Catholic High Schools. He has also written three books about the values of Catholic education, including "The Catholic High School: A National Portrait" and "Sharing the Faith: The Beliefs and Values of Catholic High School Teachers." His latest work, "The Heart of the Matter: The Effects of Catholic Schools on Faith and Values" will be published this spring by the National Catholic Education Association.

An informal reception will follow Dr. Benson's address. For more information, telephone Martha Brennan at Cathedral High School at 317-543-4940.

☆☆

Breebut Preparatory School junior Alan Henderson has been named to Parade Magazine's All-America Basketball Team. Each year the magazine honors 40 top high school basketball players chosen by college coaches, recruiters, and scouts from around the country.

Alan joins Lawrence North High School star Eric

Montross and Bedford-North Lawrence standout Damon Bailey as the only Hoosiers on the first team.

A 6-foot-9-inch center, Alan is the son of Dr. and Mrs. Ray Henderson of Indianapolis. Selection to the All-America team results in national recognition, and appointment to the first squad is particularly noteworthy.

☆☆

Preparations are underway for the annual International Festival March 14 at Secunia Memorial High School in Indianapolis.

Foreign language students and their parents will dine on French, German, and Spanish cuisine catered by Anne Kirk and her staff. Entertainment will also follow the international theme, with foreign language students performing in French, German, or Spanish.

Eric Groeschel, president of Secunia's German Club, along with Gloria Quiroz, Spanish Club president, and French Club president Julie Hwang are working with teachers and students to present a memorable evening of international dining and entertainment.

Secunia's cafeteria will be decorated with items representing the French, German, and Spanish cultures. Dinner will be served there at 6 p.m.

Honored guests are Julio Matias Gonzalez, Secunia's foreign exchange student from Argentina, and his American hosts, the Richard Kramer family of Indianapolis.

Tickets must be purchased in advance. For information, contact the Secunia office at 317-356-6377.

☆☆

March 15 is the deadline for archdiocesan youth groups

to apply for community service project funds from Youth As Resources in Indianapolis.

Grants under \$5,000 are available to youth groups that plan and direct their own volunteer service projects. Funds may be used for project expenses, such as materials and transportation, and for youth recognition. Youth must be sponsored by a not-for-profit agency, such as a school, church, youth-serving group, or a community center.

Grant applications are available through the Youth As Resources office at 901 W. New York St., Indianapolis, IN 46223. Proposals returned to that address by the deadline will be reviewed by grant committee members, and checks will be presented in May to fund selected projects.

For more information, contact Paula Allen, Youth As Resources director, at 317-274-6605 or 317-848-2820.

☆☆

Terre Haute Deane youth are invited to the monthly deanery youth Mass and dance March 11 at St. Patrick's Parish in Terre Haute.

Mass begins at 7 p.m., followed by the dance until 10 p.m. Admission to the dance is \$2 per person. For more information, call Tom Parlin, deanery youth ministry coordinator, at 812-232-8400 or 812-235-5989.

☆☆

High school sophomores from the Terre Haute Deane youth will gather at the Merom Conference Center March 16 for a two-day retreat.

Registrations and the \$20 fee are due to the deanery youth ministry office by March 12. For more information, contact Tom Parlin, deanery youth ministry coordinator, at 812-232-8400 or 812-235-5989.

Opportunities to Serve

Director of Music Ministry and Worship

Parish in Greater Louisville area is seeking full-time pastoral musician to be part of parish team. Salary is commensurate with skills and experience. Fringe benefits are included.

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DEADLINE FOR APPLICATIONS: MARCH 20, 1990.

PASTORAL ASSOCIATE

ST. CHRISTOPHER — SPEEDWAY, INDIANA

Pastoral Associate is being sought for a large, west-side suburban Indianapolis parish as a member of the Pastoral Team. In conjunction with the Pastor and Pastoral Associate, immediate responsibilities include: RCIA, Marriage Preparation, Bereavement, Communications, Separated and Divorced, Parenting and Marriage Enrichment.

EDUCATIONAL REQUIREMENTS: A Master's Degree in Theology, Religion, Spirituality or appropriate life experience. Position is available July 1, 1990. Salary is commensurate with the Archdiocesan guidelines.

— For application or more information contact: —

Search Committee

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— APPLICANTS SHOULD CONTACT: —

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DEADLINE FOR APPLICATIONS — MARCH 16, 1990

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ST. CHRISTOPHER — SPEEDWAY, INDIANA

Director of Religious Education is being sought for a large, westside suburban Indianapolis parish as a member of the Pastoral Team. The Pastoral Team is composed of: Pastor, two Pastoral Associates, Youth Minister, School Principal, D.R.E., and Director of Music. Immediate responsibilities include: the religious education of pre-school, grades 1-6, and adults and preparation of students for the Sacraments of Eucharist and Reconciliation.

Any prospective D.R.E. must be a self-starter within their area of primary responsibility, yet collaborate with the Parish Pastoral Team to achieve a coherent parish ministry. Education requirements: A Master's Degree in Education or Theology with administrative experience. Salary Range is commensurate with qualifications.

Position is available July 1, 1990.

— FOR MORE INFORMATION CONTACT: —

Roland Gamache, Search Committee.

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Books of interest to Catholics

WASHINGTON (CNS)—A list of books of particular interest to Catholic readers follows.

"Ninety Days," edited by Karan Hinman Powell and Joseph P. Sunwell, Paulist Press, \$8.95, 121 pp. Resource book for the 40 days of Lent and the 50 days of Easter.

"Paying Attention to God," by Jesuit Father William A. Barry, Ave Maria Press, \$5.95, 128 pp. Makes prayer believable and gives depth to our understanding of prayer by drawing insights from theology and philosophy.

"The Way of Suffering: A Geography of Crisis," by

Jesuit Father John Breslin, Georgetown University Press, \$22.95 cloth, \$10.95 paper, 203 pp. Experience of crisis as the undermining of our attempts to keep control of our lives.

"Holiness," by Donald Nicholl, Paulist Press, \$8.95, 158 pp. Reprint of book published in 1981 which gives a human, profound introduction to Christian spiritual life.

"I Have Called You Friends," by Carlo Bertola, Alba House, \$7.95, 125 pp. Sacramental, theological and existential aspects of priestly fraternity.

"To Die Is To Live," by Jesuit Father John M. Scott,

Franciscan Herald Press, \$6.95, 179 pp. Consoling truths that have buoyed sufferers through the ages.

"New Paths Through the Old Testament," by Passionist Father Carroll Stuhlmueller, Paulist Press, \$5.95, 111 pp. Introduction to the study of Old Testament that offers new ways of viewing the writings.

"Winning Your Inner Battle," by Jeanne Heiberg, Resource Publications, \$8.95, 142 pp. How to conquer your inner problems and turn the victory to utmost advantage.

"Servant Leaders of the People of God," by Father Robert M. Schwartz, Paulist Press, \$12.95, 265 pp. An ecclesial spirituality for American priests written by a former president of the National Organization for Continuing Education of Roman Catholic Clergy.

+ Rest in Peace

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests 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.)

+ **BOWERS, Myrtle**, 92, St. Mary, North Vernon, Feb. 22. Mother of Helen Sobel, Mary Rose Harkins, Louise Calvert Delpha, Betty Frances Lockard

and James Jerome, sister of Mary Hayes and Ollie Crane; grandmother of 12; great-grandmother of 23; great-great-grandmother of 10.

+ **BUSSE, Matthew H.**, 71, Holy Family, New Albany, Feb. 23. Husband of Mary Catherine (Bott); father of Janet and Mark; brother of Anna Fultz.

+ **DORSEY, Elizabeth A. (Wheelen)**, 67, Christ the King, Indianapolis, Feb. 21. Wife of Alfred G.; mother of Danny, Tim and Mike; sister of Mary Hayden; grandmother of four.

+ **FEES, Anna (Spalding)**, 70, St. Mary, New Albany, Feb. 28. Wife of Herbert; mother of Joseph; sister of Malcolm, Paul, Martin,

Al and Theresa Spalding and Cecelia Greenwell; grandmother of two.

+ **FRALICH, James A.**, 52, Holy Spirit, Indianapolis, Feb. 20. Husband of Dora Eileen (White); brother of Robert C. and Janet T. Dushmer.

+ **GALEMA, Claire Mary**, 81, St. Bernadette, Indianapolis, Feb. 17. Aunt of Alice F. Dye.

+ **GOFFINET, Andrew J.**, 69, St. Paul, Tell City, Feb. 26. Father of Darlene Fortwendel, Angie Garrett, Gary and Lloyd; brother of Emily Hubert, Bertha Jarboe and Adeline Hanlon; grandfather of five.

+ **HAHN, Joseph J.**, 81, Assumption, Indianapolis, Feb. 24. Brother of John C. Sr.; uncle of two.

+ **HERBERT, Helen E. (Kirsh)**,

80, Holy Name, Beech Grove, Feb. 15. Mother of Suzanne Cook, Linda Livingston, Carol Reynolds, Albert Don, Joseph and Michael; sister of Larry and Ralph Kersh; grandmother of 47; great-grandmother of 20.

+ **HIMMICHHOEFFER, Pearl**, 90, Annunciation, Brazil, Feb. 23. Sister of Andrew Neilson; aunt of four.

+ **LOPP, Clarence L.**, 76, Holy Family, New Albany, Feb. 25. Husband of Frances (Kiesler); father of Gary E., Clarence L. and Connie Lo Freibet; brother of three; grandfather of three.

+ **MCCARTIN, P. Bernard** (Irish), 80, St. Paul, Sellersburg, Feb. 1. Father of Charles White, Robert E., Patricia Pearson, Ann Treasa and Mary Lou Travis; brother of John and Agnes

Walters; grandfather of 16; great-grandfather of 17.

+ **MCCARTY, Teresa**, 92, St. Michael, Brookville, Feb. 24. Mother of Phyllis Rothra; sister of Jeannette Seim and Mary Lou McCarty; grandmother of Terry Rothra.

+ **MOGAN, Charles L. (C.L.)**, 90, St. Michael, Cannellton, Feb. 25. Husband of Frances; father of Charles Leonard, Sidney E., Joseph T., William H., Nancy Bland, Jane Bruggeman and Frances Newell; grandfather of 17; great-grandfather of 16.

+ **PADGETT, Morris**, 79, St. Vincent de Paul, Bedford, Feb. 23. Husband of Josephine (Seidle); father of Louis; brother of Mary Frances Embree; grandfather of three.

+ **STEMLE, Emma C.**, 95, Our

Lady of Perpetual Help, New Albany, Feb. 23. Mother of Rose Mary Decker and Vincent E. Sr.; grandmother of five; great-grandmother of nine.

+ **WACHSTETTER, Raymond (Pat)**, 65, St. Agnes, Nashville, Feb. 26. Husband of Carolyn; father of Jim, John, Patty, Joe, Mary and Mary.

+ **WALTER, Roberta**, 53, St. Mary, New Albany, Feb. 28. Sister of Thomas, Letitia, and Portia Hersendhos.

Benedictine Sister Jeannette Tenborge, 72, dies Feb. 27

EVANSVILLE—Benedictine Sister Jeannette Tenborge of Convent Immaculate Conception in Ferdinand died here Feb. 27 at the age of 72. The funeral liturgy was celebrated for her on March 2 in the convent church.

The former Helen Tenborge was born in Forestville. She entered the Sisters of St. Benedict in 1933 and professed final vows in 1938. She taught 32 years in Indiana schools and also in North Dakota.

Sister Jeannette served in Indianapolis Archdiocesan schools in Floyd's Knobs, Seymour, and at Assumption School in Indianapolis. She also taught in Appalachia and worked in hospitals and civic organizations.

Two sisters, Mildred Brown and Pat Amstrong, and two brothers, George and Leo, survive Sister Jeannette.

Ferdinand Sister Mary Walter, 62, accident victim



FERDINAND—Benedictine Sister Mary Walter Goebel of the Convent Immaculate Conception here was killed instantly in an automobile accident on Feb. 26 at the age of 62. The Mass of the Resurrection was celebrated for her on March 1.

The former Mary Frances Goebel was born in St. Philip and entered the Sisters of St. Benedict community in 1945. She professed final vows in 1950. In 1981 she was elected the ninth prioress of the Ferdinand Benedictines and served in that office until the spring of 1989.

At the time of her death, Sister Mary Walter was an instructor at Vincennes University, the Jasper Center, and on the faculty at Marian Heights Academy in Ferdinand. Her 40-year teaching career included service at Christ the King School in the Indianapolis Archdiocese.

Sister Mary Walter is survived by three brothers, Joseph, Anthony and Gregory, and six sisters, including Jeanne Cruce, Joan Stolz, Barbara Kent, Rosella Rust, Isabel Johnson and Margaret Rose Buechler.



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Turmoil continues at N.Y.'s Covenant House

NEW YORK (CNS)—Franciscan Father Bruce Ritter resigned amid numerous but unproved charges of financial and sexual impropriety, but Covenant House—the home for runaways he founded in 1968—remained an object of investigations.

In a week of rapid developments.

►Father Ritter turned in his resignation Feb. 27 to Covenant House's board of directors, ending 22 years as head of what has become the nation's largest public or private program for street children. He said the controversy surrounding him for the past three months "has made it impossible for me to lead Covenant House effectively."

►Frank J. Macchiarella, acting Covenant House president since Feb. 8, when Father Ritter was told by his religious order to take a leave of absence pending the order's investigation of alleged sexual activity by the priest, also resigned the same day. He afterward accused the board of refusing to accept his recommendations to bring "more sunlight" into Covenant House operations.

►The board named James J. Harnett, chief executive of Covenant House under both Father Ritter and Macchiarella, as its new acting head.

►Manhattan District Attorney Robert M. Morgenthau announced Feb. 28 that his office was closing its investigation of Father Ritter without bringing charges. He said Father Ritter engaged in some "questionable" financial transactions, but there was not enough evidence to prosecute. Some Covenant House officials may have violated the law in helping a troubled youth obtain false identity papers, he said, but after consulting with the family of the dead child whose identity was used he had decided not to prosecute.

►The same day Father Connal McHugh, New Jersey-based superior of the Conventual Franciscan province to which Father Ritter belongs, said that the order's investigation of alleged sexual activity by Father Ritter "will continue its course." The order was investigating claims by Darryl J. Bassile of Ithaca, N.Y., that he and Father Ritter had a sexual relationship when he was a teen-age resident of Covenant House.

In separate statements shortly after Morgenthau's announcement, Harnett and Covenant House board chairman Ralph A. Pfeiffer Jr. described the district attorney's decision as confirmation that the allegations against Father Ritter were "baseless" and "totally without merit."

In an interview with Catholic News Service, Harnett said

March 1 that contributions to Covenant House have leveled off since sexual allegations against Father Ritter first surfaced in December. Plans to expand operations into other cities have had to be put on hold, but contributors "haven't run for the hills" and the agency can continue to serve street kids in its existing programs, he said.

A spokesman for New York State Attorney General Robert Abrams said March 2 that Abrams had "stepped up" his office's investigation of alleged Covenant House financial improprieties following Morgenthau's decision to drop a loan from the institution.

The state attorney general, whose office is responsible for overseeing laws concerning charitable organizations, was focusing especially on allegations that Father Ritter and other Covenant House officials received personal loans from Covenant House funds. It is a violation of New York state law for any officer or director of a charitable organization to receive a loan from the institution.

Covenant House has acknowledged that Father Ritter received a Covenant House loan but has declined to reveal its amount or purpose. Harnett said the priest repaid the loan Feb. 26. News reports indicated that as much as \$100,000 may have been loaned by Covenant House to officials of the organization.

Pfeiffer said Feb. 28 that Covenant House was initiating independent auditing and policy reviews of all its programs; an independent investigation of all allegations of financial or other improprieties; and an independent management analysis of the relationship between Covenant House in New York and the branch operations established in recent years in other U.S. and foreign cities.

Harnett said salaries of top officials also will be reviewed, including his own and that of communications director John Kells. Both earn slightly more than \$100,000 a year.

Among allegations to be investigated, Harnett said, were those concerning Covenant House executives living with former residents. He said the one case he knew of involved, so far as he knew, only proper Christian service to a young man by an executive, but the young man had since moved out in order to avoid even the appearance of impropriety.

Controversy over Father Ritter began in December when a young man, later identified as Kevin Lee Kite, claimed he received money and gifts from Father Ritter in return for sexual favors. In the course of the investigation it was learned Covenant House officials had helped Kite obtain a false baptismal certificate which he used to obtain other false identity papers, using the name of a boy who had died in 1980.

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Catholics ask church reform in N.Y. Times ad

by Jerry Filleau

WASHINGTON (CNS)—More than 4,500 Catholics took out a joint ad in *The New York Times* Feb. 28 to call for ordination of women, married priests, more personal freedom and local church autonomy, and a variety of other reforms to make the church less "authoritarian and hypocritical."

The ad endorsed the consultative style of the U.S. bishops' conference but objected to many forms of centralized authority in Rome. It argued for married priests and women priests in the name of the right of Catholics to have access to the Eucharist, saying this is threatened by the growing shortage of priests.

It urged that church authorities consult with laypeople in selection of bishops and in "developing church teaching on human sexuality."

The message and names of signatories took up one-and-a-half pages in the *Times*. Several well-known theologians were on the list as was one bishop, Auxiliary Bishop Emerson J. Moore of New York.

Sixty-seven people from Indiana signed the ad, including Msgr. Raymond T. Bosler, former editor-in-chief of *The Criterion* and a *pentus* at the Second Vatican Council, and Benedictine Sister Joann Hunt, religious education director at St. Christopher's Church in Speedway.

Theologians who endorsed the message included Fathers David Tracy and Charles E. Curran, Dominican Father Matthew Fox and Immaculate Heart of Mary Sister Sandra Schneiders. Fathers Curran and Fox have been disciplined by the Vatican for their writings.

Also on the list were Mercy Sister Helen Marie Burns,

president of the Leadership Conference of Women Religious; Franciscan Father Joseph Nangle, administrative assistant of the Conference of Major Superiors of Men; ethicist Sidney Callahan; Benedictine Sister Mary Lou Kownacki, national coordinator of Pax Christi USA; and Msgr. John Egan, Chicago archdiocesan human relations director and longtime national leader in Catholic urban ministry.

Father Kenneth J. Doyle, a spokesman for the U.S. Catholic Conference, said the ad expresses opinions "on 24 separate issues," some of which "I would identify with strongly" and others "I would have some difficulty with."

"Many members of the bishops' conference would certainly agree," he said, "that the 'pressing issues' the ad identifies at the outset—things like the environment, poverty, drug use, the relationship between scientific advancement and ethical principles, the violence of war—are just that, and we would hope to work with the signers of the ad in addressing those concerns."

He said he also agreed with the signers "that dialogue is essential in the church" and that, in the words of the ad, the church should become "a participatory community of believers who practice what they preach."

The message, described as a lay "pastoral letter" and titled "A Call for Reform in the Catholic Church," was written by a Chicago-based lay group, Call to Action, joining Call to Action in sponsoring a nationwide campaign for signatures on the letter were five other groups: Association for the Rights of Catholics in the Church, Catholics Speak Out, Friends of Creation Spirituality, Women's Ordination Conference and CORPUS: The National Association for a Married Priesthood.

At least two lay groups immediately criticized the ad and the signature campaign. The Chicago-based National Center for the Laity, in its newsletter *Initiatives*, called the message in the ad "inward looking." It said it was ironic

that the message was issued to mark the 25th anniversary of the Second Vatican Council's Constitution on the Church in the Modern World, the council's "most outward-looking declaration."

Initiatives editor William Droel said church reforms "are urgently needed," but he objected to the lay pastoral's view that the lack of institutional reform leaves laypeople "crippled" in trying to fulfill their vocation and witness in the world.

"What do internal church reforms have to do with the workaday vocation of most Christians in their home, their workplace and in the political process?" he asked.

Women for Faith and Family, a St. Louis-based organization founded in 1984 by Heleen Huil Fitchcock to show support for papal teachings, especially on women and family values, called the ad "divisive" and an attack on the "unity and peace" of the church.

The St. Louis group called the signers a "disaffected minority" of "dissidents" who "no longer believe in essential church teachings and do not accept the authority of the church." It particularly objected to the issuance of the ad on Ash Wednesday, "one of the most solemn days in the Christian calendar."

Call to Action, which counts about 5,000 members, was formed in 1977 to advance the agenda of social action and church reform spelled out at a national bicentennial conference of Catholics in Detroit in 1976.

It has been supportive of official church actions such as the U.S. bishops' economy and peace pastoral, but it has also pushed for concerns such as the ordination of women which are not on the bishops' agenda.

Among other areas in which the ad asked for reform were greater expression of cultural diversity in the church, more rapid advances in ecumenism, more openness on church finances, the advancement of women in the church, and more church attention to social evils of poverty, injustice and violence.

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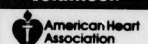
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