

Vatican could face record budget deficit in 1990

by John Thavis

VATICAN CITY (CNS)—The Vatican could face a record budget deficit in 1990, far more than has been covered through worldwide giving and other sources.

The two main sources of supplementary income in recent years—the worldwide Peter's Pence and revenues

from Vatican City State—will fail to cover the shortfall unless contributions increase dramatically, said a Vatican financial statement.

The statement, issued March 15, showed projected expenses of \$152.4 million and income of \$66.5 million for 1990, creating a deficit of about \$86 million. The shortfall has developed despite efforts to hold down costs, said a top Vatican official.

Vatican City State is expected to show a profit of about \$12.6 million in 1990. The city-state budget covers administration of the 108-acre state in which Vatican offices are located and is considered separate from the Holy See's budget.

The Peter's Pence collection brought in \$48.4 million in 1989, down from nearly \$53 million the previous year. If (See VATICAN FACES on page 23)

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'First steps' taken in Ind. legislature

by Ann Wadelton

Despite unprecedented chaos during the 30-day short-session of the Indiana General Assembly, some good things did happen in the human service area. Life will become easier for some. A few "first steps" were accomplished.

As a result of legislative action, more "special needs" children may be adopted. More homes may be opened to women in a pregnancy crisis. Prenatal care will be offered to more poor women. Children in poverty homes will be eligible for medical care until they are six years old. Those earning the state's minimum wage will get a raise. And the funding source for energy assistance for the poor is assured for at least a few years.

All of these bills were actively supported by the Indiana Catholic Conference, according to Dr. M. Desmond Ryan, ICC's executive director. They represent the church's commitment to a consistent ethic of life, insisting that life is sacred at all stages, he said.

Some of these legislative accomplishments represent only a beginning, the first step, according to Ryan. "But that's the way most programs are implemented," he says. He points to the SOBRA program which provides medical coverage for poor pregnant women and children. The program was adopted in 1987 and has steadily expanded coverage each year since, he says.

The adoption bill was authored by Sen. Jean Lesning (R-Oldenburg) and targets "special needs" children who, because of medical, physical or emotional problems, are often shuffled between foster homes rather than being adopted. The bill approved allows adoptive parents to receive a subsidy for support and medical care for the child, the subsidy not to exceed the cost of keeping the child in a foster home. The subsidy could be extended beyond the current 18 years to 21 years for school or training. The financial status of the parents does not automatically eliminate those with middle or high incomes.

This "allows" one more opportunity for children, says Janet Myers, who recently retired after 29 years of working with adoptions with the Indianapolis Children's Bureau. Special needs children often have multiple problems, physical and emotional, she says, which can make their care

expensive. These children often need school or vocational training beyond high school to make them self-sufficient, she says.

Dr. Ruth Lambert, program policy consultant for special needs adoptions for the state Department of Public Welfare, also cites the cost of caring for some special needs children and termed "fantastic" the requirement that middle-income families

are not automatically excluded from receiving a subsidy. At last count, she said, there were 385 special needs children in Indiana awaiting adoption.

The maternity home bill establishes a tax credit for individuals who open their homes to needy pregnant women for at least 60 days during the pregnancy or immediately following the birth. It also

sets up a grant program to help non-profit maternity homes improve or enlarge their programs. An initial \$75,000 was allocated to the program with the Board of Health responsible for seeking additional federal money as well as private donations.

There has been a dramatic decline in the number of maternity homes in recent years, according to Mary Rose Nevitt, director of St. Elizabeth in Indianapolis. The appeal used to be confidentiality, with many of the babies offered for adoption, she said. Now, girls and women more often come from dysfunctional homes and need a nurturing environment, she said. Some are battered wives.

The bill's author, Rep. Jerome Kearns (D-Terre Haute) says the tax credit part encourages individuals to get involved. The tax credit is \$200 per week for each pregnant woman, up to \$3,000 credit a year per taxpayer. The total credit permitted by the state is \$500,000.

Governor Evan Bayh in signing this bill said, "This will encourage mothers to give birth to healthy babies and to avoid the tragedy of abortion."

The SOBRA bill expands medical coverage to pregnant women and children to age 6 in families below 133 percent of the federal poverty level. That figures \$16,100 annually for a family of four. Indiana has expanded coverage from 50 percent to 100 percent to 125 percent of the federal poverty level in recent years.

The increase in the state's minimum wage, signed by the governor on March 15, is the first in 13 years and raises the rate from \$2 to \$3.35 an hour. Rep. John Day (D-Indianapolis) the bill's author, calls this a "modest step forward" for those at the lowest end of the pay scale.

The new energy assistance law dedicates the state's share of oil overcharge funds to the program which helps pay energy bills for the poor. Federal funds for energy assistance have been cut back for the past several years, threatening to cut many indigent from the program.

In other action, the legislature allocated \$10 million to the CHOICE program to help the elderly stay in their own homes in preference to a nursing home; \$2.5 million for additional caseworkers for child welfare caseworkers; and \$4.4 million for mental health programs.



PARADE—Holy Cross and St. Philip Neri were two of the Catholic elementary schools that participated in the St. Patrick's Day parade in Indianapolis last Friday. More photos on page 20. (Photos by Margaret Nelson)

Catholics invited to help world's starving, homeless this weekend

by John F. Fink

Catholics throughout the United States are being invited to assist the homeless and starving throughout the world this weekend through their contributions to the U.S. Bishops' Overseas Appeal.

Catholic Relief Services (CRS), the prime beneficiary of the collection, is often in the news as it seeks to improve the quality of life of millions of people, particularly through long-term development projects.

CRS has recently been stymied in its efforts to get food to starving Ethiopians because of civil wars in that country (see "Millions of Ethiopians Face Starvation," page 1, March 9 Criterion).

CRS funds programs in 68 countries. In 42 of those, there is resident staff and in 26, assistance is directed to local project holders, mainly local Catholic organizations.

During 1988 total income for CRS was \$288,296,000 and total expenditures \$296,845,000. Management and fund-raising expenses made up five percent of expenses. (The 1989 financial statements have not yet been published.)

Also benefiting from the collection will be the bishops' Migration and Refugee Services, which provides assistance to refugees and helps them relocate in the U.S.

Indianapolis Archbishop Edward T. O'Meara is chairman of the board of CRS. A letter from him about this weekend's collection is on page 2.

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THE CRITERION
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FROM THE EDITOR

Understanding the faith of the Muslims

by John F. Fink

Pope John Paul II has often urged Christians and Muslims to seek greater mutual understanding. "It is necessary that Christians better understand the faith of their brothers," he said last September at a meeting on Christian-Muslim relations sponsored by the Rome-based Pontifical Institute on Arabic and Islamic Studies. During his trips to Africa, he has been honored by Muslims several times. The spirit of ecumenism definitely includes Muslims.



Therefore, I thought I should do my bit to explain the religion of the Muslims by devoting a couple of these columns to the subject.

The official attitude of the Catholic Church toward the Muslims was stated as follows in the Second Vatican Council's *Declaration on the Relationship of the Church to Non-Christian Religions*: "Upon the Muslims, too, the church looks with esteem. They adore one God, living and enduring, merciful and all-powerful, Maker of heaven and earth and Speaker to men. They strive to submit wholeheartedly even to his inscrutable decrees, just as did Abraham, with whom the Islamic faith is pleased to associate itself. Though they do not acknowledge Jesus as God, they revere him as a prophet. They also honor Mary, his virgin mother, at times they call on her, too, with devotion. In addition they await the day of judgment when God will give each man his due after raising him up. Consequently, they prize the moral life, and give worship to God especially through prayer, alms-giving and fasting."

ISLAM IS THE RELIGION of the Muslims (or Moslems), the followers of Muhammad (or Mohammed). In Arabic, Islam means "submission." In Arabic, and Muslim means one who submits. What the Muslims

submit to is the will of God (Allah in Arabic) and his precepts as set forth in the Quran (or Koran). The Muslims believe that Muhammad was the last in a long series of prophets that started with Ibrahim (Abraham), the patriarch of the Arabs through his first son Ishmael. Their other prophets include Musa (Moses), who received the Torah; Dawud (David), who spoke through the Psalms; and Isa (Jesus), who brought the Gospels. But they believe that the final revelation came through Muhammad and was embodied in the Quran.

MUHAMMAD WAS BORN in Mecca, Arabia, around the year 570. His father, Abdullah, died before his son's birth and his mother, Aminah, died six years later, so Muhammad was raised by his grandfather and then by an uncle. At the age of 28, he married a wealthy widow, Khadijah, by whom he had two sons and four daughters.

During this period of his life he traveled widely. Then, in his 40s, he began to retreat to meditate in a cave on Mount Hira outside of Mecca. It was here that he began to hear the voice of the Archangel Gabriel who dictated, over a period of 20 years, what was to become the Quran.

Muhammad started preaching in Mecca, but he met opposition, with his followers being harassed and even tortured. Learning of a plot to kill him in 622, Muhammad escaped to the city later named Medina. This flight became known as the Hijrah (or Hegira) and this marks the beginning of the Islamic era.

Muhammad then became a military leader, who organized Bedouin tribes around Medina to battle against the Meccans. By 629 he reentered Mecca without bloodshed, destroyed the idols in the Kaaba there, and made it Islam's sacred shrine. He died three years later and Muslims believe that he was transported to Jerusalem and from there ascended to heaven with the angel Gabriel. Today the Dome of the Rock is built over the rock from which he is supposed to have ascended, the same rock that

Jews believe was the one on which Abraham was going to sacrifice his son Isaac.

It was after Muhammad's death that his successors, called caliphs, started fighting the battles that in the brief span of a hundred years would extend Islam's influence throughout the Arabian peninsula, across North Africa and into Spain, throughout the entire Middle East, and through Persia to the very borders of China. By this time power had shifted to Damascus, Syria, the capital of the Umayyad clan of the third caliph, and by 743 the Arab empire reached its greatest extent.

It was with the advent of the Umayyads that secular, rather than religious, matters started to dominate the attention of the caliphs.

The Umayyads were defeated and succeeded in 756 by the Abbasids, who transformed the Arab empire into a multi-national Muslim empire with its capital in Baghdad, Iraq. Since then there have been numerous Islamic dynasties, the most notable being the Fatimids, 10th to 13th centuries; the Ayyubids (Saladin, who defeated the Crusaders), 12th and 13th centuries; the Mamluks, 13th to 16th centuries; and the Ottomans, 16th to 20th centuries.

THE BIGGEST DIVISION among Muslims is between Sunnis and Shites. The Sunnis, the more numerous, are the orthodox followers of Muhammad while the Shites are a more liberal group. The biggest difference between the two, though, concerns the choice of the caliph. The Sunnis believe that the caliph should be elected, as was the first one, Abu Bakr. The Shites, however, believe that the caliphate—which they call the imamate or "leadership"—must remain within the family of Muhammad. Therefore, they believe that the first valid caliph was Ali, the cousin and son-in-law of Muhammad, who was chosen as the fourth caliph. Today the Shites rule mainly in Iran. The late Ayatollah Ruhollah Khomeini was an imam.

Next week I'll explain some of the beliefs and practices of devout Muslims.

ABCC holds concert at cathedral

by Margaret Nelson

Archbishop Edward T. O'Meara was among those who attended the Concert of Religious Music at SS. Peter and Paul Cathedral on Sunday.

The event, sponsored by Archdiocesan Black Catholics Concerned (ABCC), featured choirs and soloists from Indianapolis Catholic churches and the Victory Temple.

Brother Howard Staudant, concert coordinator, welcomed the small audience. Lillian Hughes of Holy Angels Parish served as mistress of ceremonies. She called music "the universal healer that transcends all cultures and creeds."

OFFICIAL APPOINTMENTS

Effective March 15, 1990

REV. PAUL KOETTER, appointed a member of the Board of Consultors of the Archdiocese of Indianapolis.

Effective June 18, 1990

REV. WILLIAM STUMPF, from associate pastor of St. Luke Parish, Indianapolis, to graduate studies at Loyola College, Baltimore, Maryland.

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



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Elder W. C. Bates of Victory Temple offered the invocation.

The St. Rita Gospel Ensemble, directed by Chris Walker, opened the program.

Next on the program was the Holy Angels School Gospel Choir, sharply dressed in red shirts and black skirts or slacks. Elнора Starks directed the group.

Archbishop O'Meara's Schedule

Week of March 25

SUNDAY, Mar. 25—Sacrament of Confirmation administered at St. Charles Parish, Milan, and for St. Pius Parish, Ripley Co., Eucharistic Liturgy at 2:30 p.m., with reception following.

—Sacrament of Confirmation administered at Holy Family Parish, Oldenburg, and for the Parishes of St. Mary-of-the-Rock, St. Mary-of-the-Rock and St. Cecilia, Oak Forest, Eucharistic Liturgy at 7:30 p.m., with reception following.

TUESDAY, Mar. 27—Sacrament of Confirmation administered at St. Charles Parish, Bloomington, and for the Parishes of St. Paul and St. John, Bloomington, and St. Agnes, Nashville, Eucharistic Liturgy at 7:30 p.m., with reception following.

WEDNESDAY, Mar. 28—Catholic Charities Awards Banquet, Assembly Hall in the Catholic Center, Indianapolis, 6 p.m.

THURSDAY, Mar. 29—Sacrament of Confirmation administered at SS. Peter and Paul Cathedral, Indianapolis, for Little Flower Parish, Indianapolis, and Our Lady of the Greenwood Parish, Greenwood, Eucharistic Liturgy at 7:30 p.m. with reception following.

FRIDAY, Mar. 30—Our Lady of Providence High School Spring Gala, Clarksville, 6:30 p.m.

SATURDAY, Mar. 31—Sacrament of Confirmation administered at St. Martin Parish, Shively, Eucharistic Liturgy at 3 p.m. with reception following.

—Sacrament of Confirmation administered at St. Meinrad Parish, St. Meinrad, Eucharistic Liturgy at 6:30 p.m. with reception following.

Charita Ingram, 4th grade, and Tony Dickerson, 5th grade, sang solos. Frank Schaller led the St. Lawrence

Adult Choir. The St. Andrew Youth Choir was directed by Caren Stinger. And Alvin Dillard was leader for the Victory Temple.



ANGELS SING—One choir performing at the Concert of Religious Music at SS. Peter and Paul Cathedral is Holy Angels School Gospel Choir. (Photo by Margaret Nelson)

Caring for the millions who are homeless and starving

Dear Beloved in Christ,

Lent is a special time in the Christian community. We as Catholics are asked to pray, offer sacrifices, and give alms. We are reminded of Christ's teachings and are encouraged to find ways to give them expression in our own lives. On Laetare Sunday, the Fourth Sunday of Lent, the American Bishops appeal to the Catholic community to make a special contribution to support the work of caring for the millions who are homeless and starving.

Catholic Relief Services, the largest beneficiary of this collection, is one of the most efficient and effective relief and development agencies in the world. While Catholic Relief Services continues to respond immediately to emergency needs of every kind, its primary work is commitment to long-term development projects. Through its support of Catholic Relief Services the American Catholic community has improved the quality of life and supported the hopes of millions of people throughout the world.

The kind of love Jesus spoke about in the sermon on the Mount reaches out to people everywhere. Our neighbors are not just in our own communities next door or in the next block. They are also on the next continent and the one beyond. They are the people in need of food, of clothing, of shelter, of love. They are the victims of earthquakes and floods and war. And they are our brothers and sisters.

In the spirit of this holy season I ask you to offer support to the good work of the American Bishops' Overseas Appeal. The world has indeed grown small as travel and daily information bring even the most distant peoples into our lives. By extending our hand, knowledge, compassion, and earthly resources to those in need, we help foster peace and a bonding as one family in God.

Sincerely yours in Our Lord,

+ Edward T. O'Meara

Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis

ARCHDIOCESAN CATHOLIC CHARITIES

Terre Haute is helping all those in need

by John T. Eling

Director, Terre Haute Catholic Charities

During the past 17 years Catholic Charities of Terre Haute has been able to develop programs to help the poor, the homeless, the elderly, the youth, the neglected and all who are in need.

Programs established and coordinated by the agency are Terre Haute Catholic Charities Foodbank, Bethany House, St. Elizabeth's Outreach, Bethany House Clothes Closet, Bethany House Soup Kitchen, Simeon House I and II, Day Activities for the Elderly, Ryves Hall Youth Center, Latch Key Program, Youth Program, and Volunteers for Charity Recycling Center.

Last year, the Terre Haute Catholic Charities Foodbank disbursed 300,000 pounds of food. The foodbank is housed in Ryves Hall at St. Ann Parish. It has operated for 10 years and is affiliated with Cleaners of Indiana and Second Harvest, the national foodbank network. These affiliations make us responsible for distribution of food to 81 non-profit agencies that serve the hungry in west central Indiana. Only agencies that help feed the hungry are eligible; individuals must go to one of the agencies for assistance.

Most of the 81 agencies to whom we distribute food are church parishes or soup kitchens, residential facilities or social service agencies that serve the hungry. We also help agencies start these types of services. We solicit surplus and salvageable foods from any source possible. We transport, sort, warehouse and redistribute the food gathered.

Both the number of hungry people and the agencies willing to help feel them seem to grow each year. In order to meet their needs, the Foodbank expanded its facilities during the past year. We have installed large freezers and coolers that have tripled the refrigeration capacity in order to handle the larger amount of refrigerated food.

To combat homelessness, we started Bethany House, formerly the convent at St. Ann, 10 years ago. It provides housing, meals, laundry, bathing facilities, counseling, transportation, clothing and friendship to all who need it.

Among those whom we care for are families whose homes have been turned over to children who have been abused, families that have been evicted, traveling families that have had car trouble, families of prisoners, refugees, migrant families, and pregnant women.

Bethany House has been remodeled.

The entire inside has a new and attractive appearance.

The St. Elizabeth Outreach program helps the increasing number of pregnant teen-age women and teen-age mothers. It is done in cooperation with St. Elizabeth Home in Indianapolis. The program includes counseling and training in parenting skills. The counselors guide the young women in making important decisions and help them follow through.

Beside the Bethany House is the Bethany House Free Clothes Closet. It is staffed by volunteers, is open five days a week, and serves about 800 individuals a month.

Bethany House has two kitchens. A smaller one is for the residents and a larger one is the Bethany House Soup Kitchen. Next to it is the Loaves and Fishes Dining Room, where free meals are served every day from 11:30 a.m. to 1:30 p.m. April 7 will mark the eighth year the soup kitchen has operated without missing a day, including weekends and holidays. The food comes from restaurants, grocers, gardeners, home freezers, picnics, parties, promotions or anyone who has excess or surplus food.

Congregate living is the concept that several individuals can live together less expensively than each living separately. Economic advantages are not the only

benefits gained from sharing many services and a common facility. There are security, shared meals, companionship, and many other pluses for elderly people.

Both Simeon House I and Simeon House II provide each elderly person with a private room, common living areas and a new family. For a modest fee, residents receive three meals a day, all maintenance, utilities, furnishings, shared recreation, laundry and activities.

Day Activities for the Elderly are offered each week at both Simeon Houses. These activities are operated in conjunction with the Simeanna Club, a group formed to help with the programs and to provide support for the Simeon Houses in general. The club has its own officers and raises its own money. The activities are for the residents as well as for about 200 other senior citizens in the community.

The activities include bingo, cards, ceramics, needlepoint, quilting, discussion groups, field trips, health clinics, noon luncheon programs, movies and exercise. Eight years ago, the area around 14th and Locust streets was rampant with youthful vandalism. The nearby junior high school had 34 runaways for the year. This year, the Ryves Hall Youth Center was started. During the past eight years, the incidents of petty theft and vandalism have been greatly reduced and there have not been any runaways at the junior high for several years.

At the center member from five to 17 participate in organized activities such as scoring, basketball, boxing, a girls club and support groups, or they can simply come to a safe place to "hang out." The center is open from 2:30 to 8:30 p.m. every evening.

In addition to organized activities at Ryves Hall, there are Foster Grandparents who help with special "latch-key" children. The children also watch TV, play board games, do homework and work with arts and crafts. A free meal is provided every evening.

A retired couple manages Volunteers for Charity, a recycling operation for aluminum cans, metals, glass, batteries and newspapers. They also distribute furniture, books, clothes and food to needy people who bring scrap items for recycling.

The Christmas Store uses donations of new clothing, bedding, toys and candy to provide gift items for needy families. Last year 230 families were served by the Christmas Store. The Deaneary Council of Catholic Women co-sponsors this project.

Catholic Charities of Terre Haute is funded by the Archdiocese of Indianapolis Catholic Charities, the United Way of the World, and many, some teen and many contributions from private individuals and organizations.

ARCHDIOCESAN PASTORAL PLANNING

Mitchell parish planning is on schedule

St. Mary Church in Mitchell is on schedule with the archdiocesan pastoral planning process.

The Pastoral Planning Committee consists of five volunteers. By using the archdiocesan manual guidelines, the committee has made the parish aware of the necessary organizational steps.

Benedictine Sister Catherine Gardner said, "We have formulated the goals and are ready for the mission statement. We feel good about the results."

After months of environmental study, data research, and formulation of a pastoral unit description, the committee shared its findings with the pastoral council. The Pastoral Planning Committee and the Parish Council then organized a parish assembly after the morning Mass on Jan. 28.

In the Jan. 21 bulletin, the purpose of the meeting was explained so that those who attended could come prepared with the necessary information.

The planning committee surveyed the large assembly with questions that enabled it to complete a chart review of the "basic four": strengths, weaknesses, opportunities and threats.

In less than an hour, the committee completed its task of canvassing ideas from those in attendance at the January meeting. Next, the committee set goals for the parish to match its resources. A future parish assembly will be asked to react to these five-year goals.

1. Increase involvement of the parish in the Mitchell Ministerial Association its sponsored worship services and community events (by 20 percent).

2. Identify the true bound of the parish and increase service to them by establishing contact on a weekly basis.

3. Aid the economically disadvantaged of the parish service area by expanding support of LIFE (Lawrence County Inter-Faith Endeavor) and by establishing a parish service organization, such as the St. Vincent de Paul Society.

4. Expand the parish evangelization effort to increase the membership or active participation of families in the church (by 20 percent).

5. Increase avenues of visibility and acceptance in the community through wider use of advertising and newspaper reporting. The committee will measure success by visitor log entries (a goal of 10 percent increase). Increased community participation will be encouraged in parish-sponsored events.

6. Work toward retention of young adults (high school senior to age 30) in the parish and or church by creating at least three annual events for that age group.

7. Develop new, and maintain current, adult religious education programs.



PLANNERS—Benedictine Sister Catherine Gardner (from left), Dymple Green, Danny Cousineau, Fred Dunn and Ken Jessee make up the Parish Planning Committee for St. Mary Parish in Mitchell.

8. Develop a youth council program with a goal of providing peer-group support.

9. Increase parish backing of self-help and support groups in the community, such as Alcoholics Anonymous.

10. For the future life and vitality of the church and our parish, encourage and enable all children of St. Mary to graduate from high school.

Members of St. Mary Pastoral Planning Committee are Danny Cousineau, Fred Dunn, Dymple Green, Ken Jessee and Sister Catherine who is the pastoral associate.

All members of the planning committee are on the St. Mary Parish Council, along with Father Daniel Armstrong, pastor Kathy Armstrong, Bob Branch, Karen James, Bob Whiteside and Karen Whiteside.

by Virginia Wissel

Many women today are experiencing what to them is a call to the priesthood. Valerie Dillon, director of the archdiocesan Office of Family Life, told her audience at St. Louis Church Batesville Sunday, March 11. "This issue for many women is a real and deep one," she added.

Thirty-five people attended the Lenten Reflection talk, one of a series at the church. Before the presentation, several of those waiting in the church volunteered their opinions on the question, "What do you think about ordaining women priests?"

"I think they should. There is no reason why not," said one middle-aged woman.

"I am a fallen-away Catholic," said a man in his 30s. "I have come here to learn about the faith, why we believe what we believe. It wouldn't bother me. I could handle it the same as I do women in the workplace. But for a traditionalist, it would be a problem."

A young woman in the RCIA program who came with her sponsor added, "In the Protestant faith women are allowed to be ministers, and I see no problems."

Said another woman, "If it's OK with the church and her teachings, it's OK with me."

One elderly woman had this to say: "Years ago, I saw all these boys allowed to

enter the seminary in Oldenburg, and I said to myself, why not me. I wanted to be a priest too."

During her talk, Dillon said that one of the arguments on behalf of approving women as priests is "God's call to the individual believer. God calls us as individual believers to serve." While Dillon herself says that she is still "exploring the issue," she pointed out, "I feel there is a justice principle involved."

Referring to the documents on the church's teaching on the subject of women's ordination (the Declaration on the Sacred Ordination of Vatican II and Pope John Paul II's "On the Dignity of the Vocation of Women"), Dillon gave several reasons why the church has maintained its ban on women priests, including its roots in the tradition of the early church and the theological teaching of women's "failure to resemble Christ physically."

Asked if any pope has addressed this from a position of infallibility, Dillon answered, "No." She added, "There is a commitment on the part of the church today to make a serious study to look at the anthropological and theological basis of the teaching to solve the problems of being men and women in regards to the priesthood."

Dillon noted the current shortage of priests and the number of religious and lay

women involved in pastoral ministry in parishes throughout Indiana. She said that the challenge to the ordination only of men is coming from a wide cross-section of people, not only from religious women, but also with the Women's Ordination Conference and from the grassroots level in local parishes.

In relation to this, Franciscan Sister Ann Werner, director of religious education at St. Louis, Batesville, said, "We have more and more parishes ministered to by women, but will the church be able to recognize an ordained woman, and what of the married Episcopal priests who convert to Catholicism?"

Dillon also addressed the ecumenical difficulties encountered with the Episcopal Church's ordination of women priests. "The Catholic Church accepts the validity of the Episcopal priesthood," she said, "but will the church be able to recognize an ordained woman, and what of the married Episcopal priests who convert to Catholicism?"

Two questions Dillon left for the audience to ponder were these: Under what circumstances could you accept women as priests? If there is absolute equality between men and women in the eyes of God, can women be denied a calling to the priesthood?

One lady summed it up this way, "If the Lord isn't calling more women, maybe he is calling more women."

Commentary

TO TALK OF MANY THINGS

Critics of the church should show sincerity

by Dale Francis

I wasn't surprised that Jack Anderson and USA Today treated that Ash Wednesday advertisement in *The New York Times*, "A Call for Reform in the Catholic Church," as if it presaged some kind of crisis for the Catholic Church. I don't expect them to know what they are talking about.

But I felt impatient with some Catholic diocesan editors who found the Call for Reform statement credible and suggested leaders of the church must respond to it.

So my position will be understood, I have no objection at all to the idea that Catholics should call for change within



the church. I not only do not oppose it, I think it is necessary. In a constantly changing world, the only way the church can preserve unchanging truths is through change.

Almost all that was achieved at the Second Vatican Council began with discussions of change, discussions that were not immediately accepted. A good example was adoption of the vernacular in the Liturgy.

If you remember the time, it was a proposal that did not meet with quick acceptance. There were those who suggested that our unity in the church required the use of a single language. Those who proposed the use of the language of the people were accused by some of being willing to harm the church.

There was a long and serious discussion. There was a period of a few years that I wrote for the publication "Amen," which was the voice of the vernacular society. There was a time of serious

discussion. Not all that was said in defense of the vernacular was justified—some seemed to believe all that needed to be done was to provide the vernacular and the Mass would be understood and appreciated by all. That wasn't true, of course.

But my point is, there was serious discussion. Those who called for change made proposals in many areas, not in a spirit of an attack on the leadership of the church, but in the spirit of wanting what they thought was best for the church.

That's the problem with this present Call for Reform. Those who present it do so combatively, not in a spirit of asking consideration of new concepts but in a spirit of accusation, with a demand that things be changed immediately so the church will hurry up and conform with the views of those demanding the reforms. There's nothing of come-think-with-us in the presentation but rather a demand to conform to us.

That's why this statement really isn't a serious attempt to bring about change. The long list of issues raised by the statement could be discussed seriously, could only be discussed seriously since they deal with important issues, but there is no indication those who signed it recognized this.

One of the arguments for taking the statement seriously was that among its 450 signers were some theologians and scholars. For the most part, those who signed it were those who in the past have expressed disagreements with the church. Assuming those who signed it read it, they must not see deficiencies in it.

What seems to me to indicate a lack of seriousness can be illustrated by one sentence in the letter: "We call upon the



church to discard the medieval discipline of mandatory priestly celibacy, and to open the priesthood to women and married men, including resigned priests, so that the Eucharist may continue to be the center of the spiritual life of all Catholics."

There are five questions there that deserve serious discussion: celibacy, ordination of women, ordination of married men, return of laicized priests to the active priesthood they abandoned, and the question of whether the centrality of the Eucharist is endangered by fewer priests.

Demanding that all these changes be made, all of them quite different, shows a lack of seriousness.

THE YARDSTICK

A double standard on First Amendment issues?

by Msgr. George G. Higgins

The continuing controversy in the United States over the public-policy aspects of the abortion issue has taken a nasty turn. Some pro-choice commentators have suggested that the Roman Catholic Church opposes the separation of church and state guaranteed by the First Amendment.

Shades of the late Paul Blanshard, whose steady stream of books and articles warned Americans of an earlier era about the evil designs of the Catholic Church.

Somewhat, whenever this charge is raised it seems to be directed mainly, if not exclusively, at the Catholic Church. That's curious, to say the least, given the prominent role Protestant ministers play in partisan politics.

For example, the Rev. Walter Fauntroy,



Washington D.C.'s non-voting delegate to the U.S. House of Representatives for the past 19 years and now a leading candidate for mayor of the city, is pastor of a Baptist church in Washington and regularly discusses political issues from his pulpit—as do many other ministers in the Washington area and around the nation.

The involvement of Rev. Fauntroy and other ministers in hardball partisan politics does not concern me per se. However, I do think a double standard is at work. The church-state issue is not a Catholic issue. It cuts across all denominations.

Blanshard, who lived to be 90 and was a friend of mine in his declining years, tried to convince the American people that the church-state question is, in fact, exclusively a Catholic one. His main thrust was that American Catholics, because of the demands of their faith, must of necessity oppose the American system of democratic government.

Although Blanshard was nominally a Unitarian, he was, for all practical purposes, a doctrinaire secularist who held

that moral standards ought to be determined by popular vote and that any religion which did not agree with him was by definition, incompatible with democracy.

Because Blanshard aimed his salvos at the Roman Catholic Church, he was generally perceived as sympathetic to the Protestant and Jewish traditions and, perhaps for that reason, was given a much too sympathetic hearing in some Protestant and Jewish circles.

However, his autobiography makes it clear that he regarded all the major world religions as almost equally inimical to human values.

"You know," Blanshard wrote, speaking to himself, "that the universe of laser beams, galaxies, light years and chromosomes is not built on a Christian or Jewish or Mohammedan pattern. Why allow such patterns to be asked of himself, 'to masquerade as actual truth?'"

"Why allow Christian salvationism to flourish side by side with scrupulously accurate science as if they were legitimate twins in our culture when you know that

the Christian doctrine of salvation is untrue?"

Blanshard went on to say that such pointed questions must be addressed to Protestant leaders as vigorously as to Catholic leaders. Billy Graham, he said, cannot be exempt if Pope Paul is held responsible.

In fact, he continued, "I can see little to choose between Catholicism and Protestantism theologically. Catholicism is more dangerous than Protestantism to democratic institutions because it stands wherever possible for state religion and a reactionary family code, but the intellectual credentials of both major branches of Christianity are equally defective."

"There is no point in a man being halfway honest when he commits himself to the search for truth."

Present-day commentators who approach the church-state issue as a Catholic issue would do well to read Blanshard's autobiography. It's time they "wake up and smell the coffee."

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THE HUMAN SIDE

The real reason for seminaries sometimes hidden

by Fr. Eugene Henrick

During the last few years seminaries have received a bad press. The trouble is that the rapping seminars get makes it difficult for many people ever to focus on the seminary's real reason for being.

We have to do that sometimes, however. We have to step back, to ignore problems but to remember what a seminary really is for.

Some seminaries are situated in monastic settings on timbered, sequestered acres nestled against mountains. Others adjacent to a bustling college campus.

Whether situated in the country or at the heart of a large city, as a building the seminary basically looks no different from the buildings of any university. It is the seminary's purpose that makes the difference.



The seminary might be called a family setting—a place where a Christian community is formed by those who ultimately will make a special commitment to the church's people. What that commitment is all about is what can't get lost from sight.

I've written about this before in regard to other vocations. The noble calling of a lawyer gets totally lost from sight when weaknesses in the profession dominate all discussions of it.

I think married couples and parents run into this, too. When all that ever gets discussed are marriage break-ups and parental crises, the vocation entailed by the commitment husbands and wives make to each other, as well as the joy of parenthood, can get lost from sight.

There are times when people have to step back and think about the essence of their vocation—whether that vocation is to marriage, the legal profession or the priesthood.

Interestingly, when researchers asked seminarians what most attracted them to the seminary, most replied that it was an inner calling. They would say

such things as, "I felt close to God" or felt "pushed" or "urged" to dedicate their lives to God.

God is in the picture here, just as I believe God is in the picture with all true vocations. The seminary's vocation represents the action of God in a particular way.

Seminary training aims at building what is virtuous and noble in a person. It is a place to listen to and study Christ as a model of virtue.

The seminary is different from a university as such. But the picture painted here is not intended to portray a seminary as if it were not in this world. Its daily life is much like the daily life at most universities, its students much like other university students.

The vocation that is at the seminary's heart, however, makes it more than just a school.

What must not be forgotten is the real calling that brings seminarians together as a family.

If we are to increase vocations to the priesthood, I think we're going to have to

become attuned to the seminary as a place to form a family that has been called together by the Holy Spirit.

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THE CRITERION



Point of View

What's mentoring? Who's doing it?

by Dr. Daniel A. Felicetti
President, Marian College

As many of us have discovered through one transition period or another, not all of the important mentors in our lives have been reflections of Robert Young's image of a tall, trim, dignified white male father figure. Nor may they always be the best regarded priests we have come to know. Sometimes mentors are younger than their proteges. Many are successful in conventional terms, but they may also emerge from poverty's sidelines; could be physically handicapped; might easily speak with an ethnic accent. And often they are religious women.

If our preconception may require fine-tuning, just what are the essential characteristics of one who mentors? And what difference does mentorship really make to the spiritual world we are creating? How can we gauge whether just

one more new buzz word hasn't been slipped into the nomenclature of educators—perhaps another linguistic coin minted for the purpose of selling a costlier form of education to trendy markets of learners?

In fact, "mentor," the noun, is venerable. We discover its genesis as the pivotal wise character in Homer's *Odyssey*. The verb, "to mentor," its modern action-oriented manifestation, has synonyms like "guide" and "sponsor" as descriptors of the sustained support provided for finite periods of time by respected advisors and counselors who enable individuals to see beyond their immediate view. Standard in defining the role of mentorship are three attributes: experience, wisdom, and trust—all characteristics of Catholic, sectarian and other humanistic role models who are capable of inducing bonding.

The grounds for initial establishment of a mentoring relationship would appear to be the bargain of our generation—a particular territory (e.g., religious education) well enough is willing to transmit knowledge of the complexities of that realm to a novice who expresses confidence

in the seasoned person's leadership. The ultimate integrity and artistry of mentoring is tested over time by the effectiveness of a "guide" in matching the unique needs of a protégé to a fuller understanding of moral and logistical options available within current and projected situational realities.

Conceptually, unlike mass training, the proliferations of mentoring relationships might appear to suggest a highly uneconomical means of providing education. But are such interpersonal alliances really too expensive once costs and benefits are carefully measured? Despite their obvious labor intensity, could the greater use of well conceived mentoring opportunities throughout society prove to be the bargain of our generation—a powerful alternative to the sometimes painful incapacity of modern megasystems to connect directly with those who most need to be embraced before they lose their spiritual center?

In thinking through pragmatic questions about the utility of mentoring, particularly in contrast to more standardized modes of instruction (valuable and necessary though they are in producing multitudes of educated citizens)—take several minutes, right now if you can, and review the contents of any daily newspaper. Ask yourself, not just as a concerned Catholic but in tough bottom-line, accountant-like fashion, how much society's sad news costs you in taxes alone? Then add, if you will, the real-dollar quality of life adjustments you and your family are forced to make each day as you venture from your door to negotiate a healthful and safe return by evening—through public and private spaces which can be only partially separable.

For just another few moments, compare the fortunes of those you know who appear

most at peace with themselves. Wouldn't most of these people acknowledge that their lives were enriched at strategic points by at least one person whose informed moral support made a world of difference to them at just the right times?

As we ready ourselves for completing the last decade of this century, we will inevitably assess and reassess the state of American schools and colleges, the quality of our churches and physical environment, the condition of this country's courts, prisons, offices of unemployment and mental hospitals—along with all of the institutional repositories of societal problems that have remained substantially resistant to even the best intentioned programs and pleadings delivered by massive 20th-century communications systems.

Certainly, by itself, mentoring will prove to be no panacea so long as flawed human beings exist on this imperfect planet. Yet, as we turn the pages of tomorrow's newspapers, it might well be that the costliest question to be asked, in Catholic higher education and throughout the nation, will relate not to the price of individualized learning opportunities. Much weightier may be the issue of whether we can continue to afford to allow so many of our folks to become the unmentored subjects of the sort of inhumane news we would rather not read over and over again.

If we do not at least periodically see ourselves as competent mentors (and mentees), personally available to transmit specialized knowledge and fundamental ethical values to one another in passing through life's multiple transitions (for which so few are well prepared), 20th-century educators and religious leaders may yet be asking themselves, "So who is mentoring?"

To the Editor

The call for reform in the church

Now we have another scandal within our church. I speak of the ad in *The New York Times* of Feb. 28, placed by 4,500 so-called Catholics who call for reform in the church. The place where reform is most needed is among members of the church, both lay and ordained.

The ad asks that the church be less "authoritative and hypocritical." Who can be any more hypocritical than the ordained priests who took the vow of obedience when ordained, and then go through the motions of renewing those vows each Lenten season at the Chrism Mass?

The church never was, and cannot be, a democracy. It was founded by Christ, with St. Peter as its head. The popes are and must be accepted as the successors of St.

Peter, with the promise of guidance by the Holy Spirit. The Holy Spirit has not abandoned the one true church. Neither is he guiding all those who want something other than what the church teaches.

Now could the church possibly be a democracy? While the ad did not mention premarital sex, homosexuality, abortion, etc., we know that many of the signers have supported these kinds of sins. These are in opposition to the teachings of the church. The church teaches against these simply because the Bible, the inspired word of God, says that they are sins. We cannot hold elections to decide what is to be a sin and what is not to be. God alone tells us these things.

These dissidents could have the courage and backbone of Martin Luther, and others, and leave the church. That would be more honorable than trying to tear it apart.

Winifred E. (Bud) Moody

Indianapolis



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LIGHT ONE CANDLE

A scientist writes about God

by Fr. John Catoir
Director, The Christophers

It is rare to find a scientist who will address philosophical questions, but Stephen W. Hawking is a rare scientist. In his book, "A Brief History of Time," he attempts to explore the bewildering universe in plain English. It is understandable up to a point. I became lost at about page 50. He raises such questions as: What is the nature of the universe? What is our place in it, and where did we come from?



Between his opening acknowledgements and his conclusion there is a systematic review of the great theories of the cosmos, from Aristotle to Galileo to Newton to Einstein to a stream of prominent 20th-century scientists. It's a book that condenses a graduate school doctoral program in to 187 pages.

A universe with as many as 11 dimensions, black holes, quarks, particles with "flavors" and "spin," antimatter, and "arrows of time," is beyond my competence, but I'm impressed with a scientist who asks the question: "Who is the prime mover in the creation of all of it?"

Stephen Hawking, a genius who has spent the last 20 years trapped in a body crippled by Lou Gehrig's disease, ends his book with an intriguing sentence:

"If we find the answer to that (he's referring to a complete, unified theory that will combine Einstein's general theory of relativity with quantum mechanics) it would be the ultimate triumph of human reason—for then we would know the mind of God."

Most scientists refuse to allude to the mysterious role of God in creation. I'm not sure what Hawking actually believes but at least he asks the right questions. At any rate, I think it is highly doubtful that any unified quantum theory of gravity will ever help us to know the mind of God any more than we do right now. Science can never uncover the secret that the force and power behind all of creation is Love. God is Love. The cohesive energy that holds it all together is Love. We don't understand it and we really don't have to, but we know it's true. Faith requires a leap into the unknown. Relief in God opens the door to the experience of God's Love.

The skepticism of science is understandable, but only limiting.

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

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UPC designs urban Way of Cross

by Margaret Nelson

The Urban Parish Cooperative (UPC) is sponsoring a unique Way of the Cross on Sunday, April 1. The procession will witness the living conditions for the people of God in center city Indianapolis.

Participants will meet at the Catholic Center. The four stops will include urban ministry sites: the Damien Center, Holy Family Shelter, Holy Cross Food Pantry and St. Rita Parish Campus. Participants will walk in procession to the first station and a bus will transport them to the last three stops.

Each UPC parish will provide a leader for one of the stations of the cross, three of which will be recited at each stop. The prayers for two of the stations will be said on the bus.

The "fifteenth station" will be at Catholic Center Lounge, where the group will meet for refreshments and hospitality.

The first stop planned is the Damien Center at E. 14th and N. Pennsylvania streets, which provides counseling and other services for AIDS victims and their families. It is also the site for the Cathedral Soup Kitchen, which provides a full-course Sunday meal for the needy as well as breakfast on weekdays.

Members of SS. Peter and Paul Cath-

edral, Holy Angels, and St. Bridget parishes will lead the reflections on the three stations at the Damien Center.

On the way to the family shelter, the riders will pass through the state's power center of business and government and pray for their leaders. A member of the Urban Ministry Committee will lead this reflection.

The group will then stop at the Holy Family Shelter, which offers housing, food,



Damien Center and Holy Family Shelter



Holy Cross Food Pantry, St. Rita School

medical care, job counseling and other services for families with children. It is located at the Sacred Heart Parish at 30 East Palmer St.

At Holy Family Shelter, the stations will be led by Holy Trinity, St. Ann and Sacred Heart parishes.

Between stops, the bus passengers will witness the effects of gentrification on housing and pray for those who are homeless or living in substandard housing. A reflection will be by a member of the planning committee.

Holy Cross Food Pantry is in the Kelley Gymnasium at 125 N. Oriental. One of the largest parish food distributors in the state, the pantry receives commodities through the parish St. Vincent de Paul Society and gives them to the poor twice a week. The pantry reaches 1,200 needy families with its Christmas and Thanksgiving distribution. Leaders of St. Bernadette, Holy Cross,

and St. Philip Neri parishes will present the meditations for the three stations at Holy Cross.

Reflections for the 11th station will be given on the bus trip. The procession will pass the state Women's Prison and pray for those who are imprisoned. And the buses will pass St. Nicholas Center, where Father Arthur Kelly serves the young people in the neighborhood.

St. Rita Parish Campus has long ministered to its center city community through its school, kindergarten and day care, adult education program, gymnasium, and food pantry.

The buses will stop at St. Rita's location at 1800 N. Arsenal, which is within the census tracts that rank highest in infant mortality. The parish is the center for a St. Vincent de Paul transportation program for pregnant women in crisis. At St. Rita, the stations will be led by members of St. Rita, St. Andrew and St. Joan of Arc parishes.

To ensure adequate transportation, those wishing to participate should inform a member of their parish pastoral staff or call Ann Marie Hanlon, 317-283-6179.

Penance services listed

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

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

Indianapolis North Deanery

March 26, 1:30 p.m., Chatared 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., Christ the King.
March 27, 7:30 p.m., St. Matthew.
March 28, 10:30 a.m., St. Luke School.
March 28, 7:30 p.m., St. Pius X.
March 28, 1:30 p.m., Chatared High School at Christ the King.
March 29, 8:15 a.m., Immaculate Heart School.
March 29, 10 a.m., St. Joan of Arc School.
March 29, 7 p.m., Immaculate Heart.
March 29, 7:30 p.m., St. Luke.
March 30, 10 a.m., Christ the King School.
April 5, 7:30 p.m., St. Andrew.
April 8, 3 p.m., St. Joan of Arc.
April 9, 7:30 p.m., St. Lawrence.
(There will be no public dinners, as listed erroneously in earlier schedules.)

Indianapolis East Deanery

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

Indianapolis South Deanery

March 25, 4 p.m., Holy Rosary, Sacred Heart, SS. Catherine, James and Patrick, at Holy Rosary.
March 26, 7:30 p.m., 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.

Indianapolis West Deanery

March 27, 7:30 p.m., St. Gabriel.
March 28, 7:30 p.m., St. Christopher.
March 29, 7 p.m., St. Malachy, Brownsburg.
March 29, 7 p.m., St. Michael.
April 3, 7:30 p.m., St. Joseph.
April 8, 2 p.m., St. Anthony.
April 8, 2 p.m., Holy Trinity.
April 8, 7 p.m., St. Thomas More, Mooresville.
April 8-11, 7 p.m., St. Bridget (during parish retreat).

April 9, 7:30 p.m., St. Monica.
April 10, 8:11:30 a.m., Ritter High School.

Batesville Deanery

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

Connorsville Deanery

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

New Albany Deanery

March 25, 7:30 p.m., St. Mary, Lanesville.
March 25, 7:30 p.m., Holy Family, New Albany.
March 28, 7 p.m., St. Michael, Bradford.
March 28, 7:30 p.m., St. Mary, New Albany.
March 29, 7:30 p.m., St. Joseph, St. Joe Hill.
March 29, 7:30 p.m., St. John, Starlight.
April 3, 7 p.m., St. Michael, Charlestown.
April 4, 7 p.m., St. Augustine and Sacred Heart, Jeffersonville, at St. Augustine.
April 4, 7:30 p.m., St. Mary, Navilleton.
April 5, 7:30 p.m., St. Paul, Sellersburg.
April 5, 7:30 p.m., St. Mary of the Knobs, Floyds Knobs.
April 11, 7 p.m., St. Anthony, Clarksville.

Tell City Deanery

April 3, 7:30 p.m., St. Boniface, Fulda.
April 4, 7 p.m., St. Pius and St. Michael at St. Pius, Troy.
April 5, 7:30 p.m., St. John Chrysostom, New Boston.
April 8, 7 p.m., St. Paul and St. Michael at St. Paul, Tell City.
April 11, 7:30 p.m., St. Martin of Tours, Siberia.
April 11, 7:30 p.m., St. Isidore, Bristow.



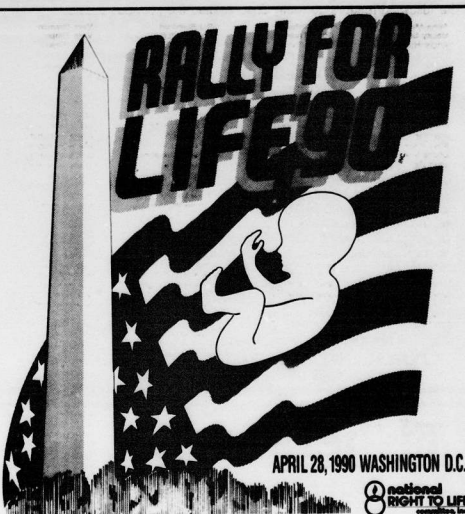
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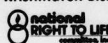
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Right to Life of Indianapolis has arranged for several buses to Washington. The buses will leave Indianapolis at 8:00 a.m. on Friday, April 27th and return back to Indianapolis on Sunday, April 29th around 9:00 a.m. The cost per seat will be \$60.00 and for an additional \$5.00 you will receive a RALLY FOR LIFE T-SHIRT.

Call (317) 637-6156 to make a reservation or for more information. Seating is limited so reserve now.

Notre Dame head talks on ethics

by John F. Fink

"One kind of recurring problem for Christian workers and employers is how to maintain a concern for, and commitment to, the truth in the face of various pressures both self-induced and socially reinforced."

This was one of the observations made by Holy Cross Father Edward A. Malloy, president of the University of Notre Dame, during a lecture on "Ethics in the Workplace" to a large audience at the Madeline Walker Urban Life Center theater in Indianapolis March 13. It was the inaugural lecture in a series on ethics sponsored by the Indiana Office for Campus Ministries.

Indianapolis Archbishop Edward T. O'Meara gave the invocation prior to the lecture and Indiana Secretary of State Joseph Hogsett introduced Father Malloy. Thomas McKenna was master of ceremonies and the Rev. E. Max Case of the Indiana Office for Campus Ministries outlined the rest of the lecture series.

Father Malloy's observation was made in a section of his talk on the American Christian in the workplace. He noted that "our very lives as Christians are based upon the claim that Jesus came as the Word of God, the revealer of the ultimate truth

about the human condition and the human prospect. But it may be that the more threatening form of violation of our collective right to the truth (more than overt lying) is a sustained and calculated silence in the face of a reality that needs to be exposed."

He gave as an example the "temptation to calculated silence" for fear that one would be fired. "Whistle-blowers are quickly isolated," and "silence and feigned tolerance are an easier solution than a potentially conflictive public revelation of the truth."

Father Malloy said that most Americans work within the framework of social market capitalism, the prevailing American economic model. He said that "there is no Christian economic system as such, but rather a series of more or less adequate options, no one of which is probably suitable for the great range of social and political circumstances that exist throughout the world."

In a section of his talk on fair treatment, he suggested that "fair treatment (a demand of justice based on the inherent worth of each human agent) can give way to a generalized disrespect for whole categories of people." He gave the problem of retirement as an example: "The drive to upward mobility for the young leads to

resentment toward the older age groups and a consequent temptation to concoct explanations for why their presence as workers is counterproductive," he said.

He said that, in this case, "the standard of fair treatment would seem to require that individuals be judged by humane criteria that acknowledge the diversity of roles that different age groups can play."

The debate over affirmative action, equal access and minority quotas also presents a dilemma, he said. These can be seen either as "a power move by select groups to gain a greater percentage of a constricting pie," or as "a belated attempt to right the injustices of a national history in which slavery, prejudice and discrimination have skewed the opportunity for equality in housing, education and the job market," he said.

"Unless there are sufficient jobs for all available workers, the choice of one person in the rejection of another," Father Malloy observed. For example, he said, the influx of women into previously all-male settings requires a concern for matters such as pregnancy, lactation and child care. "To be an advocate of equal opportunity for women without being willing to finance the necessary support structures is to consign fair treatment to the unrealizable domain of sheer speculation," he said.

Father Malloy also spoke about personal integrity. "Because we depend upon God for all that is of worth in our life, we have the courage to acknowledge our situation of interdependence," he said. "For us, integrity is a shared challenge as we both rebuke and console one another."

He asked rhetorically if there is any manner of earning a living that a Christian could not undertake. He rejected as "too easy" the professional killer, the torturer or the prostitute and asked instead, "What would we say about the politician functioning in a governmental structure based upon corruption and graft?"

He continued, "In a world horrifyingly on the brink of thermonuclear war, missiles are being constructed and submarines being directed by Christians who must ponder seriously their role in the potential holocaust. In medical facilities, scientific research and its resulting technology have

brought to the fore issues related to fertilization and birth, artificial sustenance and death, that are sources of discomfort to those who must sometimes implement the choices of others with which they morally disagree."

And he asked, "Should there not be a Rogue's Gallery in the Christian Church of those representative positions in the labor force which have so much villainy attached that they are to be renounced at whatever personal hardship?"

Father Malloy touched briefly on several aspects of the economic system which, he said, "individuals of moral sensitivity have an assured responsibility to bring to consciousness."

►Affluence: "We are consumers, we Americans, in unprecedented ways. Yet we know that we could get by with a lot less. On the other hand, there is a perpetual attraction to simplicity."

►Unionization: There is a strong undercurrent of pro-union sentiment in the Catholic heritage. Many important goals of social justice (fair wages, safe working conditions, sick leave, pensions) have been implemented under the auspices of the unions. Yet we find that a decreasing percentage of American workers belongs to unions."

►Immigration: "We desperately need a reasonable national policy on immigration. We need to purge the laws of racist presuppositions at the same time that we acknowledge that our capability for absorbing large numbers is being tested."

►Multinationals: "In our delicate, interdependent world economy there is a need for long-range planning and crisis management. The hegemony of Japan in automobiles and electronics can eliminate jobs in Detroit. One response to this threat to national economic sovereignty is to reestablish protectionist statutes. But for a Christian, patriotism always has its limits. We need to be aware of when our quality of life is sustained at the expense of the workers of other countries of the world."

The next program in the series on ethics will be a panel discussion with former college presidents on April 20 at IUPUI in Indianapolis. Included on the panel will be Providence Sister Jeanne Knoerle, past president of St. Mary of the Woods College; Dr. John Ryan, past president of Indiana University; and Dr. Arthur Hansen, past president of Purdue University.

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IRS helps low-income families keep money through EI credit

Believe it or not, the Internal Revenue Service (IRS) wants to give money away! Carol Shansha, in the public affairs office of the IRS, is concerned that low-income working families with children may not be aware of the Earned Income Credit.

To be eligible for the credit the parent(s):

- *must have earned some income—such as wages, tips, or earnings from self-employment;

- *must have earned less than \$19,340 in income and adjusted gross income;

- *must have a filing status of: head of household, married filing a joint return, or qualifying widow(er) with dependent child; and

- *must have one or more children living

in the (U.S.) household for more than half the year (the entire year if filing as a qualifying widow or widower, or if the child is a foster child. "Child" is defined slightly differently for each filing status.)

The credit, possibly as much as \$910, may be refunded to the parent if no other taxes are owed. To get the credit, the claimant must file either Form 1040 or 1040A, even if that would otherwise not be necessary.

The taxpayer may receive this credit for the past three years by filing retroactively.

Those wishing more information may call Shansha at 317-226-6034. The free IRS Publication 596, *Earned Income Credit*, may be obtained by calling toll-free 1-800-424-3676.



READER—Mayor William Hudnut visits the 4th grade class at St. Luke School to talk about the importance of reading and education.

Author calls Catholic schools beacons of hope

by Mary Ann Wyand

Data culled from a decade of national research overwhelmingly affirms the value of Catholic education, Dr. Peter Benson, president of the Search Institute at Minneapolis, told parents and educators March 15 at Cathedral High School.

Speaking on "Choosing Catholic Education: A Search for Values," Dr. Benson emphasized that the Catholic school environment and faculty exercise an important influence upon American adolescents and the country's future.

His visit was sponsored by the Cathedral Parents Network.

"It's not easy to raise an adolescent," Dr. Benson said. "Growing up is harder now than it has been in the last 40 or 50 years that we can document. Indeed, some of the signs of health and vitality are not looking very good. But Catholic schools are one of the best antidotes that we have to all that ails us in the United States."

In addition to serving as president of the Search Institute, Dr. Benson has authored a number of books on the well-being of youth that address the dilemma of why America is a nation at risk.

"This country has never needed Catholic schools more than it does now," he said. Statistics show that young people need support and structure in order to grow up healthy, and both factors are abundant in the parochial school environment.

Adolescents "at risk" are those young

who practice patterns that can jeopardize their adult life, Dr. Benson explained. At-risk indicators include alcohol and drug abuse, smoking, sexual activity and also associated failure to use contraceptives, gang participation, theft, weapon use, physical or sexual abuse, and frequent school absence or dropout.

Nationally, he said, 38 percent of all high school seniors drink and/or are intoxicated once every two weeks. Some 58 percent of all high school seniors exhibit three of the above at-risk characteristics, and 37 percent of seniors practice five of these risky behaviors.

"We have gotten to the place now where it becomes quite common for adolescents to practice problem behavior," the researcher noted. "However you slice it, there are signs that adolescents are not faring particularly well. Life is stressful for adolescents. Both internal and external controls have been ruptured, and the checks and balances of rules, standards, and principles are missing."

Catholic schools excel in teaching adolescents how to develop values and in providing control systems, Dr. Benson said. By teaching values, Catholic schools significantly help decrease the number of American adolescents at risk.

Further, he said, Catholic school students consistently outperform their public school counterparts in study after study.

Citing "High School and Beyond," a massive federally-funded study conducted by the United States government, Dr. Benson said the impact of Catholic educa-

tion is particularly promising for low-income students.

"In Catholic high schools," he said, "nearly all students are expected to pursue a rigorous academic program. Catholic schools, on the average, produce stronger academic outcomes than other sectors. And Catholic schools are also designed to touch the heart and the soul."

School dropout is "one of the great costs of life," he said, and Catholic schools prevent school dropout better than other schools.

In addition to fulfilling academic requirements, the researcher noted, Catholic schools teach faith, values, justice, service, and commitment.

"I have come to regard Catholic schools as one of the finest resources we have in this country," Dr. Benson said. "The Catholic school is a bright beacon of hope. What you contribute to the nation's character is just as important as what you contribute to its education. These are praises which you should sing for a long time."



DISCUSSION—Cathedral High School president Julian Peebles (left) discusses Catholic education with Dr. Peter Benson, president of the Search Institute, after a March 15 program at the Indianapolis high school. (Photo by Mary Ann Wyand)

St. Matthew to celebrate six religious jubilees during 1990

by Margaret Nelson

By any measure, 1990 is a "jubilee year" at St. Matthew Church in Indianapolis!

It is not the jubilee of the parish, but for

six of its favorite people.

In January, the whole parish celebrated the Golden Jubilee of Providence Sister Ann Mary Dietz, who now works in the religious education office and taught for many years at St. Matthew School.

Father Joseph Wade, the pastor, will mark his 25th anniversary of ordination with a celebration on Sunday, May 6.

The parish will honor Father James Moriarty, pastor of St. Matthew from 1974

to 1985, on Sunday, May 20. The retired priest will celebrate his Golden Jubilee.

Benedictine Sister Anita Eberle, pastoral associate of St. Matthew, will be next. They will celebrate her 25 years as a member of the Order of St. Benedict on Sunday, June 3.

And Providence Sister Elizabeth Rose Weisenbach will celebrate 50 years as a member of her order on July 29. Her brother, Paul Weisenbach, is a member of St. Matthew, Sister's family will gather at the parish for the celebration, too.

But the celebration won't be over until September when the parish will honor Providence Sister Mary Ann Stewart for her Silver Anniversary. Sister Mary Ann lives at the St. Matthew convent and teaches at nearby Cathedral High School.

St. Vincent nurses to honor Sister Carmel Curry March 30

March 30 is the day that Daughter of Charity Sister Carmel Curry will be honored by her St. Vincent Hospital nursing Class of 1991.

The St. Vincent School of Nursing Alumna Association will hold an open house from 1 to 4 p.m. on that Friday at the O'Connor Conference Center at the St. Vincent 86th St. complex.

Sister Carmel recently returned to the U.S. after serving in Japan since 1957, when the Daughters of Charity established its first mission there. She ministered in hospitals, schools and orphanages. For the

last few years she has taught English in Kobe Ski, Japan.

She was supervisor of pediatrics at St. Vincent Hospital, Indianapolis, from 1943 to 1957. Now reassigned to the Western Province, Sister Carmel will serve residents of California.

June 19 will mark Sister Carmel's 58th anniversary as a Daughter of Charity.

All alumnae, friends and associates are invited to attend the March 30 open house. Those wishing further information may call Betty J. Heubel, 317-251-1114 or Jone J. Bush, 317-546-1054.

Benedictine Center gets grant

The Beech Grove Benedictine Center, owned and operated by the Sisters of St. Benedict, has received a grant of \$3,224 for its swimming program from the Indiana Sports Corporation.

The grant will provide water acclimation classes for 12 3- to 5-year olds from low socio-economic families living in the Beech Grove area; swimming lessons for 12 children from the Pleasant Run Children's Home; and lessons for teenage mothers and their 6-month to 3-year-old children.

The center's fitness room, completed last year, was also made possible by a grant from the Indiana Sports Corporation. The Sports Corporation's Champs

Program is designed to provide athletic opportunities for those who might not have access to them due to physical or economic limitations.

Benedictine Sister Anna Rose Lueken, the center's administrator, said, "I feel our pool is an intrinsic part of our wholistic programming and am delighted at the prospect of being able to offer swimming lessons to people who might otherwise have difficulty financing them."

The Beech Grove Benedictine Center provides opportunities for life-long learning. Its wholistic approach to spiritual, educational, physical and pastoral development represents the sisters' dedication to the mission of education.

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PILGRIMAGE TO THE HOLY LAND

The sites of Judea on the way to Jerusalem

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

Today we start our journey from Galilee to Jerusalem in Judea. But we won't get to Jerusalem until next week. Today we will see some of the sacred shrines outside of Jerusalem.

We're going to travel by way of Samaria, so we can stop at Jacob's Well in Nablus (biblical Shechem), just as Jesus did once. While his apostles went into the city to get provisions, Jesus spoke with the Samaritan woman at the well.

The Jews of Jesus' day had contempt for the Samaritans, and this is why it was so remarkable that Jesus used a Samaritan in his parable of the Good Samaritan and that, at the well, he spoke not only to a woman, but to a Samaritan woman.

The separation between the Samaritans and the Jews began after the Jews' return from the Babylonian captivity. The inhabitants of Samaria escaped deportation, and when the Jews returned they refused to consider the Samaritans as Jews because they had mingled with the Assyrians who had conquered the Jews. They also refused to allow them to help rebuild the Temple, so the Samaritans built a rival temple on Mount Gerizim, which is here overlooking Nablus.

There are still some Samaritans here today, but only about 240. They have remained pure in blood for 2,500 years, marrying only within their own group. Consequently, many of them are mentally ill.

Jacob's well is here in Nablus, in a partially-finished church that was begun in 1914 but never finished. It's on the same site as a fourth-century church that was replaced by a Crusader church that was destroyed by Saladin. The well is about

seven feet in diameter and 90 feet deep. It takes a long time for the bucket dropped from above to hit the water below. But the water is nice and cool.

If we didn't travel from Galilee to Jerusalem by way of Samaria, we would do it through the Jordan Valley and Jericho. This was the more normal way during Jesus' time since it didn't require traveling through the mountains of Samaria. However, it did require traveling through the Jordan desert from Jericho to Jerusalem, a very desolate area and uphill all the way.

Jericho, though, is a rich oasis in the desert, known for its oranges, bananas and dates. It is the oldest city in the world to have been discovered so far, with excavations making discoveries going back as far as 7,000 to 10,000 B.C. But we know that the city goes back farther than that, since Joshua conquered it in the 13th century B.C.

We know that Jesus stopped in Jericho many times. It was here that he cured a blind man and where the tax collector Zacchaeus climbed a sycamore tree so he could see Jesus. Pilgrims today are invariably shown a sycamore tree that tour guides insist is more than 2,000 years old and the only sycamore tree in Jericho.

The Jordan River flows from the snows of Mount Hermon, through the Sea of Galilee and down to the depths of the Dead Sea, just south of Jericho. About five miles from Jericho is the traditional spot of Jesus' baptism, and pilgrims like to get bottles of water from the Jordan (although I did that last January at the spot where the river leaves the Sea of Galilee; the water was used to baptize my granddaughter). Some place around here the prophet Elijah was taken by a chariot of fire into heaven and Naaman was cured of leprosy by washing in the Jordan.

People are usually disappointed when they see the Jordan River. They expect a large river, with flowing waters. What they usually see is a muddy creek with an average width of about 30 yards.

Another site near Jericho is the Mount of Temptation, where Jesus was tempted by the devil after he fasted for 40 days. We don't know for sure exactly where that was, but a mountain behind Jericho was picked as the probable site and a church was built in the sixth century over the cave designated to be the one occupied by Jesus. The church was deserted in the 13th century and in 1874 a Greek Orthodox monastery was built there.

We can't leave this area without driving a short distance to Qumran, near the Dead Sea, where the Dead Sea Scrolls were found in 1947. The scrolls, about 900 of them, written on leather and papyrus, were of the Old Testament. Today they are in the Shrine of the Book near the Israeli Museum in Jerusalem.

The scrolls were made by the Essenes, a religious sect that settled in Qumran in the first century. They were massacred by the Romans in 68 A.D., but before the Roman legions reached them they obviously hid the scrolls in nearby caves. Today, at Qumran, visitors walk through the ruins of their ancient settlement.

We could travel a little farther south to Massada (which I have done twice and it's well worth seeing), but its religious significance is slight, so let's make our way to Hebron, 20 miles south of Jerusalem. It's unfortunate that today few pilgrims can go there because of the Palestinian-Jewish conflict. It's particularly unfortunate for the

Jews because this was Abraham's city, and this was where David was anointed King of Israel and where he ruled for seven-and-a-half years before moving to Jerusalem for 33 years.

The Mosque of Abraham is truly impressive. The foundations laid by Herod the Great are still standing. The outer walls, with large stones rising to a height of more than 40 feet, are Herodian. The upper parts of the wall are Byzantine, Crusader and Mameluke additions. The entire building is 200 feet long, 100 feet wide. During its history it has been a Jewish temple, a Christian church used by the Byzantines and Crusaders, and a Moslem mosque today. All three religions revere Abraham.

In the mosque are six tombs which are said to stand directly above the graves of Abraham, Isaac and Jacob and their wives. The tombs of the three patriarchs are covered with green and gold cloths and those of Sara, Rebecca and Leah with crimson cloths. It's a fantastic place to visit.

As we continue toward Jerusalem, we make a stop at Ein Karen, five miles southwest of Jerusalem. It's the place archaeologists say was the home of Zechariah and Elizabeth and the birthplace of John the Baptist. This is where Mary traveled to from Nazareth after the Annunciation.

Today there are two churches here, one named after St. John the Baptist and the other the Church of the Visitation. The former was originally built in the fifth century over the site of the birth of John. It was destroyed and rebuilt by the Crusaders, destroyed again, and the present church was built in 1885 by the Franciscans. The church is Spanish in appearance, with glazed tiles and fine ironwork. The Grotto of the Nativity of St. John is entirely encased in marble.

When I visited there, the Franciscan priest was giving a tour. He said that his name was John. I took my free tour, but did not neglect the box in the church for contributions for the upkeep of the church.

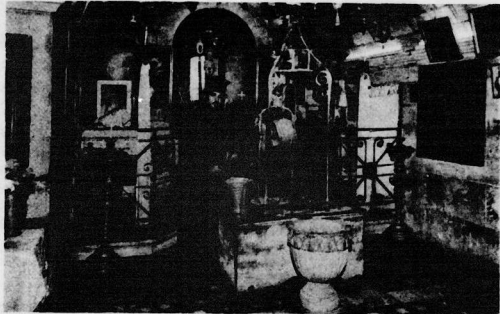
One sad thing I learned from the Franciscan here was that there are no longer any Christians living in Ein Karen. Since the village usually is not included in tours, the Franciscans there get very lonely.

The Church of the Visitation, another church built by Antonio Barluzzi, is as Italian as the Church of St. John is Spanish. On the outside wall of the church is one of the most striking modern mosaics in the Holy Land—of Mary, clothed in white, seated on an ass as she is guided by angels to Ein Karen. Inside, Giotto-like frescoes cover the walls and the Florentine ceiling. Steps descend to a lower church in which there is an ancient spring. On the wall in the garden Mary's Magnificat is written in 41 languages on ceramic plaques.

As we near Jerusalem, we come to Bethany, the home of Lazarus and his two sisters, Martha and Mary. (For those of a technical nature, I have to admit that, driving from Jericho to Jerusalem, you really don't go through Hebron or Ein Karen, but you do go through Bethany.) Bethany is two miles east of Jerusalem on the eastern slope of the Mount of Olives.

The church built over the home of Martha and Mary is modern, built by Barluzzi in 1945 to 1952 on the site of many earlier churches and a Crusader monastery. Lazarus' tomb is nearby. Twenty-two steps lead down to a dark, cool cave.

Next week we'll go to Bethlehem and then to Jerusalem.



Jacob's Well in Nablus

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Generosity transforms tragedy, leads to healing

by Fr. John Langan

Recently the city of Boston and the nation were shocked by a series of tragically interrelated events:

►The murder of a pregnant woman, Carol Stuart.

►The death of her prematurely born son, Christopher.

►The accusation by her husband, Charles, that he and his wife were attacked by a black man.

►A series of searches and interrogations of blacks that embittered many blacks.

►A confession by Stuart's brother, Matthew, that Charles had murdered his wife.

►Charles' suicide.

The events led to extended and passionate analyses of race relations in Boston and the conduct and attitudes of the police department.

This all may seem to be another sad story of hatred and murder, of racism and betrayal—the kind of story that reflects many of the worst aspects of human nature.

But the Stuart case is also a story transformed by an act of generosity. Carol's parents, Giusto and Evelyn DiMatteo, have set up a fund in her memory to provide college scholarships for students from the section of Boston where their daughter was murdered.

A firm determination to bring good out of so much evil and suffering led the DiMatteos to a decision that was hopeful, creative, and generous. Their generosity enables others to express both their sympathy for the family and their hope for an improvement in the relationships of blacks and whites.

The characteristic act of generosity is to give something away. Often, people think this something is money. But there are many cases where a gift has to be personal, something that fits the needs or the tastes of the person receiving it. Money, of course, is welcome because it fits any recipient.

But we don't show generosity only to family and friends or persons in need. We also show generosity to organizations and causes.

A strong tradition of charitable giving and philanthropy from foundations and corporations is invaluable to a nation. And without generous giving from many individuals, both poor and rich, the church's work would come to a halt.

Not merely the church but colleges, hospitals, schools, cultural organizations, and civic groups depend on our generosity. They all welcome large gifts which will make their institutional plans or dreams a reality and enable them to carry out new projects. We call these large donations "generous gifts."

But to understand the special personal character of generosity, we should look in a



DETERMINATION—A firm determination to bring good out of evil and suffering can lead to a decision that is hopeful, creative, and healing. That is how generosity transforms tragedy. (CNS photo by Jed Doty)

direction that Jesus indicated to us long ago. When Jesus commended the widow for giving all that she had to the temple (Luke 21:1-14), he put before us an example of generosity that was intended to shift our attention from the amount given to the attitude of the giver.

Jesus was familiar with the ways in which people could use public gifts to impress others and to gain power for themselves. He teaches that generosity has to be found first of all in the giver, who gives cheerfully, prudently, and authentically.

St. Paul's saying that the Lord loves a cheerful giver contains a paradox. Giving something away, particularly something of value, is an act of renunciation, an act which can be painful and leave people less than cheerful, unless they have learned to look at things from more than their own viewpoint.

Sometimes, for instance, children are reluctant to pass on a gift that is intended

for someone else—to give away the present they brought to a birthday party, for example. For any of us, to be cheerful in giving is itself a moral accomplishment, not merely an expression of our feeling good about what we do.

Being authentic or honest in giving means that we give from the heart without thought of receiving benefits in return. Jesus explicitly warns against doing favors for friends or for the powerful to receive good things in return.

Giving with generosity is a form of love. It aims at the good of another. It is one of the main ways of sharing in God's love. Generosity often produces benefits for us, but the benefits ought not to become the reason for being generous.

Generosity also should be prudent—a statement that I admit is not easy to fit with the story of the widow's mite. For generosity is an expression of charity and love, which should be unlimited.

Generosity looks up to God and the infinite, but it also looks out to the neighbor to provide effective help and support. So we have to apply our intelligence to our generosity. We have to sort out worthy causes from scams and frauds, and assess the many claims and requests we get. We need to see how the gifts we give to the needy and the church and other groups fit with a reasonable financial plan for ourselves and our families.

Generosity opens our hearts, our checkbooks and, most importantly, our lives to the needs of our brothers and sisters in whom Christ is present.

When the DiMatteos found a way to give something beautiful in their daughter's memory, they were giving from their imagination and their sympathy.

A member of the Society of Jesus, Father Langan serves as a senior research fellow at the Woodstock Theological Center in Washington.

DISCUSSION POINT

Generous people display largeness of spirit

This Week's Question

What does a "giving" person give?

"Time. You give it by listening and by helping out those who need it." (Gail Clark, Gary, Indiana)

"Generosity is largeness of spirit. It does not mean only the giving of money . . . but being aware of a need and being there to give of yourself, your time, your love." (Margaret Olchy, Hackensack, New Jersey)

"Time, self, money, love—but not necessarily in that order. There have to be some limitations . . . You can only give to the point that you are not damaging your own mind or body." (Mary Hershey, Idaho Falls, Idaho)

"Our total self is a gift from a generous God. He calls that we share our 'gift'—spiritually, emotionally, and physically—with anyone in need." (Father Dick Brunsell, Coleta, Illinois)

"Most of the Gospels encourage us to give in order to receive. Not necessarily monetary wealth but spiritual wealth . . . we can give in time, service, and give of ourselves." (Charles Patrick, Highland, Indiana)

Lend Us Your Voice

Upcoming editions ask:

What support can the church give to couples months and even years after their wedding? What kind of support makes a difference?

Imagine a church whose people assembled only three or four times a year. How would you feel about this?

What does the community do during the Sunday Eucharist that is Godlike? How can the community itself be a sign of God?

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



Generous people are just being themselves

by Fr. Eugene LaVerdiere

The world is full of generous people, men and women, young and old, who freely and cheerfully reach out to others.

We see them all the time—couples who devote many hours to their children, younger people who spend time with aging parents, families who coordinate their grocery shopping to help their neighbor, people who offer others a ride to church.

The other day I saw one of New York City's street people help another homeless person in a subway station.

Yes, the world is full of generous people, and they all have one thing in common. Generous people don't think of themselves as generous. They are simply being themselves.

Asked about it, they may shrug their shoulders, embarrassed, and say, "It's nothing." Pressed about it, they might add, "It's just being human."

They have a point. Being generous is being human.

Sometimes generosity means being faithful to ordinary responsibilities: the teacher who is attentive or the airline attendant who helps elderly people. We call that "service with a smile."

Being generous also can mean stretching our efforts to help somebody, like a nurse who takes a little extra time to make a patient comfortable. We have an expression for that too. We call it "going the extra mile."

Being generous also can take a downright heroic form, as happens when someone saves another person's life.

There are many ways to be generous, but they all come down to following one's human instincts in each situation as

opportunities arise. Normally, a person's Christian formation should sharpen those instincts and give a greater awareness of opportunities for generosity.

It is like Jesus' parable of the good and the bad tree. "Do people pick grapes from thorn bushes or figs from thistles? Just so, every good tree bears good fruit and a rotten tree bears bad fruit" (Matthew 7:16-17).

In the same way, from a generous person you get generous acts and from a selfish person you get selfish acts.

Not that everything goes automatically as it should. Generosity can be misdirected. This happens when someone ignores ordinary responsibilities to do things that seem bigger. Parents might forfeit time with their children to accept volunteer commitments. These people "have time for everybody but their own family."

Well-directed generosity does not run away from primary responsibilities.

Generosity also can be exaggerated. This happens when generous people ignore their own limitations and try to do things they are unable or inadequately prepared to do and end up doing harm.

We need to remember our limitations. That is not so easy. Deep within us there is that tendency to try to be God. It can move us to spend time and effort beyond our abilities. It drives us to frustration, to a point we call "being under stress."

At that point, we are no longer being generous, faithful, or heroic. We can't even focus on the people we would like to help. When that happens, our whole effort becomes one of self-preservation. What set out to be generosity ends up being selfishness.

(Fr. LaVerdiere is the senior editor of *Emmanuel*.)



GENEROSITY—The world is full of generous people, men and women, young and old, who freely and cheerfully reach out to others. (CNS photo by Mimi Forsyth)

Generosity means sharing your gifts with others

Acting in a generous way often involves relatively small investments of people's time and energy, according to Cindy Liebhart McCormack, managing editor at a Dallas, Texas, corporation.

Examples include picking up a neighbor's child at school or taking a few moments to call a friend when you are tired just because you know he is going through a difficult period.

At other times, being generous means making a deliberate decision to give of yourself in some special way. This involves taking a realistic look at your talents and interests and making a

decision to put them at the service of others.

McCormack told of a colleague, fluent in a second language, who found herself drawn to help recent immigrants adjust to life in a new country, a new culture, and a new language.

The young woman decided to combine her language skills and her desire to help immigrants by teaching English to newcomers, both individually and in adult education classes.

Others see her commitment and recognize this as generosity in action. It may lead them to think about how they too might act generously.

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FOURTH SUNDAY OF LENT

The Sunday Readings

Sunday, March 25, 1990

1 Samuel 16:1-6, 7:10-13 — Ephesians 5:8-14 — John 9:1-41

by Fr. Owen F. Campion

The First Book of Samuel supplies this Fourth Sunday of Lent with its first biblical reading. Originally, the First and Second Books of Samuel were one and they appeared in Hebrew. As time passed, the material was edited and then translated. Ultimately, it was separated into two books.

The books of Samuel trace the history of God's people through the days when there was little national, religious, or ethnic sense of identity until the appearance of David on the scene. As king, David made of God's people the nation of Israel. He was not the first king, but he was a most important king.

Essential to Jewish understanding was that David not just achieve kingship by political cleverness or luck in battle. Surely such circumstances helped him in his rise to power. But, most critically for the Jews, David was seen as a king selected and anointed by God. Anointing was an ancient gesture of designation and imprinting.

In this weekend's reading, David stands alone among the sons of Jesse. However, not even Jesse himself, David's own father,

recognizes David's qualities. Samuel, God's representative, sees David as he is, and with all his potential as a leader, commander, and king, Samuel then anointed David in God's behalf.

Ephesus was a major city of the ancient Roman Empire. An important port, it was situated on the Mediterranean Sea, along the coast of present-day Turkey. Today it's in ruins. Centuries of silt and dust have robbed the site of its access to the sea.

Early in Christian history, a church community formed in Ephesus. This weekend's second reading is from the epistle written to that community.

In the reading, Christians are reminded of their faith as the "light of the Lord" in their lives. Jesus is the source and cause of that light. Without it, all is darkness.

St. John's Gospel provides this weekend's Liturgy of the Word with its Gospel reading. Central in this reading is the blind man Jesus healed when he touched mud, moistened with his own saliva, to the blind man's eyes. The blind man then saw.

As interesting as the story of that miracle is the interplay between the blind man and Jesus, and between the blind man and the

Pharisees. Jesus evoked a statement of faith from the blind man.

The Pharisees were perplexed by the event, however. They were troubled by the fact that the man, once blind, suddenly could see. Such things were uncommon, to say the least, in those days of little scientific knowledge and primitive medicine. As mystifying to the Pharisees was the relief given to the blind man despite their assumptions that he, or his father, had sinned greatly.

They questioned, and discussed, and wondered, but they simply could not understand.

Reflection

The entrance verse for this Sunday's liturgy begins, "Rejoice, O Jerusalem!" Until the reform of the liturgy after the Second Vatican Council, that verse would have appeared in Latin, "Laetare, O Jerusalem!" Hence, this Sunday was called "Laetare Sunday."

Once, the liturgy required the celebrant to wear vestments rose-colored in tone. It was a departure from the drab violet of Lent. It was violet touched by gold, by light. The old liturgy also allowed flowers to decorate the sanctuary.

Those circumstances have been simplified. However, this Sunday still is the occasion to look back at Lent passed so far,

and its final weeks, finding their climax in the death and resurrection of Jesus.

In a sense, Laetare Sunday is a glimpse at the whole Christian life. It is a life often as colorless and disciplined as Lent. At times, that colorlessness and discipline rise in response to heartbreak, sickness, and grief.

Just as the touch of gold thread brightens the violet vestments, however, so the light of Jesus illuminates even the saddest life. Jesus is the light of the world, the light of each soul trusting in him.

An important message of this weekend's Liturgy of the Word is that God's light, in Jesus, may be all around us, but we are blinded and cannot see it. We look for other signs of brightness, and for God's light to focus upon other things. We are as blind as the poor man in the Gospel, or as unobserving as Jesse.

We can be quite stubborn in our blindness, just as were the Pharisees. Unlike the Pharisees, we must admit our blindness. Life has its riddles. The only answer is in the words of Jesus. The only light is in him. Only with his light can we truly see events of life, and conditions about ourselves. Only in that light, and with that sight, can we place our feet directly in the path to God, whose light burst forth in glory at the resurrection of Jesus, for which we in Lent prepare.

THE POPE TEACHES

God's mercy is as great as the universe he created

by Pope John Paul II
Remarks at audience March 14

The experience of the Old Testament reveals the clear connection between word and Spirit.

Scripture itself is "holy," for it is a word which comes from the Spirit, and through that word the Spirit is active. A similar connection exists between Spirit and wisdom.

The Book of Wisdom, one of the latest books of the Old Testament, virtually identified God's spirit and wisdom. Here, wisdom is almost personified, appearing as an intelligent, holy, all-powerful spirit which passes into souls and makes them friends of God (cf. Wis 7:22-27).

The Spirit of wisdom also grants knowledge of God's will for humanity. Throughout Israel's history, God guided his people to salvation by bestowing upon individuals the gift of his Spirit. By instructing them in God's ways, wisdom fills people with its own life and holiness.

Thus, the Book of Wisdom mysteriously



foreshadows the New Testament revelation of the Holy Spirit's name and mission. It can be said to represent the high point of ancient religious wisdom, for God's mercy is seen to be as great as the universe which he himself created and which he continues to love with an eternal love.

In that love, we as Christians recognize the person of the Holy Spirit, who fills all things with life and who desires to bring all mankind to salvation.

MY JOURNEY TO GOD

Looking for Christ

Chicago Transit Authority trains are a quick way to downtown Chicago, known as The Loop, from various sections of the city. If you ever ride the Northwest Congress/O'Hare commuter train, you just might want to look for Santa Claus!

To be more specific, along the elevated portion of the tracks between the California and Western Avenue stations, in a third-floor window of a rundown building on the southwest side of the tracks, is a full-size, three-dimensional representation of Santa Claus.

Why does he stand there? I'm not sure. I do know that he was in the same spot both in February of 1989 and in February of this year. He stands there looking out on the squalor and sin of this poor neighborhood on the westside of Chicago.

Perhaps he is kind of a sign of hope and life in what is obviously a neighborhood that has lost much of its hope and life.

—by Robert Leonard

(Bob Leonard serves as director of the Aquinas Center at Clarksville in the New Albany Diocese.)

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Entertainment

VIEWING WITH ARNOLD

'Enemies' is a complex tale of marriage woes

by James W. Arnold

The acceptability of mixing the comic and tragic in contemporary movies (e.g., "Crimes and Misdemeanors") has finally led to a film version of "Enemies," the 1972 novel by Isaac Bashevis Singer, which mixes these genres with the dexterity of a chef making cakes and birthday cakes at the same time.

The tale is about Herman Broder (Ron Silver), a Polish Jew and Holocaust survivor, who has emigrated to 1949 Brooklyn where he is still haunted by his nightmare memories of the Nazis and the camps. He has lost his religious faith (on the issue of how could God have allowed it to happen), but earns an unenthusiastic living (ironically) as a ghostwriter for a worldly reform rabbi (played by sometime comedian Alan King).



On the other hand, quiet and shy as he seems, he soon finds himself simultaneously married to three women, all passionately in love with him. He desperately tries, for good and not-so-good motives, to keep all the relationships going, but is clearly headed for disaster. A victim of the greatest tragedy of this century, Herman is also the classic central figure in bedroom farce.

Is this the central mystery of life? Does Singer suggest that God is hope as well as love, and has never abandoned us?

The first spouse is Yadviga (Margaret Sophie Stein), an endearing, out-literate Polish Catholic peasant girl who saved his life by hiding him for years in her barn. He has married her out of gratitude, and he's kind to her. But they have little else in common.

They're living together in Coney Island, where she waits on him worshipfully, enslaved by love. She has converted to Judaism, and yearns to bear his child. (The humor is low-key, but a continuing irony is that Yadviga embraces Judaism with peasant zeal to prove herself. She's become

more Jewish than Herman, or in fact any of the other disillusioned Jews.)

Herman's lust, and the film's few but strenuous lusty scenes, are saved for Masha (Swedish beauty Lena Olin), also a camp survivor. Separated from her husband, she lives in the Bronx with her mother. Vibrant and sexy, but tragically neurotic, Masha is very near despair. When she says she's pregnant, he marries her out of compassion, in fear she'll destroy herself.

The final complication is Tamara (Anjelica Huston), Herman's original wife who presumably had died in the camps with their two children. She suddenly turns up as a survivor, miraculously alive, liberated in spirit by the fact that she should be dead. Her perspective gives her a wry understanding of Herman's predicament, but she's not quite ready to give up her love for him.

Nor can he give up any of them. In objective terms, the situation is outrageous, but Herman is well within range of audience sympathy. If he leaves Yadviga, it will break her heart and leave her alone and helpless in a strange land. Masha, intensely jealous and precarious, despite her impish facade, lives on the brink. These souls are all linked to each other and life by human love.

Eventually, of course, the women find out about Herman's duplicity. Everybody must choose, which is especially tough for Herman, who has survived by avoiding showdowns and decisions. As he says after the death of Masha's mother, "At least she has to make no more decisions. That is the one advantage of being dead."

Like the rest of the film, the ending is both funny and very sad, but (on balance) uplifting, as an affirmation of life in the aftermath of absolute horror, the worst that men can do to each other.

"Enemies" is a special kind of movie for

thoughtful adults. Singer, who writes in Yiddish, is a premier storyteller and among the most sensitive and beloved of Jewish writers. Much of the witty and humane dialogue comes from his novel, and he's fond of all his stricken characters. They're caught in a life force they cannot resist, despite their devastating experiences.

It's a unique project for producer-director Paul Mazursky, who has made many memorable films ("Harry and Tonto," "An Unmarried Woman"), but who usually applies a broader comic brush to his humanism ("Moon Over Parador," "Down and in Beverly Hills"). Here he makes few false moves.

The acting is uniformly brilliant. Both Olin and Huston have been nominated for supporting actress Oscars, and the understated, resourceful Silver (recall him as the plucky hero of "Garbo Talks") holds the enterprise together. Polish actress Stein has the one clear comic role and steals your heart.

(Gentle tragicomedy for discriminating adult audiences; graphic sex situations; satisfactory, with reservations, for adults.)

USCC classification: A-IV, adults, with reservations.

Recent USCC Film Classifications

Bad Influence	O
The Blood of Heroes	O
Blue Steel	O
Coupe de Ville	A-III
Joe Versus the Volcano	A-II
The Handmaid's Tale	O
Nuns on the Run	A-IV

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

New telephone line provides movie, video reviews

The Criterion is one of 13 Catholic newspapers cooperating with Catholic News Service to provide, on an experimental basis, a new supplementary source for movie and video reviews.

The new source is the Preview Line, a nationwide 900-telephone service that provides classifications and reviews of movies currently showing at theaters and also top videos available throughout the country. Henry Here and Judith Trojan of the Office for Film and Broadcasting, U.S. Catholic Conference, write the value-laden reviews, and their office assigns the USCC classification.

The movie and video line is accessed by calling 1-900-PREVIEW (1-900-773-8439). It costs \$1.50 for the first minute and 75 cents for each additional minute.

Criticism editor in chief John F. Fink and other Catholic newspaper editors have watched a demonstration of the new line, listened to the movie reviews, and made suggestions for improvement. The line was put into operation last Friday.

The Preview Line has two features that are unusual in the 900-number industry: it is accessible from both touch-tone and rotary-dial telephones, and it is interactive, meaning that a caller can ask for and hear the review and rating of a specific movie or video. The desired movie can be requested by following easy directions the caller will hear when he or she calls the line.

The service was developed in response to an explosion in the movie and video industries, said Fink. He pointed out that the U.S. movie box-office gross receipts set a record in 1989, topping \$5 billion. Videocassette rentals and sales grew to \$11.3 billion last year.

Teen-agers were a significant segment of that market,

with 64 percent of 13- to 17-year-olds going to the movies and 94 percent watching a movie on a VCR in 1989, according to a Gallup Poll.

Thomas N. Lorusung, director and editor in chief of Catholic News Service, said that "there is considerable concern that parents have expressed over the years about the values that are being shown on the screens of America today and in our homes as VCRs become more popular and more prevalent."

"The Preview Line was developed to give us a new way to provide to the readers of Catholic newspapers, and to a wider audience as well, reviews of the U.S. Catholic Conference Office for Film and Broadcasting that take a look at not only films' artistic merit, but also their morality," he said.

The movie and video line reviews offer "judgments, soundly based on aesthetic and moral criteria," that touch upon violence, sexual conduct, and rough language as well as racist and sexist elements, intolerance of religion, the explicit depiction of drug use, and materialism, Lorusung added.

The 900-PREVIEW line is not only meant for parents and parents' usage in guiding their children to the best possible viewing," he said, "but it is also meant for a wide variety of other viewers to be informed about what's out there among the huge number of titles at the video store and multimillion cinemas of the nation."

"There are a lot of choices of movies," Lorusung added, "and we want to make it easier for people to make good judgments about them."

Fink pointed out that The Criterion has long published movie reviews by James Arnold. However, he said, since only one movie is reviewed each week, it's impossible for

him to cover every movie that's showing in the theaters. "It's also difficult to publish the reviews at the time the movies are released," he said.

The Criterion also has long published the latest classifications from the USCC and once a month publishes a complete list of the classifications of movies currently showing in theaters. However, Fink noted, it has proved impractical to try to publish the classifications of all of the movies that can be rented in video stores. "We hope," he said, "that this new service will help solve that problem."

Since 1963, Catholic Communications has offered "Dial-A-Movie," a free, 24-hour-a-day film rating service for the Archdiocese of Indianapolis. Callers can dial 317-634-3800 for a listing of current release pictures showing in and around Marion County. That service is made possible by contributions to the Archdiocesan Annual Appeal.

The national telephone service has been developed in concert with AT&T and Advanced Telecom Services, a communications firm specializing in 900-number systems.

The other 12 newspapers involved in the six-month test are the Southern Cross in San Diego; the Catholic Transcript in Hartford, Conn.; the Idaho Register in Boise, Idaho; the St. Louis Review; The Catholic Advocate in Newark, N.J.; The Beacon in Paterson, N.J.; The Tablet in Brooklyn, N.Y.; Catholic New York; The Long Island Catholic in Rockville Centre, N.Y.; The Catholic Light in Scranton, Pa.; The Catholic Banner in Charleston, S.C.; and The Texas Catholic Herald in Galveston. The newspaper and video reviewers have a combined circulation of more than 800,000.

Based on the success of the test, CNS currently plans to market the 900-PREVIEW Line nationwide in the fall by seeking cooperation from the rest of its client newspapers.

Movie classifications

The U.S. Catholic Conference classifies movies for moral content:

- A-I: General patronage
- A-II: Adults & adolescents
- A-III: Adults
- A-IV: Adults, with reservations
- O: Morally offensive



For reviews, classifications of movies, videos
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TV fave will offer drama, comedy, awards

Television programs of note during the coming week include the following selections:

Saturday, March 24, and Saturday, March 31, 8-9 p.m. (PBS) "Princess Kate." The "Wonderworks" family series presents an engaging two-part story about adoption set in Sydney, Australia, where Kate McLelland (Justine Clarke) is celebrating her 14th birthday at a lavish party thrown by her parents, who give her a yacht to mark the occasion. Spoiled by parents who can deny her nothing, Kate suddenly comes unglued when she learns she was adopted as a baby. Though her adoptive parents reassure her of their love, Kate determines to find her birth mother.

Sunday, March 25, 11 a.m. (PBS) "Great Lakes" Watch on Washington." Indiana Senator Richard Lugar discusses the "peace dividend" that will result from expected slashes in the defense budget.

Sunday, March 25, 9-11 p.m. (NBC) "Ernest Hemingway's The Old Man and the Sea." Anthony Quinn is convincing as the tenacious old man who won't give in to adversity.

Sunday, March 25, 9-10:30 p.m. (PBS) "The Real Charlotte." The beginning of a three-part "Masterpiece Theater" adaptation of the novel "The Irish R.M." set in the

west of Ireland in Victorian times. Turnoff results when Joanna Roth as an attractive young woman comes to live with Jean's Crowley, who portrays her unattractive cousin.

Sunday, March 25, and Tuesday, March 27, 9-11 p.m. (CBS) "Common Ground." This two-part drama features three families caught up in the turbulent events surrounding the desegregation of the Boston public school system during the 1970s. Jane Curtin, Richard Thomas, and James Farentino star in the film based on a book by J. Anthony Lukas.

Monday, March 26, 9 p.m. (until conclusion ABC) "The 62nd Annual Academy Awards." Billy Crystal hosts this year's Oscar extravaganza with a host of star presenters set to announce the winners in 23 categories of awards.

Tuesday, March 27, 10-11 p.m. (PBS) "Stories from El Salvador." This documentary looks at the human side of El Salvador's violence by following the lives of three families and shows the faith that has made their survival possible.

Thursday, March 29, 8:30-9 p.m. (PBS) "Arctic Haze." This documentary addresses the scientific and environmental questions about the polluted air invading the Arctic from industries thousands of miles away, and how it will affect life there.

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

QUESTION CORNER

Anti-Catholic literature hurts friendship

by Fr. John Dietzen

Q How should I react when a friend gives me anti-Catholic literature? Some of it is vicious and says things I know have nothing to do with what I believe, or with our Catholic faith.

These anti-Catholic materials are offensive to me. My friend says this will help me know the "whole" Catholic story. But I find the material hateful. What should I do? (Oklahoma)



A First, try to understand that behind this militant anti-Catholicism there is nearly always some gross misinformation which that individual has been fed throughout life. Either that or the individual feels that serious hurt has been caused, or seems to have been caused, by Catholics or the Catholic Church.

Perhaps some gentle questioning and probing ("What

has happened that makes you feel so angry at the Catholic Church?") will help get to the root of the problem. If he really is a friend, he will not resent the question.

If you want a more direct approach, ask him how he would feel if you pushed onto him letters and articles attacking his family, spreading "facts" which he knows are untrue. If this happened, he would be correct in calling you a real jerk.

You consider the church an important part of your family. Tell him that if he feels the need to attack your religious family, he should send his vicious material to those who agree with him.

If it turns out he deliberately intends to insult you and the church that you love, maybe he isn't that much of a friend.

Q I am questioning my granddaughter's baptism. The godmother is my youngest daughter. The other sponsor was my son-in-law's best friend, who is a divorced non-Catholic.

I had never heard of this in our state. The baptism took

place in a city on the East Coast. Can you explain this? (Colorado)

A It is usual to have two Catholic godparents for a child's baptism. Only one is required, however—outside of an emergency, of course.

The other may be a baptized Christian of another faith, who is officially referred to as a "Christian witness."

The situation you describe is not only permissible, it is quite common. Of course, a non-Catholic Christian witness accepts the responsibility, insofar as he or she is able, to assist the parents and Catholic godparent in helping the child to grow toward a mature life as a Catholic.

Whether or not the Protestant Christian witness is willing and able to fulfill this responsibility is a decision that must be made by the parents, normally in consultation with their parish priest.

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

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FAMILY TALK

Religious differences challenge relationship

by Dr. James and Mary Kenny

Dear Mary: I was raised Catholic and the man I am dating is, for all intents and purposes, a fundamentalist. We have the predictable problems (arguments) of a couple from different faith backgrounds, but our conflict goes deeper.

For reasons I do not know, he perceives the Catholic Church as collective "brainwashers." He has many typical misconceptions.

I want him to better understand my faith, although my ability to explain the laws of the church is negligible. I need practical advice. I love him very much. (Ohio)

Answer: Arguing out religious differences is rarely a way to reach understanding. Probably both of you sincerely think that the other is wrong.

How can you respond when religious arguments come up? Attacking each point the other makes rarely convinces the other. More frequently the argument is an effort to "prove" one's own side while putting down the opponent.

On the other hand, you cannot agree with your friend's points. You find some basic differences and misconceptions on his part. To imply that he is right would not be true to your own beliefs. Nor can you say, "Either position is fine. It does not matter." Religious belief matters to both of you.

What do you two have in common regarding religious experience? Most important, religious faith is a serious concern in both your lives. It is the source of your disagreement, but it is also a point in common.

Second, you love each other. Whatever you say or do, remind yourself that you seek to understand and support the person you love. Try to express this. Tell him that you do not seek to hurt him or put him down, and you expect the same treatment from him.

Here are some approaches you might try to reach greater unity in your religious backgrounds:

► Tell your partner that you respect his beliefs, but that you also expect him to respect yours.

► Learn more about your faith. You need not apologize if you cannot explain every aspect of your faith. Few Christians could.

Your friend might have done you a favor by making you more interested in the faith you grew up in. Perhaps you and your friend could learn about the faith of Catholics together.

Today adults who are interested in the Catholic faith are introduced through the Rite of Christian Initiation of Adults. Interested adults can join this program without making a commitment to become members of the Catholic Church.

Emphasize to your friend that you are not trying to force your faith on him. Invite him to attend with you so that you will have greater understanding in your relationship.

Read more about your faith on your own. For an overall view, try "Believing in Jesus: A Popular Overview of the Catholic Faith," by Leonard Foley, OFM (\$5.95 plus shipping, St. Anthony Messenger Press, Cincinnati).

Father Foley also has an article, "How Should Catholics View Fundamentalism?" (Catholic Update, St. Anthony Messenger).

Try reading the Bible. Perhaps you could join a Bible study group at your parish. You can tell your friend that his enthusiasm is what got you interested.

Finding the differences between you is easy. Finding the beliefs and attitudes you share may be more difficult, but you can lead to closeness rather than distance. It is certainly worth the effort.

(Reader questions on family living or child care to be answered in print are invited. Address questions to The Kennys, Box 872, St. Joseph's College, Rectortown, Ind. 47978.)

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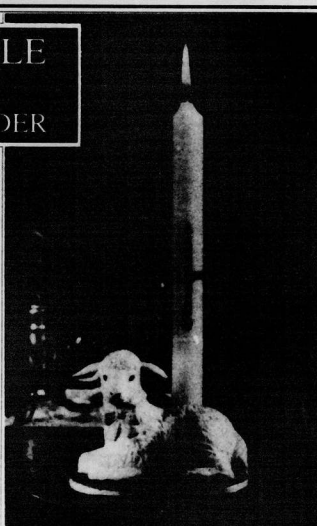
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308

It was a great day for the Irish as Archbishop dedicates Celtic Cross

by Mary Ann Wyand

The luck of the Irish prevailed on St. Patrick's Day when a rare double rainbow brightened the sky in the Indianapolis area Saturday afternoon.



That morning, hundreds of Irish-Americans braved chilly winds to attend the dedication ceremony for a new Celtic Cross that will stand in the courtyard at St. John Church as a memorial to Irish immigrants.

After watching Archbishop Edward T. O'Meara bless the ornate limestone cross, an elderly woman glanced up at clouds buffeted by strong winds and noted, "This is the only n'p we'll be needing today."

The dedication ceremony began with a Mass at the historic downtown church "in memory of the faith and determination of the Irish people who settled in Indiana."

Some of their descendants were moved to tears by the haunting sound of the bagpipes and the beauty of the cross, which symbolizes the many sacrifices the Irish people endured as immigrants.

The inscription on the base of the cross reads: "In memory of the faith and determination of the Irish people who settled in Indiana. We dedicate this Celtic Cross to challenge Irish Americans to keep that faith and determination and to build a better tomorrow."

During the Mass, Archbishop O'Meara spoke of the turmoil present in the Ireland of yesterday and today. There has always been a cloud, he said, always some unhappiness. Young people grow up in anger there, the archbishop explained, due to the lack of domestic peace and tranquility.

"St. Patrick's Day is basically a religious festival and celebration," he said. "It is an annual celebration of Christianity coming to Ireland by the great evangelizer St. Patrick. For the greater part of 16 centuries, the people of Ireland have been a part of

Christianity and the Roman Catholic faith."

Ireland has been called the "Island of Saints and Scholars." Archbishop O'Meara explained, because love of God and love of truth are important parts of the Irish heritage.

"Ireland has carried the cross," he said, "and one of its crosses is that so many of its young people have to leave their native land because they can't find a way to live there. They can't find a place to work."

The archbishop said he is proud of his Irish heritage and proud of the young people of Ireland who come to America with a good education and a willingness to work hard.

Kevin Murray, a member of the Celtic Cross committee, thanked the gathering and others for their financial support which enabled this "star of our scattered race" to be erected at St. John Church.

Donations came from as far away as California and New Jersey, he said, from non-Catholics and non-Irish, from those of modest means and the well-to-do, and from children and older people who have since passed away.

The cross is a symbol of the sacrifices

made by the immigrants who left heart and heart, he said, uprooted from the old sod for relocation in a new world—a land of promise, yet a land of uncertainty.

"At times," Murray said, "the achievement of the goal seemed unlikely and the outcome of the project was in question. The turning point came last November 18, when the Heritage Society and the Hibernians jointly sponsored an Irish Celi at St. Philip Neri Parish. The November night air was warmed by the spirit of support and cooperation. The Celi was a tremendous success. Thereafter, there was no doubt that our own Celtic Cross would be dedicated on this day."

The Celtic Cross unites the history of the Irish people and the tradition of family, he explained, by the cross of Christ placed inside the pagan circle.

In closing, Murray praised St. John as "a parish that predates the potato famine. For many years, old St. John's served as the heart and soul of the Indianapolis Irish community. In 1930, James Desmond wrote a poem entitled 'Down at Old St. John's' which reads in part: 'An Irish smile, aglow with love, thoughts which come from the realms above, hover over us like a dove, down at Old St. John's.'"

And, Murray said, "We have seen those smiles on many faces today. We realize that for each of you this moment and this monument will represent something different, something unique, and something very private. Thank you for sharing your smile and allowing us to be part of this experience. Happy St. Patrick's Day."



BLESSING—Archbishop Edward T. O'Meara concludes the dedication ceremony March 17 after blessing a new Celtic Cross in the courtyard at St. John Church. It was carved from Indiana limestone as a memorial to Irish immigrants who settled in the Indianapolis area during the last century. (Photo by Mary Ann Wyand)

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Shirley Evans to be remembered with concert in cathedral Sunday

by Mary Ann Wyand

The late Shirley Richardson Evans, a devoted member of the Cathedral Choir, will be remembered during a special Lenten concert March 25 at St. Peter and Paul Cathedral in Indianapolis.

Beginning at 3 p.m., the 29-member Cathedral Choir will perform Gabriel Faure's "Requiem" with d'Indy String Quartet as well as a medley of American spirituals and several piano solos. The public is invited to attend the free concert.

An active church and community volunteer, Richardson died in March of 1988 at the age of 69. Her gifts of leadership and service benefited many church and civic organizations and charitable causes.

For many years, Richardson served on the Marian College board of trustees, the St. Elizabeth board, and the Archdiocesan Liturgical Commission. She also founded Archdiocesan Black Catholics Concerned.

Honors included recognition as a Lady of the Holy Sepulchre, a service award from the National Council of Catholics and Jews, and a special tribute by Faith, Family, and Football as their Catholic Laywoman of the Year.

"She was very hard-working, she had a lovely soprano voice, and she was a beautiful person," choir director Geraldine Miller told *The Criterion*. "It was a joy from my standpoint to work with her. She was really a very important member."

Archdiocesan music liturgist Charles Gardner remembered Richardson as "very dedicated to the choir, to the cathedral, and to the liturgical apostolate of the archdiocese. That's only a part of what she did. She was active in so many things."

Gabriel Faure's "Requiem" of seven movements begins with "Grant Them Rest Eternal" followed by the "Offertory," "Holy, Holy, Holy," "Blessed Jesus," "Lamb of God," "Deliver Me," and "In Paradise."

Faure was one of the first modern composers to use the medieval church scales or modes, which led to his creation of poignant melodies with a sense of nostalgia.

Cathedral Choir members will also sing a medley of five American spirituals, rhythmic revival hymns based on folk songs from the British Isles and Africa. Like many black spirituals that grew out of despair over slavery, they tell of a better world in heaven or in a new society where slaves would gain freedom.

Other program highlights are solo performances by soprano Michelle Whiten and baritone Daniel Liles. Pianist Ed Greene will play music by Debussy.

The Lenten event reflects "a commitment on the part of the Cathedral Choir to doing a concert of religious music every year," Gardner said. "It's a way to reach out to the archdiocese and encourage people to come to the cathedral."

Fr. Hesburgh to help rescue Covenant House

by Tracy Early

NEW YORK (CNS)—Holy Cross Father Theodore M. Hesburgh, retired president of the University of Notre Dame, has been enlisted to help restore public confidence in the Covenant House ministry to homeless youngsters.

Board chairman Ralph A. Pfeiffer Jr. made the announcement March 16 at the agency's New York headquarters. It came exactly a week after he announced the board had enlisted the help of New York Cardinal John J. O'Connor in finding an interim president for the agency.

Meanwhile, the cardinal said he has not acted yet because he still had not received documents and assurances he said he needed from Covenant House to do so.

Pfeiffer said Father Hesburgh will serve on a new Committee of Oversight that will review findings from a commissioned investigation of all allegations of misconduct leveled against Covenant House officials since the controversy broke in December.

The committee is headed by William Ellinghaus, former president of AT&T, and includes other prominent personalities.

Pfeiffer also reported that James E. Burke, former chairman of medical products manufacturer Johnson & Johnson, will be added to the search committee for a

permanent replacement for Franciscan Father Bruce Ritter. Following weeks of allegations of sexual misconduct and financial irregularities, Father Ritter, founder of Covenant House, resigned as president Feb. 27.

The same day that Pfeiffer announced Father Hesburgh's and Burke's appointments two New York dailies, *The New York Times* and *Newsday*, in editorials declared that restoration of public confidence in Covenant House would require replacement of the entire board. There was no immediate response from Pfeiffer or other officials of Covenant House.

Cardinal O'Connor, who announced March 9 he would try to find Covenant House an acting president, perhaps an archdiocesan priest, told reporters after Mass March 18 at St. Patrick's Cathedral he still did not have "what I consider essential" information before sending someone from the archdiocese to lead Covenant House.

However, Cardinal O'Connor said the documents had been promised and he was confident they would be made available and he could then announce his recommendations within the week.

He said he feels not just one person should be acting president but that possibly three associates should be added to help get the agency's affairs in order.

Although the Covenant House board announced that

Father Ritter, who has been accused of sexual and financial irregularities, resigned as president Feb. 27, Cardinal O'Connor said he had not seen documentary evidence of the resignation.

"I must have that letter of resignation in hand," he said. The cardinal also said he had not previously been familiar with the kind of legal structure Father Ritter set up for Covenant House, and would have to get the documents showing the arrangement.

When he resigned, Father Ritter had "conveyed" Covenant House to the board. Before that he had sole legal control. Father Ritter's personal attorney, Stanley Arkin, told CNS that the priest had been the "sole shareholder" of the Covenant House corporation. But Arkin indicated he did not know exactly how that was arranged.

Cardinal O'Connor also said he wanted full assurance that any priest he sent to serve as acting president would get access to all information.

The cardinal said he also wanted assurance the acting president would be privy to all findings by Robert J. McGuire, former New York City police commissioner now with a private investigating firm, who was hired by the agency to look into all allegations. He also said he wanted to have "open sesame" to do "whatever s...ould be done."

He said he also wanted to know the acting president's responsibility for Covenant House's international work.



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The Active List

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

March 23

Catholic Adults Reaching Out (CARO) will attend a Racer Came. Meet at CVO, 580 Stevens St. at 6:30 p.m. Social later at the and Jonsey's.

☆☆

The Chabad-a-Bration will be held at 6 p.m. at St. Matthew Parish, 4100 E. 56th St. Call 317-251-1451.

☆☆

The Ladies Guild of Sacred Heart Church, 1550 Union St. will host a Lenten Fish Fry from 5-7 p.m.

☆☆

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

☆☆

A Lenten Fish Fry catered by Peachey's will be held from 5:30-7:30 p.m. in Little Flower School cafeteria, 4720 E. 13th St.

Stations of Cross 5:30 p.m. in church.

☆☆

A Memorial Service for the 10th anniversary of the assassination of Archbishop Oscar Romero in El Salvador will be held at 7:30 p.m. in Our Lady of Grace Benedictine Monastery, Beech Grove.

☆☆

A Jonah Fish Fry and Bake Sale will be held from 4-7 p.m. at Sacred Heart gym, Clinton. Adults \$4.75; children \$2.50.

March 23-25

A retreat on "Discovering the Holiness in Your Work Life" will be held at St. Jude Guest House on the grounds of St. Meinrad Archabbey. Call 812-357-6585.

☆☆

A retreat for men entitled "The Knight and the Wise Man: Im-

ages of the Masculine" will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

March 24

The Men's and Women's Club of Holy Name Parish, Beech Grove will sponsor a Reverse Drawing at 7 p.m. in Hartman Hall, 21 N. 17th Ave. Dinner catered by Jug's. Tickets \$15; advance sales only. Call Helen Griffin 317-786-7759.

☆☆

St. Malachy Parish, Brownsburg will hold its 10th Annual Craft Show from 9 a.m.-4 p.m. Lunch served; free admission.

☆☆

The Athletic Booster Club of St. Simon Parish, 8400 Roy Rd., will sponsor a Las Vegas Night from 8 p.m.-2 a.m. Free beer 8-11 p.m. Adults only; admission \$1.

March 24-25

Holy Trinity Parish, 2618 W. St. Clair St. will hold a Spring Bazaar from 10 a.m.-7 p.m. Sat. and from 10 a.m.-2 p.m. Sun. Arts and crafts, baked goods, drawing, fresh homemade sausage, other food.

March 25

Holy Angels School will sponsor a Soul Celebration featuring Sister of Charity Patricia Haley, from 3-5 p.m. at St. Peter Claver Center, 510 person. Call 317-926-5211.

☆☆

The Catholic Alumni Club (CAC) will attend 11 a.m. Mass at St. John Church, 126 W. Georgia St. followed by brunch at LePeep's. Call 317-255-3841 for details.

☆☆

The Lenten Series sponsored by the Adult Religious Education Team of St. Augustine Parish, Jeffersonville continues at 7 p.m. with a program on "Black Catholics in the U.S. Today" by Father Ken Taylor. All welcome.

☆☆

The monks and students of St.

Meinrad Archabbey will present the liturgical drama "The Passion According to St. John" at 8 p.m. in the abbey church. Free admission.

☆☆

A free concert of "The Mass Choral Masterworks" will be presented by Indianapolis Pro Musica, St. Paul Episcopal Church Choir and members of the Indianapolis Symphony Orchestra at 7:30 p.m. in St. Joan of Arc Church, 42nd and Central.

☆☆

The Lenten Concert Series sponsored by St. John Parish, 126 W. Georgia St. continues at 4 p.m. with a recital of piano works by John Gates.

☆☆

Lenten Reflections sponsored by St. Louis Parish, Batesville continue at 7 p.m. with Benedictine Father Matthias Neuman presenting a program on "Priestly Celibacy."

☆☆

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

☆☆

A two-part Lenten reflection series sponsored by Marian College begins with a discussion of "Re-Imaging the Role of Mary in Our Lives" at 1:30 p.m. in Marian Hall.

☆☆

The Choir of St. Peter and Paul Cathedral will present Faure's "Requiem" directed by Gerald Miller at 3 p.m. in the cathedral. Also featured: medley of spirituals, piano solos by Ed Greene. Free.

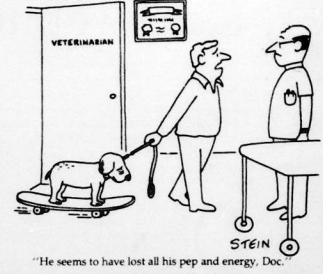
☆☆

The Terre Haute Deaconry Center will sponsor a Lenten Workshop for Adults on "Providence: The Art of Seeing: The Whole Person at Prayer" from 3-5 p.m. in St. Ann Church. Fee \$2 advance; \$3 at the door. Child care by reservation. Call 812-232-8400.

☆☆

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

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"He seems to have lost all his pep and energy. Doc."

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

☆☆

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

☆☆

St. Christopher's Sunday Lecture Series continues from 9:30-10:15 a.m. with "Journal Writing."

☆☆

The Adult Catechetical Team of Jefferson City will sponsor a program on Drug and Alcohol Abuse by recovering addict Keith Van DeVeer at 7 p.m. in Pope John XXIII School cafeteria, Madison. Pitch-in supper 6 p.m. Bring salad or dessert and table service.

☆☆

The Life in the Spirit Seminar

Lenten Breakfast Seminars at St. Joseph Parish, Terre Haute conclude at 10 a.m. in the Gregorian Room with "Modern Martyrs of the Church" presented by Father Kevin Godfrey.

March 26

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. Benedictine 9 p.m.

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will hold their monthly Pitch-In Dinner at 7 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596.

☆☆

The Life in the Spirit Seminar Lenten program sponsored by Catholic Charismatic Renewal

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April 6-8

Presenter: Fr. Nicholas Meyer, OFM
Cost: \$80.00

WEEKEND OF QUIET

Spring Quiet Days

Prepare to enter Holy Week as you simply spend time with God in the restful atmosphere of Alverna Retreat Center. The weekend is devoted to private prayer, reading, reflecting and time for praying together as a group and talking with the Franciscans about living. Brothers, Gary and Clarence meet each day with the group to offer guidance and to pray with you.

April 6-8

Cost: \$35.00 (Meals not provided —
Cooking facilities available)

TRIDUUM RETREAT

Observe the three solemn days of Holy Week as a personal experience of Jesus living, dying and rising. Alverna offers to all Christians the unique opportunity to spend either an extended weekend, one or more overnights, or one or more days for this experience. Each participant may choose any part or the total observance of Holy Thursday, Good Friday, Holy Saturday and Easter Sunday. Time for quiet prayer, reading, reflecting, meditation on the Sacred Scripture readings and paralyturgical services will be offered.

April 12-15

Contact Center for more details and cost

Central Indiana continues from 7:30-9:30 p.m. at St. Gabriel Parish, 600 W. 34th St.

March 26-30

The Elisabeth Kubler-Ross Center staff will conduct a Life, Death and Transition Workshop at Fatima Retreat House, 5353 E. 56th St. Call 317-744-7761.

March 27

Dr. David Thomas will conduct a workshop on "Ministry To Widely Families in a Changing Time" from 9 a.m.-3:30 p.m. at Beech Grove Benedictine Center, Call 317-236-1996. Dr. Thomas will speak on "Changing Woman, Changing Man: Family Alive" from 7:30-9:30 p.m. at Marian Hall Auditorium, Marian College.

☆☆

The Catholic Alumni Club (CAC) will hold a Gourmet Evening at 7 p.m. at Deeter's Nasch and Nip, 12901 N. Old Meridian St. Call Anna Marie 317-784-3313 for info.

☆☆

The Lenten Programs sponsored by St. Joan of Arc Parish, 42nd and Central continue at 7 p.m. with "The Resurrection of the Role of Mary in Our Lives: Is it for Real?" presented by George Maley.

☆☆

New Albany Deane Youth Ministry concludes its Adult Religious Education series on Basic Teachings from 7-9:30 p.m. at the Aquinas Center, Clarksville.

☆☆

The "Marriage Settlement: Change Through Communication" series sponsored by the Adult Catechetical Team of St. Christopher Parish, Speedway concludes from 7-9:30 p.m. in the parish activity room.

☆☆

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.

☆☆

Mature Living - Seminars on "1990-1990-100 Years of Challenge" continue from 10 a.m. to 2 p.m. with "Advances in Psychol-

ogy" in Room 251 of Marian Hall, Marian College.

March 28

A Secretary's Day will be held from 9 a.m.-4 p.m. at Beech Grove Benedictine Center. Call 317-788-7581.

☆☆

Benedictine Brother Samuel Weber continues the Lenten program on "Tradition of Christian Prayer" at 7 p.m. in Pope John XXIII School cafeteria.

☆☆

A slide presentation on the Shroud of Turin will be presented at 7 p.m. at St. Martin Church, Yorkville.

March 30

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

☆☆

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

☆☆

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

☆☆

The Lenten Lecture Series sponsored by St. John Parish continues with "Live in the Light" at 12 noon in downtown L.S. Ayres eighth floor Club Room adjacent to the Tray Shop.

☆☆

The Booster Club of St. Paul School will hold a Lenten Fish Dinner from 4-7:30 p.m. at St. Martin Parish, Yorkville. Adults \$6; children 12 and under \$2.

March 30-April 1

A Vacation Retreat for men interested in the Franciscan Order will be held at Mount St. Francis Retreat Center. Call 812-923-8817.

☆☆

Providence High School will present the musical play "George

Milk". Future performances April 6-7. Call 812-945-2538 for details.

March 31

Chatham High School will offer a placement test for incoming freshmen from 8:30-11:30 a.m. \$10 non-refundable test fee.

☆☆

The Catholic Alumni Club (CAC) will go Kite Flying in Eagle Creek Park. Meet at Waffle House, 56th and Georgetown at 1:30 p.m. Bring kite. Call 315-33941.

☆☆

St. Ann Parish, 2850 S. Holt Rd. will sponsor an Easter Bazaar from 9 a.m.-5 p.m. Crafts, kiddie booth, flower shop, lunch served 11 a.m.-1 p.m.

☆☆

Holy Trinity Parish, 2618 W. St.

Clair St. will hold Armchair Horse races at 6:30 p.m. in Bockhold Hall.

March 31-April 1

The Sisters of St. Francis at Oldenburg will hold a Vacation Awareness Retreat for women 18 and older from 9 a.m. Sat.-3 p.m. Sun. in Olivia Hall on the motherhouse grounds. Call 812-934-2475 or 812-934-3016.

☆☆

The Altar Society of St. Joseph Parish, Terre Haute will hold its annual Easter Boutique from 4-6 p.m. Sat. and from 9 a.m.-1 p.m. Sun. Flea market table.

April 1

The Knights of St. John, 312 S. Wilder St., Greensburg will hold their annual Spring Festival serv-

ing chicken dinners from 11 a.m.-6 p.m. EST. Adults \$5; children 6-10 \$3; under 6 free. Carry-out available. Games, craft exhibits.

☆☆

The Lenten Series sponsored by the Adult Religious Education Team of St. Augustine Parish, Jeffersonville continues at 7 p.m. with Father Harold Krumm speaking on "India."

☆☆

The Altar Society of St. Francis Xavier Parish, junction Hwy. 31 and 160, will hold its Semiannual Shmorgasbord from 11 a.m.-2 p.m. in the parish hall. Adults \$4, children 20 cents per year through age 12.

☆☆

St. Christopher Parish, Speedway continues its Sunday Lec-

ture Series with "Spirituality: A Lay Person's Day and Way" from 9:30-10:15 a.m.

☆☆

The Lenten Concert Series sponsored by St. John Parish, 126 W. Georgia St. concludes at 4 p.m. with an organ recital by John Gates. Free-will offering taken.

☆☆

The Lenten Reflection Series sponsored by St. Louis Parish, Jeffersonville continues at 7 p.m. with Holy Names Sister Louise Bond speaking on "Authority in the Church."

☆☆

A Natural Family Planning class will be held from 9 a.m.-12 noon in Room B-17 of St. Louis School, Batesville. For reservations call 812-934-4054 or 812-934-3338.

Easter Bazaar

St. Ann Church • 2850 S. Holt Rd., Indpls.

Saturday, March 31 (9 a.m.-5 p.m.)

— FEATURING —

• Crafts • Drawing
• Flower Shop • Kiddie Booth

LUNCH — (11 a.m.-1 p.m.)

— SCECINIA HIGH SCHOOL —

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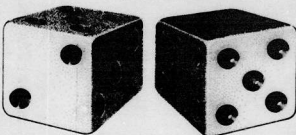
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Youth News/Views

Bloomington teens visit two states for a retreat

by Jerry Mooman

Youth group members from St. Paul and St. Charles parishes in Bloomington journeyed to Illinois and Missouri Feb. 23-25 for a memorable weekend retreat at the National Shrine of Our Lady of Snows in Belleville and worship at the St. Louis Cathedral.

Paul Lindauer, Our Lady of Snows youth minister and director of "Youth Sing Praise," served as retreat leader.

Prayer for a safe trip preceded the five-hour drive. The group of 26 teen-agers and 12 adults also stopped at Marian Heights Academy to pick up three retreatants and seminarian Roger Rudolph, who is currently studying theology at St. Meinrad Seminary.

After their arrival, Rudolph led the night prayers to conclude a busy first day.

Early Saturday morning, retreatants watched a slide presentation about the work of the Oblate Fathers at Our Lady of Snows. Retreat programming focused on

commitment to God, the teachings of Jesus, and the gifts of the Holy Spirit.

Other exercises included a look at materialism in American society through a multi-media presentation called "The Power." This presentation was developed for the Knoxville World's Fair through the cooperation of the mainline Christian churches in the United States. It reminded the teens of how easy it is to lose sight of the message of Jesus in our modern world. A reflection on the Beatitudes led group members to ask how they can reach out to all those in need. Retreatants reflected on how many times they had made an effort to reach out to someone less fortunate, and that each time these caring acts were done for Jesus.

Free time was spent looking for something in nature that reminded participants of God. It gave the group an opportunity to walk around the 200 acres of beautiful grounds.

A closing prayer service at 5 p.m. Saturday included a commissioning ceremony with anointing and laying on of hands followed by presentation of a cross and chain to each retreatant.



RETREATANTS—Youth group members from St. Paul and St. Charles parishes in Bloomington gather on the steps of the St. Louis Cathedral after attending Mass at the historic church. Their trip to St. Louis was part of a weekend retreat.

On Saturday night, the group went to Union Station in St. Louis for dinner and shopping. Music provided by Mark Gurtner and retreatants Andy Bruce and Scott Schooley was part of evening prayer time.

After attending the Sunday liturgy at the St. Louis Cathedral, many of the retreatants said it was the most beautiful church they had ever seen. Over two acres of mosaic tiles form scenes from the Old and New Testaments throughout the cathedral's interior.

After the Mass, the group stopped at Gateway Arch for a panoramic view of the city. Before departing for home, they ate at a scenic riverboat restaurant on the Mississippi River.

The tired teens arrived back in Bloomington Sunday night with one question. They all wanted to know, "When can we do it again?"

(Jerry Mooman serves as the youth ministry coordinator at St. Charles Parish in Bloomington.)

Students will present a variety of plays this weekend

"George M" is the featured musical production at Providence High School in Clarksville during March and April. Their annual spring musical begins March 30 with a gala opening performance and continues March 31 and April 1.

Providence drama students will perform the popular musical based on the life of multi-talented "song and dance man" George M. Cohan again on the weekend of April 6-8. For ticket information, telephone the school at 812-945-2538.

☆☆☆

Roncalli High School's fine arts department will present "West Side Story" March 23-24 beginning at 8 p.m. each night. General admission is \$3 per person and reserved seating costs \$4 each.

Reservations at \$10 each are required for the special dinner theater production March 25. For ticket information, telephone 317-882-8011 or 317-888-0624.

☆☆☆

Youth group members from St. Catherine, St. Monica and Nativity parishes will perform in the final round of the Catholic Youth Organization's One-Act Play Contest March 25 at St. Catherine Parish in Indianapolis.

Beginning at 1 p.m. Sunday, St. Catherine teen-agers will present "A Case of Belonging." Nativity teens will perform their play "Old Ghosts at Home," and then St. Monica youths will conclude the finals competition with "The Birthday Hamburger."

Awards will be presented for the first, second and third place plays, best actor and actress, runner-up actor and actress, best direction, best costuming, and best make-up.

During the preliminary round March 18, youth group members from five parishes received certificates of participation.

Admission is \$1 for adults, 75 cents for grade school students, and \$2.50 for families. Proceeds benefit Riley Children's Hospital.

☆☆☆

Secena Memorial High School junior Angela Vespo received the Michael D. O'Brien Scholarship March 17 during a ceremony at the Puck Around Restaurant and Pub in Indianapolis. The annual scholarship competition is sponsored by Fraser Gleeson and the Linwood Square Merchants to honor the memory of the late Michael O'Brien, a former Secena teacher. It is based on student character, citizenship, service, and academic ability.

Angie is the daughter of Daniel Vespo of Little Flower Parish in Indianapolis. Previous scholarship winners were Michael Fulton, Jeff Doyle, Mark Sultzter, Jeanine Moran, and Molly Feeney.

☆☆☆

Camp Koch at Troy is the site of the St. Paul Parish, Tell City, confirmation retreat March 24-25. Confirmants will prepare for the April 1 confirmation ceremony during the two-day retreat, which begins at 1 p.m. Saturday.

☆☆☆

Brebeuf Preparatory School students will assist the Brebeuf Mothers Association with arrangements for "Le Bistrot de Brebeuf" March 24 at the Jesuit school in Indianapolis. Proceeds from the annual fund-raising dinner

and auction will benefit renovation of the main entrance and guidance department.

☆☆☆

Bishop Chatard High School senior Michelle Jenkins has been admitted with distinction to Ball State University. She also received a Presidential Scholarship from the Muncie school. Michelle is the daughter of Richard and Janet Jenkins of Christ the King Parish in Indianapolis.

☆☆☆

Brebeuf Preparatory School sophomore Cindy Burke was recognized by *The Indianapolis Star* Feb. 13 as the *Metro Athlete of the Week* for her exceptional performance as a member of the Braves girls' basketball team.

☆☆☆

Shawnee Memorial Junior High School students at Madison are celebrating a recent tournament victory. The seventh-grade girls' basketball team captured first place honors for their grade level in the annual Madison Parks and Recreation Program tournament.

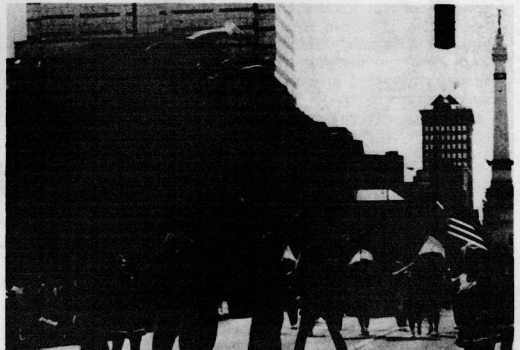
Team members are Rhonda Combs, Kristen Vandewater, Jill Kelly, Colleen Potter, Megan Hoffman, Sheila Krings and Anne Koehler. Bob Wolf is their coach.

☆☆☆

Roncalli High School students Andy Kosegi, Ajay Mencias, Amy Pinnick, Amy Scheich, Tina Brady, Sherwin Ibarra, Sherman Ibarra, and Brian Sauer will travel to Spain during spring break. They will be accompanied by Pat Slater, Julie Speckman and Gretchen Speckman.



CATCHY—Cathedral High School student Jenny Dunn (in photo at right) spins high in the air during the annual St. Patrick's Day parade March 16 in downtown Indianapolis. She obviously has a lot of faith in "Fighting Irish" classmates who tossed her above the attentive crowd. Observers report that Jenny completed her difficult aerial performances without injury. Bands from Cathedral High School (above) and Secena Memorial High School also entertained parade-goers with music. (Photos by Margaret Nelson)



Here are 10 good reasons to attend 'Horizon 90'

by Mary Ann Wyand

Hoosier comedian David Letterman likes to joke about "10 good reasons to do whatever" on his late-night talk show.

Following that comic line of reasoning, here are 10 good reasons to attend the Catholic Youth Organization's 33rd annual Archdiocesan Youth Conference April 21-22 in Indianapolis.

►Roncalli High School, the site of the two-day conference, is a great place for a mini-vacation. Just ask the students! And this getaway only costs \$27.

►You'll get to see what Jimmy "Mad

Dog" Matis, popular WFBQ-FM radio personality, looks like when he spins the discs during a teen dance on Saturday night. The Dog makes dancing fun and promises a night you won't forget as hundreds of youths rock the gymnasium!

►You don't have to work at these workshops. You can just enjoy! Topics include "Music: Breaking the Sound Barrier," "Sex in the '90s: Should We Change With the Times?" and "The Gospel According to Teen-agers: What's the Message?"

►If you don't attend "Horizon '90: Youth Into the Future," you may not have the faintest idea what you're supposed to be doing during the next 10 years!

►St. Luke youth minister Bob Schultz and other youth ministry coordinators will probably have a few new jokes to share during breaks.

►It's okay to wear jeans. Conference organizers say "nice clothes will be the norm," so you can dress up in your new jeans. And almost everybody will have "Horizon '90" T-shirts!

►When you call the CYO office at 317-632-9311 for registration information, you'll get to talk with one of their great staff members at no charge.

►Nobody starved last year. Most kids said the food tasted great!

►If you're brave, you can test your skills

on "The Wall," a human pyramid competition during conference breaks. This unsanctioned outdoor event has become a tradition!

►Last year the conference was so much fun that even Archbishop Edward O'Meara danced to the music!

If those 10 reasons aren't good enough, talk with some of the 600-plus teen-agers from northern, central, and southern Indiana who journeyed to Indianapolis for the conference last year.

Conference organizers expect a lot of those kids back this year for a great weekend of workshops, worship, music, and friendship.



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Youth Minister

Needed to coordinate Teen Education, Social and Service Projects and Preparation for Confirmation.

College degree or appropriate experience required.

Position available July 1, 1990.

PLEASE SEND RESUME TO:

Youth Commission
St. Margaret Mary Church
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The opportunity to lead an established total youth ministry program, grades 7-12 for two parishes is available. Includes religious education and Confirmation. Application deadline April 1st

Position open beginning July 1, 1990.

SEND RESUME OR TO REQUEST ADDITIONAL INFORMATION WRITE TO:

Search Committee

Catholic Community of Columbus Office
845 Eighth Street • Columbus, Indiana 47201

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— APPLICATIONS AVAILABLE —

— WRITE: —

Saint Patrick Parish Office

320 West Broadway

Kokomo, Indiana 46901

(All correspondence will be kept confidential)

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

Saint Christopher Catholic Church
5301 West 16th Street, Speedway, Indiana 46224
(317) 241-6314

PRINCIPAL OPENING

Oldenburg Academy of the Immaculate Conception (ICA) is accepting applications for Principal of this 138-year-old all-girl Catholic High School in rural setting about 60 mins. southeast of Indianapolis off I-74. The Academy has an enrollment of 200 students, approximately half day students and half 5-day residents.

Applicants must be a practicing Catholic with a masters degree in an educational field, administrative experience and hold or be eligible for Indiana secondary administrative certification. Starting date July 1, 1990.

Application deadline April 7.

— SEND RESUME AND REFERENCES TO: —

Search Committee Oldenburg Academy
Oldenburg, Indiana 47036

Coordinator of Adult Formation

FOR EDUCATION AND OTHER MINISTRIES

Position available at Holy Cross Parish in South Bend, Indiana. The individual sought will become part of the pastoral staff and will have the responsibility of forming adults for the purpose of education and other ministries within the parish. He/she will work closely with the Coordinator of Children's Ministries. The successful applicant will need to possess the following qualities:

- Strong leadership and communication skills.
- Ability to recruit and to work with adults (helping them to express their faith and directing them in parish ministries).
- Master's Degree in Religious Education or equivalent.

All qualified applicants should send their resume and a cover letter to:

Business Manager

Holy Cross Parish

1520 Vassar Ave., South Bend, Indiana 46628

— APPLICATIONS ACCEPTED THRU APRIL 30, 1990 —

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Salary negotiable.

PLEASE SEND RESUME TO:

901 Dr. Martin Luther King Jr. Street
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D.R.E.

ST. CHRISTOPHER — SPEEDWAY, INDIANA

Director of Religious Education is being sought for a large, west-side 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

Saint Christopher Church

5301 West 16th Street

Speedway, Indiana 46224

Of interest to Catholic readers

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

"Did Jesus Know He Was God?" by Dominican Father Francis Dreyfus, Franciscan Herald Press, \$13.95, 154 pp. Contends that modern scientific exegesis in no way calls for a negative response to the question.

"Family: The Forming Center," by the Rev. Marjorie J. Thompson, Upper Room Books, no price given, 143 pp. Protestant cleric offers hope to families struggling to maintain a sane and spiritually sound life in the face of consumer-oriented values.

"Be Not Conformed," by John Culley and Kristi Culley,

Meyer-Stone, \$12.95, 192 pp. Persuades the reader to explore new possibilities for understanding and enhancing human worth, work and community.

"Spiritual Journey," by Mother Jean-Marie Howe, St. Bede's Publications, \$7.95, 96 pp. The Abbess of a Trappistine monastery describes her experience in seeking the far-flung goals of the spiritual life.

"By Way of the Heart," by Jesuit Father Wilkie Au, Paulist Press, \$14.95, 219 pp. "Toward a Holistic Christian Spirituality," this is a call to use intellect and emotions, body and spirit, in leisure and at work to progress toward God.

† 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, their parents and religious sisters serving in our archdiocese are listed elsewhere in The Criterion. Order

priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† **ALTMAYER, Kian C. (McMasters)**, 74, St. Jude, Indianapolis, March 10. Mother of Donald A. and Robert L., sister of Ben McMasters; grandmother of 10; great-grandmother of 14.

† **BARGMANN, Carl F.**, 58, St. Mary, Richmond, March 5. Husband of Patricia; father of Caroline; brother of James and Robert.

† **BUTZ, Geneva**, 68, St. Maurice, Napoleon, Feb. 25. Wife of Andrew; mother of Ronald, and Darleen Moore; sister of Velma Lutes.

† **CAIN, Margaret (Butler)**, 88, St. Rose of Lima, Franklin, March 9. Mother of James R., Mary Ellen Jump and Sue A. Byers; sister of

Nicholas F. Butler, Rosamond Burns and Florence Dain.

† **COLLIGNON, Effie**, 91, St. Ann, Indianapolis, Feb. 19. Mother of Mary Harper, Catherine Wiwo, Paul and James; grandmother of 10; great-grandmother of four.

† **DIEBOLT, Timothy D.**, 31, St. Bartholomew, Columbus, March 11. Son of David and Donna; brother of Steven D., Daniel D. and Maribeth D.; grandson of Rhoda Hansen.

† **GAZZA, Matilda C.**, 89, Annunciation, Brazil, March 12. Aunt of six.

† **GRAHAM, Paul A.**, 83, St. Malachy, Brownsburg, Jan. 10. Husband of Dorothy (Flagler); father of Rosemary Hardesty, grandfather of six; great-grandfather of eight.

† **GROSSMAN, Elizabeth**, 81, of Perpetual Help, Muncie, March 11. Mother of Leonard, Raphael, Albert, Martin, Mary Ann, Maple, Rita Mae, Alma Corson and Ruth Wagoner; sister of Cecilia Messing; grandmother of 41; great-grandmother of nine.

† **HANEY, Gladys M.**, 90, St. Mary, North Vernon, March 6.

† **HARDESTY, Victor Jr.**, 61, St. Malachy, Brownsburg, Feb. 24. Husband of Rosemary (Graham); father of Thomas, Joseph, Julie, Susan, Linda, Hattie and Paula Cobb; son of Victor and Lillian; brother of Richard and Robert; grandfather of nine.

† **HATTAB, Rahel**, Elias Alaswad, 73, Our Lady of Perpetual Help, New Albany, March 13. Father of Joseph F., Faiza Dinno, Helen, Nadia and Nejat; grandfather of six.

† **LINTZEN, Leonard E.**, 72, St. Christopher, Indianapolis, Feb. 11. Husband of Dorothy (Phillips); father of Thomas; brother of Mildred Maure.

† **MURTAUGH, Charles E.**, 93, St. John the Baptist, Dover, Feb. 21. Father of Thomas and John; brother of Virginia; Union; grandfather of six; great-grandfather of seven.

† **RAAB, Philomena**, 94, St. Anthony of Padua, Morris, March 4. Mother of Clarence Joseph and Paul; sister of Joseph Grossman and Pauline Eckstein; grandmother of 18; great-grandmother of 35.

† **RAY, Harold T.**, 88, St. Jude, Indianapolis, March 5. Husband

of Joseph Lambert; father of Tom, Janet, Deirdre, Mary Ellen, Tebor, Cathy, Uptegrove, Patty Spearman and Theresa White; stepfather of Eleanor Fligman, and Robert, Donald and John Lambert; brother of Helen Williams and Mary Huffman; grandfather of 12.

† **RUDY, Jacob G.**, 74, Our Lady of Perpetual Help, New Albany, March 10. Husband of Sara M. (Englemann); brother of Bernice Jones, Martha Flanagan and Cleo Wilt.

† **SAUER, Rose**, 86, St. Catherine of Siena, Indianapolis, March 4. Mother of Betty Dawson, Mary Jo Roberts, Rosemary Greco, Cathy Campbell, Leonard, Jerry, Duffy, Guerin and Jack; sister of Michael and Duffy Kelley, Rita Fischer and Freda Greenwell; grandmother of 47; great-grandmother of 73.

† **SCHWARTZ, Estelle**, 80, Our Lady of Lourdes, Indianapolis, March 7. Sister of Walter Sionaker, Cleo Herron, Marjorie O'Connor and Hazel Provencio.

† **TINGLE, Paul S.**, 72, St. Christopher, Indianapolis, March 8. Husband of Elsie R. (Kogan); father of Richard, Paul Lee and Judy Long; brother of Richard, Mary Haines and Betty Golden; grandfather of nine; great-grandfather of three.

† **WEBER, Ruby A.**, 67, St. Anthony of Padua, Clarksville, March 10. Wife of Harold J.; mother of Joseph F. and Kevin V.; sister of Mickey and Marvin Stinson; Nellie Roberts; June Harbison and Margaret Stockdale; grandmother of three.

† **WESTERN, James**, 68, Annunciation, Brazil, March 3. Father of Sharon Land.

† **YOUNG, Emma C.**, 90, St. Paul, Tell City, March 11. Mother of Evelyn, Feldkamp, Frances Barden and Lowell R., Marvin and Monte E. Young; sister of Raymond Cassidy, Ella, Perrine, Myrtle, Elenne and Ida Schellie; grandmother of 17; great-grandmother of 18.

† **YOUNG, Kathryn (Kay)**, 75, St. Agnes, Nashville, March 7.

† **YOUNGMAN, Cleo**, 71, St. Maurice, Napoleon, Feb. 12. Husband of Lucille; father of Thomas, James, Michael, Robert and Carol; brother of Henry, Ruth, Marcella, Thelma, Meffert, Molly, Schultz, Eileen, Dickman, Jo Ann, Werner, Rose, Kinka and Patty Haessig.

Dora Brown dies, mother of Father Henry Brown

COLUMBUS—Dora Brown, mother of archdiocesan priest Father Henry Brown, died here at the convent on March 12. She was 79. The funeral liturgy was celebrated for her on March 14.

The former Theresa N. Weinzapfel was born in St. Philip. She entered the Benedictine community at Ferdinand in 1929 and professed final vows in 1934. In 1981 she celebrated her Golden Jubilee in religious life.

Sister Mary Joan was a teacher for 53 years until she retired in 1985. Her assignments in the Archdiocese of Indianapolis included the following schools: Assumption, Christ the King, and Chataqua High School in Indianapolis; St. Meinrad Tell City, Floyd's Knobs, Cannelton, Seymour and Clarksville.

Sister Mary Joan leaves one brother, John of Evansville. Memorials may be sent to the Sisters Retirement Fund.

Sr. Mary Joan Weinzapfel, 79, a OLC founder



BEECH GROVE—Benedictine Sister Mary Joan Weinzapfel, a founding member of Our Lady of Grace Monastery, died here at the convent on March 12. She was 79. The funeral liturgy was celebrated for her on March 14.

The former Theresa N. Weinzapfel was born in St. Philip. She entered the Benedictine community at Ferdinand in 1929 and professed final vows in 1934. In 1981 she celebrated her Golden Jubilee in religious life.

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The misery of famine victims is so desperate and vast that it is hard to imagine, heartbreaking to see. Fifty thousand, maybe a hundred thousand small villages, five million people, starving as they wait for the harvest. There won't be one for another year.

Efforts to bring food to the hungry are often frustrated by bad roads and civil war. Desperate families leave their homes in search of food. There is no guarantee that they will find clean water to drink, any nourishment, or a safe place to sleep.

One beacon of hope for these starving people is Catholic Near East Welfare Association. We help send food, clothing and medical supplies to famine victims from Ethiopia and the Sudan.

These countries are now facing another year of famine. Almost all the countries we serve have need of emergency assistance. You can do something about it. Please, send what you can.

Catholic Near East Welfare Association

a papal agency for humanitarian and pastoral support
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- ☐ Here's my gift of \$_____ Use it where the need is greatest.
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John Cardinal O'Connor, President • Monsignor Robert L. Stern, Secretary General

Vatican faces record budget deficit in 1990

(Continued from page 1)

Peter's Pence contributions stay the same in 1990, that would still leave a gap of about \$25 million.

The Vatican has previously warned that it would have to dip into its investment patrimony if the shortfall cannot be covered. In 1988, the last year for which final figures are available, the Holy See managed to cover the deficit of \$57 million without touching the patrimony.

The Council of Cardinals expressed "deep concern" over the situation and issued a "particularly pressing appeal" to the whole church to give even more generously to the Holy See.

Cardinal Edmund C. Szoka of Detroit, who will take over as head of the Vatican's budget office in June, said after the meeting that he hoped the projected shortfall for 1990 could be made up as well. He said the council was being deliberately conservative in estimating income, and that some costs might be cut further.

"But there is a problem, and we certainly have to count on and hope for a major increase in Peter's Pence," Cardinal Szoka said. U.S. Catholics have traditionally been among the most generous in contributing to the papal collection.

Cardinal Szoka noted that most Vatican expenses had been cut or held at previous levels for the last few years. The cardinals' statement said the 1990 figure of \$152.4 million represented a policy of "dutiful austerity."

"Without a substantial increase in contributions by the universal church, it would clearly be difficult for the Holy See to meet its essential expenses, despite all the efforts of austerity—which will be intensified," the statement said.

To underline its point about the universal church's

responsibility for Vatican operations, the statement quoted from Canon 1271 from the Code of Canon Law, which states that "bishops are to assist in procuring those means whereby the Apostolic See can properly provide for its service of the universal church."

The council said it wanted to "deeply thank" the bishops, priests, religious and the faithful who have made personal sacrifices to help contribute to the Vatican.

The cardinals added that they were making "another particularly pressing appeal so that this collaboration may be generously intensified."

Cardinal Szoka and Cardinal John J. O'Connor of New York were the two U.S. representatives on the cardinals' council.

A Vatican bank oversight commission, which also includes Cardinal O'Connor, appointed an Italian banker, Giovanni Bodio, as director. Bodio, 66, is the former vice president of Mediocredito Lombardo.

U.S. Archbishop Paul Marcinkus, who recently left his position as head of the Vatican bank, remains as pro-president of the commission that runs the Vatican City State.

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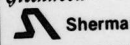
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Is Fatima behind perestroika? What pope and Sr. Lucia say

by John Thavis

VATICAN CITY (CNS)—Is the current political revolution in Eastern Europe the "conversion of Russia" promised by Our Lady of Fatima in 1917?

A guarded "maybe" appears to be the judgment of Pope John Paul II and Sister Lucia dos Santos, the last survivor of the three peasant children who reported the apparitions in Portugal more than 70 years ago.

The pope, during a plane trip to Africa in January, was asked the question by a Portuguese journalist, who noted that as supreme pontiff he was one of the few churchmen to know the entire "secret" of Fatima.

The pope put on an enigmatic smile—the kind he often wears when facing reporters—and carefully staked out an answer.

"I'm not going to give a short answer... but explain something more difficult. The problem is what people know and what people believe," he began.

"Certainly this belief, this trust the people have in the Blessed Mother is theologically justified, because we know well that she is the mother of men and nations," he said.

"What is taking place today in Russia and in Eastern and Central Europe certainly involves greater respect for human rights, the rights of the human person. So we can attribute this concern to Our Mother," he said.

The pope went on to explain that the "private revelations" of Fatima were in general agreement with

church doctrine, but that this agreement "does not enter much into details."

"On the other hand, even the greatest experts in the doctrine of the faith are pleased if they see that a certain word or a certain promise after many years is fulfilled in some way, in some measure," he concluded.

In other words, the pope was saying that on a level of faith it was understandable for people to believe Mary has an influence in current Soviet events. At the same time, he appeared to steer clear of any cause-and-effect connection between Fatima and perestroika.

Some weeks later, the same journalist went to Sister Lucia to ask what she thought of the pope's views. The 83-year-old Carmelite nun said she was in "complete agreement" with the pope. Her written response was published in March by the Italian-based monthly magazine 30 Days.

"I believe these events relate to an intervention by God in the world to free the world from danger of an atomic war which might destroy it," she said. But, like the pope, Sister Lucia did not specifically say the events in Eastern Europe were the fulfillment of Fatima's promise.

The linking of Fatima with events being played out on Europe's political stage, though tempting for some churchmen, is also replete with risks and questions: Can the "conversion of Russia" really be equated with Soviet leader Mikhail Gorbachev's program of political reforms? And if such reforms—including greater religious freedom—are turned back, would that mean Mary has failed?

Church leaders obviously want to avoid giving the impression that Mary's credibility is pinned to Gorbachev's political fortunes.

The Fatima message has always been politically charged, however, and for that reason has been handled gingerly by popes throughout this century. Pontiffs—including Pope John Paul—have been criticized by some Fatima believers who argue that the "consecration of Russia" said to have been requested by Mary in 1917 has still not been properly performed.

On that point, at least, Sister Lucia said she wanted to set the record straight. In a separate letter, also published

by 30 Days, she said that after several attempts by previous popes, Pope John Paul's act of consecration in 1984 satisfied Mary's request. In a ceremony that year, the pope entrusted the whole world to Mary and invoked her aid in deliverance from evil, famine, war, hatred and injustice. He asked the world's bishops to join him—an important detail to the millions of Fatima followers, who say Mary wanted the consecration to be carried out with the world's episcopate.

The prayer to Mary did not mention specific countries—though some Fatima enthusiasts claim the pope whispered "for Russia" during the ceremony. At any rate, the pope's more generic act of dedication, made before a statue of Our Lady of Fatima, has won the approval of Sister Lucia.

"Thus the consecration was made by His Holiness John Paul II on March 25, 1984. I believe there is no contradiction here," Sister Lucia wrote in the letter published last November.

Until the beginning of World War II, Fatima's message as known to the world was simply one of prayer and repentance. But in 1941, long after the deaths of the other two visionaries, Sister Lucia gave a full account of the apparition's "secret." Mary, she said, first showed them a vision of hell. Then she urged prayers for Russia's conversion, made the request for its "consecration" in her name and promised her eventual triumph. The third part of the secret, the subject of much speculation, was not divulged and is known only to a few top church officials.

These later revelations were never given the same kind of investigation by the church as the original apparitions, which were judged worthy of belief.

The Fatima events stimulated devotion to Mary, and also gave rise to a number of religiously motivated anti-communist movements. Their followers note that the alleged apparitions occurred in the year of the Russian revolution, which eventually brought about the birth of the communist-led Soviet Union.

Over the years, some churchmen have painted a dramatic picture of Mary's future "triumph" in Russia. In 1951, for example, U.S. Archbishop Fulton Sheen wrote that the "Red dictator reviewing his troops in the Red Square" would be replaced by "Our Lady of the Kremlin reviewing in the White Square below her troops of the Legion of Mary."

Church leaders today are pleased and surprised at the quick dismantling of the communist bloc and the reform movement in the Soviet Union. But if they stop short of claiming direct credit for Mary, perhaps it is because they are wary about reading too much into the ways of Providence.

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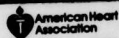
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