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Thousands recall Archbishop Romero

SAN SALVADOR (CNS)—About 7,000 Salvadorans marched to the San Salvador Metropolitan Cathedral March 24 for a Mass to commemorate the 10th anniversary of the murder of Archbishop Oscar A. Romero of San Salvador. Some were carrying placards echoing the murdered prelate's homily shortly before his death—"In the name of God, stop the repression."

Pope John Paul II sent a telegram to Archbishop Arturo Rivera Damas of San Salvador in which he said he shared the memory of Archbishop Romero will stimulate a "new call for reconciliation and forgiveness" in El Salvador.

Archbishop Romero was shot as he celebrated Mass in a hospital chapel March 24, 1980. No one has been convicted of the crime.

The pope's telegram recalled his visit to the archbishop's tomb during a 1983 trip to El Salvador. The telegram asked Salvadorans for a "renewed commitment" to peace in which "love triumphs over hate, unity over division, justice over inequality." Salvadorans need to be filled with "sentiments of harmony, peaceful living together and openness to dialogue," the telegram said.

The march, officially a pilgrimage, was authorized by the government despite a five-month state of siege that forbids public demonstrations. It was called by the Permanent Committee for National Debate, a broad-based group of church, political and trade union groups seeking to promote a negotiated end to the war between guerrillas and the U.S.-backed government. Some 70,000 people have died in the 10-year conflict.

In searing heat thousands crammed into the cathedral, closed since October for repairs, to attend Mass and hear eulogies by visiting churchmen from around the world. Many had come to the capital from the surrounding countryside, some walking barefoot or in sandals.

The march took place peacefully and no casualties or incidents were reported, emergency workers said. Police were barely to be seen along the route of the march.

Banners from foreign church groups, including Swiss, Italian and American, adorned the railings of the cathedral. Inside, his simple tomb is covered with votive plaques, many reading: "In gratitude for a miracle."

As part of the activities to commemorate Archbishop Romero's killing, church officials began proceedings to have the Vatican declare him a saint. For many Salvadorans, he

is already that. His portrait adorns homes across the country, and his tomb, until the cathedral's closure, was a place of constant pilgrimage.

"He lives on for those who love him," said Father Rafael Urrutia, who worked with Archbishop Romero. "He also lives on for those who do not love him."

Meanwhile, in a March 24 interview on Vatican Radio, Auxiliary Bishop Gregorio Rosa Chavez of San Salvador

expressed hope that negotiations will begin in April between the government and guerrillas to end the civil war.

Bishop Rosa Chavez said U.N. Secretary General Javier Perez de Cuellar mediated an agreement in which both sides expressed willingness to negotiate.

"The best gift we can make to the memory of Archbishop Romero is to end the war," the bishop said.



REMEMBERING ROMERO—About 7,000 Salvadorans march through the streets of San Salvador March 24 to commemorate the 10th anniversary of the assassination of

Archbishop Oscar Romero. Pope John Paul II said the memory of his murder should spur new peace efforts. (CNS photo from UPI-Reuters)

Service marks Archbishop Romero's death

by Margaret Nelson

On Friday, March 24, 75 people gathered at Our Lady of Grace Monastery in Beech Grove to mark the 10th anniversary of the assassination of Archbishop Oscar Arnulfo Romero as he said Mass in San Salvador.

Two people from San Salvador were introduced by Jesuit Father Paul O'Brien, rector of Brebeuf Preparatory School. The two El Salvadorans used only their first names because they feared reprisals to their families.

Patty Spoke tearfully of her pastor: "Monsignor Romero was a living example of what a true Christian should be and... He chose to devote himself completely to the service of the poor. His funeral showed

how deeply his work has impacted thousands of lives. The seed he planted has germinated and strengthened since then." Ernesto did not speak.

"Romero: Prophet to a Martyred Nation" was the theme of the 7:30 p.m. service, which was sponsored by the Association of Religious in the Indianapolis Archdiocese (ARIA), and two ecumenical organizations: Indianapolis Folks Concerned about Central America and the Indianapolis Peace Center.

Father Michael O'Mara, administrator of St. Pius X Parish, presided at the service. He has worked with the Hispanic people in Indianapolis and San Antonio and he spent a month in Santa Anna Parish in Chimaltenango, Guatemala, before his ordination in 1988.

Father O'Mara said, "The blood of these

people continues to give life to us." He quoted Archbishop Romero: "As a Christian, I do not believe in death without resurrection. If they kill me I will rise again in the Salvadoran people."

Other El Salvadorans who have died were remembered in the service, including the four missionary women killed later in 1980, and the six Jesuits priests and two women murdered in November, 1989.

Father O'Brien, who spent June, 1984, with some of the Jesuits who were killed, explained that one million El Salvadoran refugees are in the United States. He urged participants to write U.S. congresspersons, urging them "to vote against any kind of military aid to El Salvador."

He announced a March to End the U.S. War in Central America to be held in Indianapolis on Saturday, March 31. The

marchers will assemble at the Old Federal Building, Ohio and Meridian streets at 11 a.m., listen to speakers at 11:30 and rally at University Park, New York and Meridian at 12:45 p.m.

After the liturgy, there was a showing of the ABC film "La Lucha," featuring one of the slain Jesuit priests.

The collection from the memorial service is being sent to the Jesuit Refugee Service, Suite 300, 1424 16th St. N.W., Washington, D.C. 20036-2266. (The director of the fund is Jesuit Father Ronald Ferguson, a 1951 graduate of Cathedral High School, Indianapolis.)

Marian College had a memorial service at 6:30 p.m. Saturday and the Christian Theological Seminary had a Friday afternoon service commemorating Archbishop Romero's assassination.

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CRS convoy arrives safely in rebel-held Ethiopian town

BALTIMORE (CNS)—A convoy of trucks carrying 110 tons of famine-relief food arrived safely on March 21 in the rebel-held town of Kobo, Ethiopia, after successfully crossing a battle zone in that country's civil war.

The convoy was being led by representatives of Ethiopian Catholic, Lutheran and Orthodox churches—the Joint Relief Partnership—using trucks provided by Catholic Relief Services and the Lutheran World Federation. Catholic Relief Services, based in Baltimore, is the U.S. bishops' overseas aid and development agency.

A statement released by Catholic Relief Services said the 11-truck convoy left the government-held town of Dese, Ethiopia, March 20 and was the first to enter eastern

Tigre province from areas controlled by the government.

A CRS spokesman said in December that nearly 98 percent of the crops in Tigre failed because of lack of rain. In Ethiopia's Eritrea province, there has been "a virtual 100 percent loss" in crops, he said. Up to 4 million Ethiopians face starvation.

The situation has been complicated by warfare in the two provinces. The Tigre People's Liberation Front has been fighting since 1975. The Eritrean People's Liberation Front has been fighting for the province's independence since 1962.

CRS officials said they hope to help 800,000 people per month in eastern Tigre, when the province's southern relief corridor can operate at peak capacity.

THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Understanding the faith of Islam—part II

by John F. Fink

Let me continue what I started last week, explaining very briefly the faith of the Muslims—Islam. Pope John Paul II has urged Christians to better understand the faith of this very large percentage of the world's population.

As we saw last week, Muslims accept the Pentateuch (the first five books of the Old Testament), the Psalms, and the Gospels of the New Testament, but the chief source of Islamic doctrine and practice is the Quran (or Koran), which, Muslims believe, was transmitted to the Prophet Muhammad by the Angel Gabriel over a period of 20 years. Muhammad's followers committed the Quran to memory and then, as instructed by him, to writing. It wasn't until the time of the third caliph (successor to Muhammad) that the writings were collected and a final, authorized text was prepared in 651, 19 years after Muhammad's death.

MUSLIMS REGARD THE Quran as untranslatable. The language in which it was revealed—Arabic—is inseparable from its message and Muslims everywhere must learn Arabic to read the Sacred Book and to perform their worship. It is, of course, available in many languages, but these versions are regarded as interpretations rather than translations—partly because Arabic itself is impossible to translate in a mechanical, word-for-word way.

The Quran doesn't present a straight historical narrative as do the Gospels and the historical books of the Old Testament, but treats spiritual and practical matters as well as historical.

It is divided into 114 surahs, or chapters, and assigned to two broad categories: those revealed at Mecca and those



revealed at Medina. Those revealed at Mecca tend to be short and to stress the eternal themes of the unity of God, the necessity of faith, the punishment of those who stray from the right path, and the Last Judgment when all actions and beliefs will be judged. The surahs revealed in Medina are longer, often dealing in detail with specific legal, social, or political situations.

To Muslims, the Quran is the essence of Islam, the Word of God, the final and complete revelation, the foundation and framework of Islamic law, and the source of Islamic thought, language and action. But the sacred law of Islam (shariah) has three other sources as well: The sunnah embodies the meticulously documented acts and sayings of the Prophet Muhammad. Ijma is the consensus of qualified jurists on matters not specifically referred to in the Quran or the sunnah. Qiyas is the application of human reasoning to extend the principles found in the Quran and the sunnah to cases involving matters unknown in the early years of Islam.

TO PRACTICE THEIR faith, Muslims must accept five primary obligations, called the Five Pillars of Islam: the profession of faith (shahadah), devotional worship or prayer (salah), the religious tax (zakah), fasting (sawm), and the pilgrimage to Mecca (hajj).

The first pillar, the profession of faith, is the repetition of "La ilaha illa Allah; Muhammadun rasul Allah" ("There is no god but God; Muhammad is the Messenger of God.") It's a simple statement, but for a Muslim it expresses his/her complete acceptance of, and total commitment to, the message of Islam.

The second pillar requires Muslims to pray five times a day while facing toward the Kaaba, the House of God, in Mecca. The wording of the prayers, the ablutions which are required before prayers, the number of bows, and other parts of the ritual are set out in detail.

The third pillar, the religious tax, emphasizes the Muslims' responsibility to concern themselves with those

less fortunate. It prescribes payments of fixed proportions of a Muslim's possessions for the welfare of the community in general and for needy people in particular.

The fourth pillar is fasting during Ramadan, the ninth month of the Muslim year. The fast is a rigorous one that demands abstinence from all eating and drinking, as well as physical continence, from dawn till dusk. Its object is the subjection of the passions and the purification of one's being so that the soul is brought closer to God.

The fifth pillar is the hajj, the pilgrimage to Mecca that every Muslim tries to make at least once. The hajj proper must be made between the eighth and 13th days of the 12th month—Dhu al-Hijjah—of the Muslim year, so each year there is a worldwide migration of Muslims that, according to Islamic tradition, dates back to Abraham.

There are many rituals associated with the three-day pilgrimage, but it culminates with the circling of the Kaaba seven times on foot, an act implying that all human activity must have God at the center. After the last circuit the pilgrims worship in the courtyard of the Mosque at the Place of Abraham, where the Patriarch himself offered prayer and, with his son Ishmael, stood while building the Kaaba.

BEFORE CLOSING, I SHOULD emphasize the reverence for Mary the Muslims share with Catholics. Cardinal Francis Arinze, president of the Pontifical Council for Interreligious Dialogue, brought this out in a talk he gave during 1989 on Christian-Muslim relations. He said: "The reverence and love which Muslims have for Jesus and the honor which they give to Virgin Mother Mary are a bond which Christians have with no other religious group. Christians can be surprised to learn that Mary is mentioned 19 times in the Bible and 34 times in the Quran, where she is called 'the greatest of all women.' A saying of Muhammad preserved by Muslims relates: 'Every person born into this world has been touched by sin, except Jesus and his mother.'"

Lawrenceburg parish creates 'New Life for an Old Tradition'

by Cynthia Deves

Many older parishes may dream of creating "New Life for an Old Tradition." St. Lawrence Parish in Lawrenceburg began to make such a dream a reality

recently by netting over \$600,000 in pledges in a seven-week campaign of the same name.

St. Lawrence Parish will use the money it raised for beautification and renovation of five buildings on its grounds, including the church, school, convent, rectory, and a

house for religious sisters. The hope is to complete work in time for the 150th anniversary celebration of the parish in 1992.

Father Carmen Petrone, pastor of St. Lawrence, congratulated the 675 families which comprise his parish for surpassing their goal. The total pledged is more than one-third larger than the original goal of the campaign, which was \$400,000.

Parish volunteers, instructed by a fundraising consultant, paid home visits to parishioners during the campaign. According to Father Petrone, they were well received, and parishioners were generous in their response. The effort brought the

entire parish closer together, Father Petrone said.

Outside work will begin late this spring, and inside work will be done in 1991. Because the buildings are old and the Ohio River floods have done some damage over time, extensive maintenance is required.

Plans for outside projects include new gutting, fixing the church steeple, and silencing brick exteriors. Inside work will include painting, refinishing pews, new carpet, installation of a cry room and an elevator, new altar furnishings, placing pilasters around the sanctuary, and new sound and lighting systems.

Space still open for trips to Oberammergau, East Europe

Limited space is still available for Criterion-sponsored trips to the Passion Play at Oberammergau and to the Eastern European countries of Poland, Hungary, Czechoslovakia, East Germany and Austria.

Only two tickets are still available for the Passion Play trip, a trip that also includes sightseeing in the countries of West Germany, Switzerland and Austria. There are still 11 tickets available for the trip to Eastern Europe.

The trip to the Alpine countries and the Passion Play is from June 5 to 18. The trip to Eastern European countries is Sept. 12 to 26. The price of the first trip is \$2,785 and the second will cost \$2,595.

The first trip was sold out until one of those who signed up for it became ill,

creating three vacancies. One of those had been filled, but there are still two left.

Travel agencies say that trips to these places are the most popular ones being offered this year. The Passion Play takes out well in advance to travel agencies. The trip to Eastern Europe is popular because of the recent changes in the governments of some of the countries involved.

Those on the Eastern European trip will fly in and out of Vienna, Austria and will visit Budapest, Hungary; Krakow, Warsaw and Poznan, Poland; East Berlin and Dresden, East Germany; and Prague, Czechoslovakia.

Criterion Editor John Fink plans to accompany the trip to Eastern Europe.

Archbishop O'Meara's Schedule

Week of April 1

SUNDAY, Apr. 1—Sacrament of Confirmation administered at St. Paul Parish, Tell City, and for St. Pius, Troy. Eucharistic Liturgy at 11:30 a.m., with reception following.

—Sacrament of Confirmation administered at St. Isidore Parish, Perry County, and for the Parishes of St. Augustine, Leopold, St. Mark, Perry County, and Holy Cross, St. Croix; Eucharistic Liturgy at 2:30 p.m., with reception following.

THURSDAY, Apr. 5—Sacrament of Confirmation administered at St. Louis Parish, Batesville, and for St. John Parish, Enochsburg, and St. Maurice Parish, Decatur County. Eucharistic Liturgy at 7:30 p.m., with reception following.



FRANCISCAN COUNCIL—The general council of the Sisters of St. Francis, Oldenburg, are, left to right: Sisters Carol Ann Sunderman and Marya Grathwohl; back: Sisters Joan Laughlin, Annata Holohan and Natalie Lamping.

Franciscans re-elect Sr. Annata

Sister Annata Holohan was re-elected congregational minister (the title now given to the superior general) of the Sisters of St. Francis of Oldenburg during a recent chapter of elections. It will be her second four-year term.

Also re-elected to the general council were Sisters Joan Laughlin, Carol Ann Sunderman and Marya Grathwohl. Sister Natalie Lamping was elected to her first term on the council, replacing Sister Julie Hampel who had served two four-year terms and was thus not eligible for

re-election. The new council will take office on June 24.

Sister Annata was a missionary in Papua New Guinea from 1960 to 1982, serving as regional superior of the Oldenburg Franciscans there from 1965 to 1972. She was then director of the novitiate of the Merdi diocesan community in Papua New Guinea, the Franciscan Sisters of Mercy, a native community founded by the Oldenburg Franciscans. In 1982 she was elected to the general council and was then elected congregational minister in 1986.



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'Banana Splits' in Catholic schools offers help to children of divorce

by Mary Ann Wianid

"I'm sad about the divorce, but I'm happy when I'm with my friends."

That comment from a first-grade student enrolled in an Indianapolis parochial school reflects the kind of emotional adjustments that children have to make when their parents fall out of love.

"Banana Splits," a national school-based program offering support to children of divorce, is helping students in five archdiocesan parochial schools adjust to changing lifestyles following parental separation, divorce, and remarriage.

Statistics show that the divorce rate in America has continued to grow during the past 15 years. Social worker Elizabeth McGonagle developed "Banana Splits" in New York state as a caring response to this disheartening trend.

McGonagle wanted to offer a supportive school environment for troubled kids who are survivors of "divorce" to combat self-esteem problems and impaired academic performance caused by periods of stress at home.

On May 12, Catholic Social Services and Park Tudor School will jointly sponsor a conference on "Banana Splits" programming from 9 a.m. until 3:30 p.m. at the northside Indianapolis school. For registration information on "Kids Helping Kids," telephone CSS at 317-236-1500.

In addition to presentations on "Banana Splits" curriculum, dance therapist Jim Labley and Vivian Thompson, who uses art



ALONE—When parents separate or divorce, a child can feel isolated and bewildered. "Banana Splits," a school-based support group for children of divorce, provides the opportunity for youngsters to communicate their feelings with peers. (CNS photo)

and play therapy to counsel children, will discuss their special fields.

The peer support format of "Banana Splits" enhances free expression of feelings and concerns, according to Marii Hahn, a school social worker at Holy Spirit and St. Thomas Aquinas schools in Indianapolis.

Program goals focus on helping children develop positive identities as they experience family changes, she said, as well as enabling them to identify strengths and learn coping strategies.

Children gather during lunch breaks several times a month to share their feelings and concerns with other students in their age group who are experiencing similar family changes, Hahn said. The school social worker moderates these informal sessions and helps the children explore a variety of topics related to separation and divorce.

"Children often blame themselves for the split," Linda Evans, a counselor serving Holy Name and St. Andrew

schools in Indianapolis, explained. "The program helps them express that."

Evans said the overwhelming message that she would like the children to receive from the program is that, in spite of the fact that their parents have split, they themselves are still okay.

"This is painful, it is difficult, and there are a lot of things that may affect their functioning," Hahn added, "but it does not mean that they are not capable of working through it, even with the pain."

Ongoing sessions of "Banana Splits" help build understanding between children, teachers, and family members, she said. Luncheon meetings with other children incorporate a club format that is both fun and socially acceptable. Children learn that it's okay to live at two houses and that they need not be embarrassed because their parents are no longer together.

"Children can learn to say, 'I feel bad about what is happening in my family, but I'm still a capable person,'" Evans noted. Recognition of their pain can be very encouraging and help children avoid the "poor me" syndrome.

"What is education if it doesn't prepare children for adult life?" she asked. "Many times the children aren't talking about the pain of the divorce until they come into the group."

While some of the children are more eager to verbalize their feelings, Rebecca Bringle, a social worker at St. Luke, St. Monica, and Holy Cross schools, explained, other children who sit quietly and listen also benefit from the dialogue.

"They learn that 'I'm not the only one,'" Bringle said. "A child can feel isolated so easily, and these conversations help them normalize the experience."

Children may attend the program when they feel the need to talk, but aren't required to participate in every session. This flexibility gives them a choice, something they might not have in their family situations.

Confidentiality is another important aspect of "Banana Splits" as children learn to trust each other and express their feelings during small-group discussions.

Participants are encouraged to share what happens during group time with their parents, Bringle said, but are asked not to use names.

"If the social worker thinks the child needs extra help," she said, "parents will be notified. Banana Splits is meant to be a support group, not a therapy group."

Since the three CSS social workers introduced the school-based program at the five schools in recent months, the response from students has been encouraging.

"It's up to the children whether they want to come to the meetings or not," Hahn said. "I was very gratified with how quickly the kids latched on to this."



ARCHDIOCESAN PASTORAL PLANNING

Deanery councils are key planning link

by Sr. Catherine Schneider, OSF

The deanery stands between the basic unit of the parish and the larger systemic unit of the archdiocese as a whole. The deanery is a key link in the total pastoral planning process now being implemented in the archdiocese which calls for a middle structure that brings focus to a given area of the archdiocese. Deanery pastoral councils are vital to maintaining and sustaining this link.

Deanery pastoral councils have been formed and are now functioning in each of the 11 deaneries of the archdiocese. Membership includes one person from each of the parishes in the deanery, and representatives from the women and men religious as well as the diocesan priests serving in the deanery.

The first responsibility undertaken by the deanery councils was to establish "deanery identity" by studying and analyzing the parishes in each deanery, as well as other elements of the larger environment that could be impacting the people of a deanery. These could include hospitals, colleges and universities, shelters for the homeless, retirement homes, prisons, and social service centers that provide resources for the parishes as well as opportunities for outreach.

The deanery council can enable parishes in a particular area of the archdiocese to call each other out of parochialism and into more effective collaboration in order to further the church's mission. Through its members who are in dialogue with their own parishes, the deanery council can help parishes come together to address questions such as:

- How does our Catholic presence impact this geographical area?
- How can we better serve the people of this area by working more closely together rather than as separate, isolated parish communities?
- How can we support and assist one another in our efforts to respond to our own parishioners and reach out more effectively to their needs by using ideas, programs, personnel, facilities and other resources?

The deanery council will assist parishes in their efforts to come together around these issues.

Currently, the Deanery Task Team of the Archdiocesan Pastoral Planning Com-

mission is conducting workshop sessions for deanery councils to further their understanding of this role. In a recent survey sent to deans and deanery council chairpersons, the councils identified two prominent concerns that are addressed in these workshops:

1. Further clarification of the role of the deanery pastoral council; and
2. Introduction of the role of the deanery council in the overall pastoral planning effort.

The cluster sessions are conducted by the Deanery Task Team whose members include Susan Weber, St. Thomas Aquinas Parish, Indianapolis; Carolyn Iaria,

Holy Name Parish, Beech Grove; Bill Steed, St. Columba Parish, Columbus; and Franciscan Sister Catherine Schneider of the Office for Pastoral Councils.

With the strengthening of the parish and deanery councils, and the formation of the Archdiocesan Parish Council in the near future, there will be a linking system as the local church of the Archdiocese of Indianapolis. Seeing ourselves and experiencing ourselves as connected and forming a unified body can enable us to bring a stronger Catholic presence and service to the "vineyard" which has been entrusted to us.

Sr. Patricia Haley inspires Holy Angels' donors

by Margaret Nelson

Sister of Charity of Nazareth, Kentucky, Patricia Haley delivered a stirring talk to patrons of Holy Angels School at its 21st annual Soul Celebration last Sunday, March 25.

"It seems to me that education is about enlightening the individual to live each moment to the fullest," she said.

A friend of Sister Thea for 23 years, Sister Patricia said, "I got the inspiration from the woman known as Thea Bowman. I have known her for 23 years... and all of that time, she has lived life to the fullest." Franciscan of Perpetual Adoration Sister Thea was scheduled to speak at the Sunday event before her health declined. Sister Patricia said, "Thea is the model of what we are here to celebrate. It is important for the young people here to understand that they are here because the road has been paved by the blood, sweat, tears and joys of many before them."

"Holy Angels speaks to the truth of education," said Sister Patricia. "For 21 years, education has been its hallmark. It has given the possibility of the academic, so that we can use all that is out there in the world that has been called 'very good' by the creator."

"We who are adults in the community must encourage Holy Angels in the path it has to take, so that young people will know who they are and whose they are," she said. "As they become educated they will

be able to grasp what Jesus said, 'I have come that you may have life and have it more abundantly.'"

"The talents we have are given to us to be shared with the community so that the community can be made whole. We ought to be very serious in our support," Sister Patricia said. "Holy Angels is about the celebration of souls—that which makes us the pulsating, creative people we can be."

She said that Jesus promised to send his Spirit. "It is no cowardly Spirit; it is no timid Spirit. It is a Spirit that gives you power, it is a Spirit that offers you love and self-control. We have possibilities within the Spirit."

Sister Patricia suggested looking at the real possibilities for sharing. She told about a fundraiser she attended at which the donors were asked to evaluate the worth of the clothing and jewelry they wore. They were astounded to learn that the material items they had with them was about 25 times what they had donated!

"We need to take a collective measure of the gifts we have been given. There should be an endowment fund of a million dollars plus for that school!"

The theme of the program was "His Eye is on the Sparrow and I Know He Watches Me." The Holy Angels School and Church choirs processed into the St. Peter Claver Center singing "Come and Go With Me."

Later the school choir sang "The Storm is Passing Over" and "Available to You," conducted by Elnora Starks. The church choir sang "He Can Work It Out," directed



Sister Patricia Haley, SCN

by Estelle Williams. Adelaide V. Long sang the closing: "His Eye is on the Sparrow."

The video "Almost Home," showing Sister Thea's work and philosophy during her struggle with cancer, was shown.

Susie Davis, minority affairs assistant to the mayor, presented a key to the city to Sister Patricia. She then told Father Waldon, pastor of Holy Angels, "The city of Indianapolis is proud of your work." The local president of the American Cancer Society recognized Sister Thea's efforts to educate the people.

Commentary

THE BOTTOM LINE

Holy Humor Month: 'Yuk it up for God'

by Antoinette Bosco

I think it's a riot. If some Christians have their way, from now on April will be known as Holy Humor Month.

The Kalamazoo, Mich.-based Fellowship of Holy Christians aims to restore April Fool's Day to the calendar of the Christian year, reminding us that it was St. Paul who first called us to be "fools for Christ's sake." And the group wants the sense of fun and joy to continue through the month because, after all, it was at Easter that the biggest joke in the world occurred, according to FMC.



"The joke that God played on Satan by

raising Jesus from the dead was indisputably the greatest and most imaginative practical joke in the history of the world," FMC founder Carl Samra was reported as saying when the group first proposed Holy Humor Month.

They are on pretty solid ground with this, since they refer to a tradition inspired by a famous Easter midnight sermon in the year 407 by the saint known as having a "golden tongue," St. John Chrysostom. The great orator in that sermon described a vision of Christ confronting the devil and laughing at him.

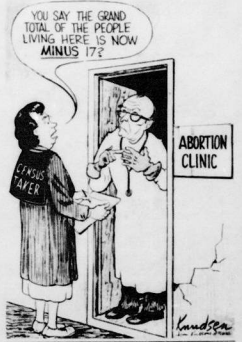
From its beginnings, FMC's founder Samra, and his wife, Rose McBride Samra (who worked for the Office of Catholic Education for the Archdiocese of Indianapolis before her marriage), had a clear goal. It is stated in each issue of their publication, which has the wonderful title of *The Joyful Newsletter*. It says,

"Our modest aim is to recapture the spirit of joy, humor, unity and healing power of the early Christians. We try to be merry more than twice a year." To emphasize the healing and inspirational aspects of humor, the fellowship this year is cosponsoring a retreat titled "Humor, Healing and Hope: Spiritual Medicine for the '90s." Joining FMC is the Catholic Charismatic Centre at the Kendrick Pastoral Center in St. Louis. The retreat will be held there, and it is being touted as "an unusual laugh-in ecumenical weekend."

Besides a line-up of women, priests and laymen who will speak—including Ed Koehler from Concordia Publishing who is the cartoonist-author of a book humorously called "Amusing Grace"—the weekend comes with a guarantee. "During the weekend, if you have not smiled, laughed or yucked once, we guarantee to refund your misery," state Dolores Pini and Pat Edgar, retreat coordinators.

You can't ask for more than that! I first heard about FMC a couple of years ago and it sounded to me like one of those ideas whose time has come. I often wondered why more emphasis was not placed on humor in liturgy and worship. After all, humor, like everything in life, is part of God's invention, so why have we ignored it so badly when it comes to remembering the Lord?

The truth is that, as a popular banner says, "Joy is the sign of God in a person." And you cannot be joyful without seeing the wonderful "jokes" God has integrated into creation. One I particularly like is how we discovered the "atom," meaning it was the tiniest particle in nature and could not be broken down. And then we smashed it,



finding that God still has surprises for us when we thought we knew it all. Holy Humor Month does nothing more than get a few people thinking in a new and positive direction about what it means to be a whole and healthy Christian, it will have accomplished a fine purpose. For, as FMC reminds us, we have been called to know joy.

According to the 16th-century mystic St. John of the Cross, "The soul of one who serves God always swims in joy, always keeps holiday and is always in the mood for singing."

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THE YARDSTICK

Catholic University of America: 100 years of growth

by Msgr. George G. Higgins

"A lowering sky with clouds that hung so low over the earth they seemed to drift through the treetops, a steady rain coming in on an east wind, now in a fine misty drizzle but always in a never-ending pitiless shower" was the way a newspaper of the time described the weather on the day the Catholic University of America was formally dedicated 100 years ago.



The uncooperative elements on the day of dedication may have disappointed the university's founding fathers, but it is hard to believe that anything could have dampened their spirits since most of them—notably Archbishops Ireland and

Gibbons and Bishops Spalding and Keane—were unabashed optimists regarding the future of the United States and the future of American Catholicism and its fledgling national university.

John Lancaster Spalding, bishop of Peoria, who did more than any other single individual to bring the university into being, probably expressed a common view when he looked back on the 19th century and hailed it as an "era of emancipation, of enlargement." Its optimism, he said, "blew like a creative breath on the face of the people."

St. Paul's Archbishop John Ireland was even more extravagant in praise of the republic.

"In America," he told a gathering held to honor President McKinley, "the general tone and trend of social life make for honor and honesty, for truth and morality. Public opinion metes out stern condemnation to wrongdoing and unstinted approval to

righteous conduct. The typical American home is the shrine of domestic virtues...."

"It matters little to me what the difficulties are that confront us, be they political, social or industrial; have trust in the good sense of the people.... Perils have arisen and perils will rise; America has overcome those of the past; she will overcome those of the future."

One would have to be either very insensitive or very naive to indulge in the kind of optimism in 1990 in the aftermath of Watergate and the tragic war in Vietnam.

Things have changed so radically and irrevocably during Catholic University's 100 years of existence that the danger one of its rectors warned of in 1930 has now largely come to pass.

"There is a danger," the rector said, "that while we have looked upon ourselves as housed in an impregnable fortress, we (may) awaken to find that we have dwelt in

a leaning tower, an architectural and engineering blunder."

There is no need to catalogue the far-reaching and often very traumatic changes that have taken place in our country even during the lifetime of the youngest member of the class of 1990. Suffice it to say that the future is not what it used to be and certainly not what the university's founding fathers confidently expected.

Their vision of the nation's future was one of fitful but nonetheless inevitable progress. Our own is one of much greater confusion and uncertainty. This is not cause for discouragement, however, but represents a kind of progress all its own. The very fact that we no longer think, as the Puritans did, that we have a divine commission in the world is a sign of hope for the future, a sign not of decadence, but of a growing sense of maturity on the part of the American people.

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EVERYDAY FAITH

Six-figure Covenant House salaries infuriate this contributor

by Lou Jacquet

Because of my easygoing nature, it's the rare day when I find myself truly angry. But an item in the news recently about the ongoing investigations at Covenant House sent my blood pressure skyrocketing.

It had nothing to do with the allegations of sexual impropriety that have brought Father Bruce Ritter to resign. It was a simple, shocking statistic in a Catholic News Service story which said that Covenant House acting director James J. Harnett and communications director John Kells "both earn slightly more than \$100,000 a year." (See "Turmoil Continues at N.Y.'s Covenant House," page 23, March 9 *Criterion*.)



I'll say it from the start: Having met Father Ritter, and having interviewed him some years ago, I can't believe that a man who gave so selflessly to save America's runaway kids would ever use another human being sexually as his accusers say he has. The man I met crisscrossed the country every weekend to raise funds for those kids, pushing himself to exhaustion. Many others who feel as I do have

opened their hearts and wallets to Father Ritter and Covenant House, hoping to make up for the decrease in donations that inevitably resulted when his name was dragged through the media mud day after day. Donations have fallen off sharply, forcing the curtailment of parts of the foundation's work.



Imagine the anger of all those donors, then—imagine my anger—when we read about those six-figure salaries. I'll tell you the word for that. Unconscionable. It disgusts me. When Covenant House suffered from bad publicity, its supporters responded with donations. Then we discovered that large chunks of that money are going for salaries at levels that people in the service of a Christian charitable organization have no business earning.

Don't tell me I'm naive. I know it's expensive to live and work in New York. I know what kinds of salaries people earn in the business world. But Covenant House is a ministry, not a business. Its staff must be judged by a higher Gospel standard. The stretch that has begun to rise from this affair has little to do with the allegations against Father Ritter. The real problems seem to center more on mismanagement of funds and a gross insensitivity to the faithful donors who fund the work.

Here's what will happen: All kinds of people who scrimp to find an extra \$10 or \$20 in their budgets every month to send to Covenant House will become fiercely angry. Who's going to believe the fundraising letters anymore? "Use some of that salary money to help the kids," rate donors will say.

Until we can trust Covenant House to use our money for the purposes we expect, rather than on salaries that

should make those receiving them ashamed to face the light of day, some of us will send our stewardship money elsewhere—to organizations that respect the trust of hardworking Christians who want to help those in need.

For the sake of all Bruce Ritter's work over the last 22 years, I hope that Covenant House can clean up its act and earn our respect once more. Bruce Ritter deserves nothing less.

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To the Editor

She's just trying to be helpful

Congratulations to Mary Ann Barothy for her lovely letter in the March 9 issue ("Give Me That Old Time Religion"). I would say, "Mary Ann for pope!" were it not for the fact that the Holy Father has told us that women are not physically equipped for ordination.

I might add just a couple items to Mary Ann's remarks. First, the demise of our beloved "old time religion" began, of course, with the loss of the Tridentine Mass. When people began noticing one another (even greeting one another) and understanding what the priest was saying, it was all down hill from then on.

Also, Mary Ann is certainly correct in saying that priests should talk about sin more. I think we can help them here. I am going to suggest to our pastor that he ask people to hand in lists of their most common sins. These could be dropped into the collection basket on a certain Sunday (no names, please). Then these sins could be tallied up by the men who count the collection, maybe even stored in the computer, and then, the pastor would be provided with sermon material for weeks and weeks.

I do so enjoy your wonderful paper whenever it comes my way and all the fresh ideas I find there.

Mildred Langshore

Carmel

Learn what the Lord is telling us

Abortion and euthanasia are such nice words for murder.

How long will Christians—those who follow Christ's teaching—be apathetic or afraid to (at least) write to those in authority to stop the killing?

Will Christian parents talk to their daughters and sons about saying "no" to illicit sex and tell them why? If our Christian parents will do this and their children heed what their parents are saying, perhaps there will be no need for abortion clinics. That would be Utopia.

Not in this last decade, but we pray that during the 21st century Christian law-

makers will study Scripture and learn what our Blessed Lord is telling us; perhaps, too, their Christian constituents will do likewise and then all the Christians will be one at the voting polls.

I know, I know, what a lovely thought.
Mary Etta Abernathy
Indianapolis

Difficult to accept changes in church

I would like to extend my thanks and appreciation to Mary Anne Barothy for having the courage to write the letter to the editor ("Give Me That Old Time Religion," March 9 issue).

The subject matter contained in the article just about covered all the bases.

It's extremely difficult for Catholics 50 years or older to accept the changes made by Vatican II.

I still hope we might see the day when we shall return to the Tridentine Mass.

Chas. W. Hanley
Terre Haute

Take a stand on the sanctity of life

With the election of Franklin Roosevelt, there was a definite movement by Catholics into the Democratic Party. Then a groundswell swept John Kennedy into office. The social reformer segment followed, with Lyndon Johnson and Jimmy Carter.

With Roe vs. Wade, the abortion issue moved into center stage in 1973, and many defected to the Republican side. No viable political leadership was evident until Ronald Reagan put abortion into his platform, and brought in many Catholics.

Large numbers of Right-to-Life committees were formed throughout Indiana to educate the public on the reality that "abortion" means the intentional destruction of living human beings who, while entirely dependent on their mothers, are separate, growing individuals.

During those years—especially from 1975 to 1985—Lutherans, Presbyterians, and heretofore non-politically involved Christian fundamentalists joined this

movement to lobby for legislation or for a constitutional amendment explicitly defining the right of all human beings to life, regardless of age or condition. Never in this century had there been such an outpouring of ecumenical unity supporting a single issue.

Well-financed groups such as NOW, NARAL and Planned Parenthood fought to save the '73 Supreme Court's "woman's-right-to-privacy" decision. They used an ideological stance in demeaning the role of the wife who chooses to stay in the home to nurture her children. Today, these advocates seem obsessed with the idea that career women have a sort of "civil right" to publicly-funded day care centers.

Many women, taken in by the idea that a "career" comes first, are learning that after age 30-35 it is difficult to find a husband—or even to have children. Loneliness becomes real for those who separate sex from love, and choose "independence." Some will never hear the call, "Mother, I love you."

But, five years ago, when Chicago's Cardinal Joseph Bernardin issued his "seamless garment" statement, he evidently convinced his fellow bishops that if Catholics are going to carry on about abortion, they must oppose nuclear war and the death penalty, too. That stroke broke up and scattered the remnants of the right-to-life movement in the United States. John Leo, a commentator in U.S. News and World Report (Feb. 19), said Cardinal Bernardin, unlike Cardinal John O'Connor of New York, "is in the Midwestern non-Irish Catholic tradition of lowered voice, greater emphasis on social justice."

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

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


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

Cardinal O'Connor, on the other hand, insists that "only a resolution of our belief in the sacredness of the human person will allow us to renew our families, to be serious and effective in addressing problems of racism, homelessness, drugs, abortion, and discrimination of every kind."


The temptation to be popular—to be accepted—has apparently become an obsession with many of our bishops—accommodating the groups with the most clout. But there can be no consensus, no poll, to decide moral issues.

When Democratic Representative Frank Newkirk, Jr., switched to the Republican party because of his former party's stand on abortion, he took considerable criticism. Perhaps it would be wise and courageous for the bishops of Indiana to take a definite stand, too—a Christian stand—not so much on the quality of life, but rather on the sanctity of life—a return to first things.

Don Backe
Crawfordsville



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LIGHT ONE CANDLE

Freedom and the Catholic press

by Fr. John Catoir
Director, The Christophers

As president of the Catholic Press Association I attended our international meeting in Bavaria last October.

Over 600 Catholic journalists attended that convention, and on the third day we were divided into small discussion groups. My group was moderated by Jack Fink, editor of The Criterion of Indianapolis and a former president of both the Catholic Press Association and the International Federation of Catholic Press Associations. The group had journalists from Poland, Yugoslavia, Macao, the Philippines, Sri Land, Ghana, Lisotho, India, Indonesia and Hong Kong. Most of them were under 30 years of age.

A young Oriental woman said: "The real problem in my diocese is my own bishop who doesn't let us do our job." There was a burst of nervous laughter, followed by an outpouring of similar stories about the difficulty of dealing with frightened bishops. One man from behind the Iron Curtain said, "Sometimes we have more interference from the bishop than we do from the secular authorities." For about 30 minutes they ventilated their frustrations.

That night Jack Fink entered this notation in his journal: "It's continually

necessary to emphasize the freedom of the press within the Catholic press; the need to be professional publications and not just confessional periodicals. We must be real newspapers before we can be Catholic newspapers. It's a continual struggle."

The question before the house, it seems to me, is this: Should a Catholic newspaper reflect life in the diocese as the bishop would like it to be or as it actually is?

"Communio et Progressio," the Second Vatican Council's Decree on the Means of Social Communications, stated: "First, a good press should be fostered. To instill a fuller Christian spirit into readers, a truly Catholic press should be set up and encouraged... with the clear purpose of forming, supporting and advancing public opinion in accord with the natural law and Catholic teaching and precepts."

Obviously freedom of the press has its limits. Deviating from church teaching as a matter of editorial policy would be totally unacceptable. But a Catholic press without the freedom to present the facts of daily life as they happen, including both the bad news and the theological controversies, is a press with no credibility.

And a press with no credibility is not a particularly useful instrument for instilling a fuller Christian spirit in anyone.

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

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



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CORNUCOPIA

Differences are everything

by Cynthia Deves

Third-graders Rachel and Jessica stroll arm-in-arm across the playground at recess, giggling and sneaking looks at boys who are playing some sweaty game that boys like. The girls walk along and whisper cheek to cheek, hugging each other once in a while for the sheer pleasure of sharing secrets.

Meanwhile, the boys involved in the sweaty game are also glorying in their camaraderie. The joy of being males together, especially within sight of the girls, spurs them on. Deliberate nonchalance mounts as they kick higher,



throw farther and jump with more vigor than ever.

Women are "doing" lunch with their girlfriends in high and low spots all over town. Their faces light up at the sight of each other as they enter the restaurants. High velocity conversation begins before the coats are off, and doesn't quit until previous commitments drag the conferees from each other in the parking lot.

Elsewhere, men are costuming themselves in wonderfully plaid pants and ratty sweaters for an afternoon of golf together. They amble around the greens, enjoying fresh air and jokes and smart remarks. They look forward to the 19th hole. They are participating joyfully in more than just a game of golf.

Young or old, male or female, there are few pleasures more satisfying for us than spending time with members of our own sex. It does not make us sexist or

ignorant to believe that the company of men, if we are male, or women if we are female, offers unique joys that are not possible in mixed groups.

The "battle of the sexes" preoccupied our culture in the movies and other lore of the '30s and '40s. This idea centered on the belief that men and women are so different from each other, and so mysterious to one another, that their relationship is a kind of constant warfare.

During the feminist consciousness-raising years, the battle of the sexes was turned around. Women were encouraged to battle for "equality" with men in every way, including ways that some of us would rather have done without, such as battlefield military service and paying alimony. Oh well.

The fact remains that men and women, boys and girls, are different. At the risk of being shot down in flames, let's advance the opinion that the chief reason for such differences is biological. And the delight we find in members of our own sex is some kind of instinctive recognition of the genetic proclivities we share.

It seems that women are naturally inclusive and nurturing because they have to bear babies and nourish them (forget store-bought nursing bottles for the sake of argument, please). Men, on the other hand, are naturally rander foragers because their job is to propagate the race and then protect their investment.

This does not excuse women from the responsibility to educate themselves and pursue full lives, which may or may not include mothering. Nor does it give men an excuse to roam indiscriminately, scattering roosebuds as they may.

But the biological theory does throw the "equality" into perspective. For some of us, it pleasantly reinforces the old cliché, "Viva la difference!"

St. Elizabeth Seton Parish, 10655 Haverstick Rd., Carmel will present a Devotional Concert featuring *Essence Oubache* at 3 p.m. on Palm Sunday, April 8. Catholic penitential music of the 17th and 18th centuries will be performed, including Monteverdi's "Pianto della Madonna," Marc-Antoine Charpentier's rarely-heard "Tenebrae Lessons," and the "Crucifixion Sonata" by Heinrich Biber. The suggested donation at the door is \$5.

The Notre Dame Law School Right of Life organization will host lectures by **Austin Vaughan, auxiliary bishop of New York**, on Tuesday, April 3 in the law school's second floor court room. The first talk at 12:15 p.m. is entitled "Why I Became Involved in Operation Rescue," and the second at 7:30 p.m. is "Obligations of Catholic Politicians." The lectures are open to the public.

The Serra Club of Terre Haute will sponsor its **Annual Clergy and Religious Appreciation Dinner** on Friday, April 20 at the Days Inn of Terre Haute. Archbishop Edward T. O'Meara will be featured speaker on the topic "Vocations." The evening's events will begin with a cash bar at 6:15 p.m., followed by dinner at 7 p.m. Tickets are \$15. Call John Stockdale for reservations.

Sacred Heart Parish in Jeffersonville will sponsor its **Annual Dessert Card Party** at 7:30 p.m. on Wednesday, April 18 in Walpole Hall. Admission is \$2.50 for the event, which features door prizes and homemade desserts.

St. Joan of Arc Grade School, Class of 1940 will celebrate its 50th Reunion on the weekend of June 22-23, beginning with an informal get-together party on Friday, June 22. Classmates, Fathers Kennedy Sweeney and deasease class members at 5:30 p.m. on Saturday, June 23 in St. Joan of Arc Church, followed by a dinner at the Indianapolis Athletic Club. Of the 92 original members of the class, 22 have died and 11 have not been located. Anyone knowing the addresses of the following 1940 graduates may contact Bob Landweber at 317-787-1241 or Pat Cronin at 317-253-0500: William L. Andrews, Robert E. Doctor, Robert J. Richards, Lawrence E. Sims, Thomas J. Sullivan, Virginia Barrett Picchi, Peggy Davis Reynolds, Glenda Rose Evans McCampbell, Mary Lou Landolt Egui, Rose Marie Richards and Marjorie Walker King.

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check-it-out...

St. Margaret Mary Parish in Terre Haute will sponsor its **Fourth Annual Dinner Drawing** on Sunday, April 22 beginning with cash bar at 6 p.m. and dinner at 7 p.m. Tickets are \$100 each. For more information call 812-299-5190.

St. Vincent Hospital Guild will sponsor a **Car Drawing to raise funds for nursing scholarships** on Tuesday, April 24 at Royce, Inc., 6565 Coffman Road in Indianapolis. A prime rib dinner and cocktails will be featured. Tickets are \$100 for a chance to win a 1990 Oldsmobile Cutlass Ciera from Collins Oldsmobile, or \$100 in cash. Send checks payable to the Guild to: Kay Baxter, 10404 Connaught Dr., Carmel, Ind. 46032.

The Catholic Alumni Club (CAC) will sponsor a **Singles Sunday on the theme "Celebrate Life, Celebrate Love"** on Sunday, April 29. Franciscan Father Donald Grunloh, pastor of St. Roch Parish in Indianapolis, will celebrate 2 p.m. Mass in St. Peter and Paul Cathedral. Luncheon at J. What's restaurant in Lockerbie Marketplace will follow Mass. All area singles are invited to attend the celebration. For more information call Jackie Fisher at 317-269-1751 days or 317-241-3158 evenings, or Dan Jahn at 317-842-0855 evenings.

St. Bridget Parish, 801 N. West St. will begin Holy Week with a **Thursday retreat** beginning at 7 p.m. on Palm Sunday, April 8. A Homecoming celebration on Palm Sunday morning will feature breakfast served to all after each Mass. Oblates of Mary Immaculate Father Steve Vasek will direct the nightly 7 p.m. service and confessions will be available each evening for the Sacrament of Reconciliation. A brief communal penance service will be held on Tuesday, April 10.

The "Focus on Faith" program seen at 6:30 a.m. EST on Saturday and Sunday mornings on WRTV-Channel 6 in Indianapolis will feature the following topics and speakers during April: "Fools for God," Father Robert Borchertmeyer and panel, April 1; "The Role of Prophecy Today," Father Borchertmeyer and panel, April 8; "Easter/Passover," Matt Hayes and panel, April 15; "Martyrdom," Hayes and panel, April 22; and "Ecumenical Reality," Msgr. Raymond Bosler and panel, April 29.

vips...

St. Lawrence, Indianapolis eighth-grader **Michael Solomon**, representing the Lawrence Optimist Club in the State Oratorical Contest, was one of 10 Optimist zone winners who advanced to the semi-finals recently. The state semifinal competition will be held at Ball State University on April 22.

Franciscan Father Christian Moore will celebrate his Silver Anniversary of ordination with a 2 p.m. Thanksgiving Mass on Sunday, April 1 at Mount St. Francis Retreat Center, followed by a reception. A Thanksgiving Mass will also be celebrated at 8:30 a.m. on that day at St. James Parish on Bardstown Rd. Father Christian tauw will also be at Mount St. Francis Seminary and was part of the experimental community at Mount St. Francis during the 1970s. He also served as director of campus ministry at Indiana State University in Terre Haute.

Indianapolis businessman **Robert Decraene** and civic leader **Barbara Cooling** have been named to the Marian College Board of Trustees.

Father Lawrence Moran, pastor of St. Patrick Parish in Terre Haute, will host the Sign-On and Sign-Off "Devotions" program each day during the month of April on WRTV-Channel 6, Indianapolis.

Students in grades K-8 at St. Mary School in North Vernon collected more than \$1,600 in pledge money during February when participating in St. Jude's Math-a-Thon. The money raised benefits St. Jude's Children's Research Hospital in Memphis, Tennessee. Thirty-five students who collected more than \$25 apiece will receive Math-a-Thon T-shirts.





BOOK RECORD—Chris Perkins, fifth grader at Nativity School, Indianapolis, read 12,995 pages in five months. His class entered the Pizza Hut Book-It program which honors children who read 200 pages.

Schaler to give sacred concert

Frank Schaler, liturgical music director for St. Lawrence Church, will present a vocal, piano and organ concert on Palm Sunday, April 8 at 7 p.m.

"Being There With Jesus This Week" is the theme of the program of reflections, prayers and songs that will be offered at the northeast Indianapolis church.

Schaler hopes the concert will help the audience to "spend one hour with Jesus as he travels the road to Calvary and opens the doors to everlasting life for all."

This is Schaler's 33rd year as a church musician. At St. Lawrence since 1987, he plays the organ and piano, and directs the children and adult choirs, a folk group and a small chorus.

Schaler supervises cantors and other musicians for the five weekend liturgies at St. Lawrence. He also works with students and teachers to prepare for the weekly school liturgies.

The public is welcome. There is no charge, but an offering will be taken.

UPC holds maintenance seminar

The Urban Parish Cooperative (UPC) sponsored its fifth annual Facilities Management Seminar on Mar. 21.

Sixty people from many areas of the archdiocese attended the day-long event at St. Ann Parish, Indianapolis.

This year, Indianapolis non-Catholic churches were invited to participate. Delegates came from Evangelical, Presbyterian, Friends and Methodist churches.

As in previous years, the Indianapolis cooperative extended invitations to the maintenance meeting to all parishes in the archdiocese. So facilities managers came from Brownsburg, Clinton, Columbus, Connersville, Plainfield, Richmond and two Terre Haute parishes.

Besides most of the UPC parishes, a dozen other Indianapolis Catholic churches sent representatives. So did Fatima Retreat House, St. Augustine Home and the Carmelite Monastery, which sent the only woman participant.

Morning topics included: Sloan Valve Maintenance and Repair, by Randy Vogt.

Lenten penance services planned

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

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

Indianapolis North Deanery

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 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

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

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 9, 11 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

April 1, 4 p.m., Immaculate Conception, Millhousen.
 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.

Connersville Deanery

April 2, 7 p.m., St. Elizabeth, Cambridge City.
 April 3, 7 p.m., St. Gabriel, Connersville.
 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

April 3, 7 p.m., St. Michael, Charlestown.
 April 4, 7 p.m., St. Augustine and Sacred Heart, Jeffersville, at St. Augustine.
 April 4, 7 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, Floysds 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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Sister Thea Laetare Medalist

On March 25, Sister Thea Bowman, gospel singer and evangelist, became the first black American to win the University of Notre Dame's Laetare Medal.

"In multiple ministries of word, song and suffering, Sister Bowman has shown church and world alike a face of Christ both black and female." Holy Cross Father Edward Malloy, Notre Dame president, said in announcing the award given annually to an American Catholic on the fourth Sunday of Lent.

"In honoring her," Father Malloy said, "we celebrate not only her witness but also the cultural wealth of the Catholic Church in our land."

A member of the Franciscan Sisters of Perpetual Adoration, Sister Bowman 51, is confined to a wheelchair and must undergo chemotherapy for the cancer she has had since 1985.

Sister Bowman is the second woman religious and the 26th woman among the 112 recipients of the medal.

Sister Thea helped organize the 1987 National Black Catholic Congress. She was profiled on the CBS television program "60 Minutes."

"Speaking to U.S. bishops last June at Seton Hall University, Sister Thea encouraged them to consult more with blacks and to incorporate African-American culture in liturgy. She persuaded the bishops to link arms and sing, 'We Shall Overcome.'"

A consultant for the Diocese of Jackson, Miss., Sister Thea is a member of the faculty of the Institute of Black Catholic Studies at Xavier University in New Orleans.

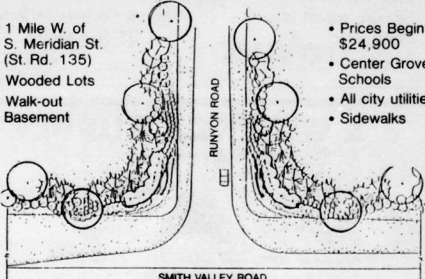
Archbishop Eugene A. Marino of Atlanta is chairman of the board of the Sister Thea Bowman Educational Foundation that provides financial support for black students in Catholic grade and high schools and Catholic colleges and universities.



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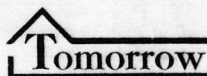


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Judy Hoeping

St. Augustine apartments dedicated

by Mary Ann Wyand

St. Joseph's feast day marked the realization of a longtime dream for the Little Sisters of the Poor at the St. Augustine Home in Indianapolis.

During dedication ceremonies there March 19, Archbishop Edward T. O'Meara celebrated Mass and blessed the Jeanne Jugan Apartments, a new independent living wing of the Little Sisters' home for the aged.

St. Joseph is the patron saint of the Little Sisters of the Poor. Each year the sisters honor him on his feast day with a Mass of thanksgiving for grace and blessings received. This year they offered special thanks for the opening of the new wing named after their foundress.

Archbishop O'Meara visited with occupants of the newly-completed wing as he blessed each of the 24 apartments. After the Mass, the archbishop also greeted employees and other residents in the skilled care rooms at the home.

Sister Regina Loftus, administrator, said the opening of the apartments signifies a milestone at the St. Augustine Home.

"We're really happy," Mother Regina said. "It's a very special occasion for us. We are so grateful to Archbishop O'Meara for blessing the individual rooms. It's really a milestone, as far as the home is concerned, because it opens the doors for residents still able to be independent."

The Little Sisters of the Poor have cared for the elderly who are poor or of modest means for a century and a half.

"We feel privileged to begin our independent living apartments in the 150th anniversary year of the foundation of our congregation," Mother Regina said. "Long before modern technology, our mother, foundress, Blessed Jeanne Jugan, addressed many of the needs of the elderly and initiated many of the means to care for and to show respect for the elderly population."

On St. Joseph's feast day, she said, "We are very happy to open our home to another sector of our aging brothers and

sisters who can benefit from the activities and different services of our home, including the possibility of attending daily Mass and other religious functions."

Mother Regina said new residents are very happy at St. Augustine Home.

"They cannot get over how much activity takes place in a day," she said. "They are gradually becoming part of our happy family, taking on little chores which make them feel very much a part of our home."

The Little Sisters are very dependent on the protection and intercession of St. Joseph, she explained, and attribute the completion of the new wing to his care and concern.

"He represents for us the protection of our heavenly father," Mother Regina said, "and he obtains miracles each day for us. The support of our home is a miracle of providence each day, as God promised to care for those who trust in him. The Little Sisters share our apostolate with our benefactors, who are very much a part of our apostolic endeavor. It is through the help of so many friends and benefactors that the Jeanne Jugan Apartments were made possible as well as all of the other major renovations to the home."

This year the Little Sisters hope to finish the interior renovation, she said, as well as necessary exterior improvements.

"One of the repairs will be to change the windows," she said, "which will surely benefit the efficiency of the heating and air conditioning of the home with the ultimate comfort of the residents in mind." Completion of the Jeanne Jugan Apartments nearly concludes an extensive five-year interior renovation project at the

24-year-old home. Much of the work was done by the Mike O'Malley Construction Company, based at Cleveland, with subcontractors hired from the Indianapolis area.

Project superintendent Cornell Turcu worked closely with the Little Sisters as he supervised renovation of the 15 double and nine efficiency units that comprise the Jeanne Jugan Apartments. In addition to remodeling those three floors in the west wing, construction workers have completed major repairs to all other areas of the St. Augustine Home.

"The building was completed in 1966," Turcu said, "and this is the first renovation since then. Everything was 24 years old and needed updating. We renovated all of the skilled care areas down through the residential rooms and finally the independent living wing."

The Little Sisters assisted with the project whenever possible, he said, by selecting the wallpaper, cabinetry, flooring, and other interior decor. Updating of exterior windows and other finish work is scheduled later this year.

Renovation of the St. Augustine Home has been the answer to many, many prayers, Mother Regina said. Residents are delighted with their beautiful new rooms, and the Little Sisters are overjoyed to see them so happy.

The Little Sisters of the Poor plan to say "thank you" to the generous donors who have helped make this dream possible during a special open house later this year in observance of their order's 150th anniversary.

"We are ever so grateful for all that we have received," Mother Regina said. "We count on the support and help that we have received over these many years since our foundation here in Indianapolis in 1873."



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BLESSING—Archbishop Edward T. O'Meara blesses a corridor of the new Jeanne Jugan Apartments, an independent living wing at the St. Augustine Home for the aged. Frank Schaler, Sr. (right) of Indianapolis assists the archbishop with the blessing during a March 19 dedication ceremony. (Photo by Mary Ann Wyand)

Valerie Dillon speaks at Osgood

by Barbara Jachimiak

Valerie Dillon, archdiocesan director of the Family Life Office, spoke at the Masses at St. John the Baptist Church, Osgood, and at St. Magdalen Church, New Marion.

She discussed the need for the leaders

to do what God calls them to do, even when it is difficult or disagreeable.

After the 10 a.m. Mass at St. John, Dillon met with parish leaders to discern the needs of the two church communities.

Programs for young adults—in the period between school and marriage, parenting, and pre-nuptial programs were the focus of the session.



DIRECTION—Valerie Dillon speaks to the leaders of St. John the Baptist, Osgood, and St. Magdalen, New Marion. (Photo by Barbara Jachimiak)

St. Mary's, Danville, starts to build church

by Betty Ann Kessinger and Cynthia Dewes

A dream that began 51 years ago came closer to reality as parish members and friends of Mary, Queen of Peace Parish in Danville broke ground for their new church on Saturday, March 17. Father David Coats, vicar general of the archdiocese, assisted pastor Father Charles Chesebrough during the ceremony.

Father Coats is the only priest from Hendricks County, and is the son of parishioners Tom and Catherine Coats. Catherine Coats is a member of the planning team for the new church.

The ground breaking celebration began indoors with the unveiling of a church model built by Dave Morton, finance chairperson of the planning team, and his father, John Morton. After the unveiling and a Scripture reading, the congregation moved outdoors to the site of a future Meditation Garden.

There, a rock which will represent St. Peter's rock, and soil on which four corners of the church will be built, were blessed. Tony Steinmetz, planning team chairperson, and Mark Orelup, parish council president, assisted Father Chesebrough and Father Coats.

After the traditional use of shovels, Father Chesebrough and parish member John Richardville, of C and W Excavating, used a bulldozer to enlarge the excavation site.

Three hundred persons were present for the groundbreaking. The celebration continued with Mass, a St. Patrick's Day dinner, and a Monte Carlo.

"St. Mary's," as the parish is known, was organized as a weekend mission in Danville in 1938. The church community increased through the years and the parish responded by constructing temporary buildings and renovating the Wilson home, the present site of the parish rectory on Main Street.

As it became more active and the need



ST. PETER'S ROCK—Father Charles Chesebrough, pastor of Mary, Queen of Peace Parish in Danville, blesses St. Peter's Rock in the future Meditation Garden on the building site of the new parish church. Father Chesebrough was assisted by Father David Coats, Vicar General of the archdiocese, and 300 parishioners in the day-long ground-breaking celebration held on March 17.

for space grew, the parish continued to dream of a permanent structure which would meet its liturgical needs. Five years ago Father Chesebrough received permission from the archdiocese to proceed with a building program, and a savings fund for the project was established through various parish efforts.

Two years ago, the parish elected 11 members to serve on a New Church Planning Team. Architect Kevin Callahan of Callahan Associates, and Don Higgs of Aztec Construction Management were hired. Along with Father Chesebrough, the team has followed steps set forth by the archdiocese to make their dream a reality.

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PILRIMAGE TO THE HOLY LAND

We visit Bethlehem and start exploring Jerusalem

by John F. Fink
Editor, The Critenon
Fifth in a series of articles

The City of David, Bethlehem, lies five miles south of Jerusalem. This is where Rachel, Jacob's wife, died while giving birth to Benjamin, and where she was buried. It's where the Moabite widow Ruth, who was to become David's grandmother, returned with her mother-in-law Naomi. It's where David was born and was anointed King of Israel by Samuel. And it's where Jesus was born when Joseph and Mary went there to register for Caesar Augustus' census.

Rachel's tomb, sacred to Jews, Moslems and Christians, is still there, under a small domed monument that dates from the 15th century. But the main object of our pilgrimage is the Church of the Nativity, built on the site of Jesus' birth.

It was common for the residents of Bethlehem to make their homes out of the limestone caves in that area, or at least use those caves for their animals. Thus was Jesus born in one of them. In the year 135 Hadrian surrounded the cave where Jesus was born with a temple dedicated to

Adonis, the Roman god of beauty and love. This desecration of the cave served to fix its site for the future.

The temple was destroyed by St. Helena, Constantine's mother, in 325. Constantine then built a magnificent basilica here, richly decorated with mosaics, marble and frescoes. This church lasted until 529 when the Samaritans from Nablus revolted against the Christian Byzantine government and burned the church. But the Roman Emperor Justinian had the church rebuilt in 531, and it's that church that still stands today. When Persians invaded the Holy Land in 614 and destroyed 300 churches, this is the only one left standing—because, it is said, of a mosaic scene of the Nativity that showed the Wise Men in Persian costumes.

The outside of the Church of the Nativity resembles a medieval fortress. The only entrance from outside (you can also get there from the next-door Catholic church of St. Catherine) is an oblong opening in a blocked-up doorway so low that you must bend down, a precaution taken to deter Muslims from entering on horseback. Once inside, you see a dark and dusty church, built in the form of a cross

170 feet long by 80 feet wide. It's divided into five aisles by four rows of columns. Fragments of mosaics from the fourth century are covered with a wooden floor. The church no longer has the splendor of earlier days.

So we don't spend much time in the nave of the basilica, but descend to the Grotto of the Nativity below the main altar. Here is a 35 by 10 foot cave. A silver star marks the spot where Christ was born. To the right lies the Holy Manger, where Mary placed her son. The walls of the grotto are covered with asbestos, a safeguard against fire blackened by the smoke from candles.

At the end of the grotto a corridor leads to several subterranean chapels built in the limestone caves in two of which my groups have said Mass. One of these is the Chapel of St. Jerome, where the great Doctor of the Church and translator of the Bible lived. The corridor connects to St. Catherine Church, in front of which is a medieval cloister restored by the architect Antonio Barluzzi in 1948-49.

A trip to Bethlehem wouldn't be complete without a stop at the Shepherd's Field, where ancient tradition has fixed the place where the angels appeared to shepherds when Jesus was born—about two miles east of Bethlehem. Here our group last year said Mass in an ancient cave once used by shepherds in this area. Here too is the Chapel of the Angels and the Shepherds, completed in 1954, the last work of Antonio Barluzzi. The little rotunda here is like a Christmas card. The angel of the Lord, telling the good news, is above the door and the altar is supported at the four corners by bronze figures of kneeling shepherds.

BUT WE MUST GET ON TO Jerusalem, queen of the world's cities for some 30 centuries, the world's most sacred city, the religious capital of half of the human race. To the Jews it is the symbol of their past glories, Mount Zion, where the Jews died and rose from the dead and where the Holy Spirit descended upon the apostles. To the Muslims it is where Mohammed is believed to have ascended to heaven. It is a fantastic city.

The best place to view the Old City of Jerusalem is from the top of the Mount of Olives, coming to the city from Bethany. You see it across the Kidron Valley, which separates the Mount of Olives from Jerusalem. Part way down the Mount of Olives is the Church of Dominus Fleuit ("the Lord wept"), where Jesus wept over the city during his triumphal entry. The church, built in 1891, was designed to resemble a tear-shaped shrine. The altar is framed by a panoramic glass window facing Jerusalem.

Also on the Mount of Olives is the Russian Church of St. Mary Magdalene with its seven striking onion-shaped spires, built in 1888 by Czar Alexander III. Here,

too, is the oldest and largest Jewish cemetery in the world. Many Jews came to Jerusalem in order to die and be buried near the Valley of Jehoshaphat where it is believed the resurrection and final judgment will take place. Christians and Muslims are buried here, too, on the western side of the city.

The Old City is enclosed by a heavy wall built as it appears today by Suleiman the Magnificent in 1540-42. In the wall, which are 2 1/2 miles in circumference and average 40 feet in height, are 34 towers and eight gates—the New Gate, Damascus Gate and Herod's Gate in the northern wall; St. Stephen's Gate and the Golden Gate (closed by the Turks in 1530) in the eastern wall; the Dung Gate and the Zion Gate in the southern wall; and the Jaffa Gate in the western wall.


Today we enter the Old City through St. Stephen's Gate and our first stop is the Church of St. Anne, built over a crypt beneath the Old City as the birthplace of Mary and the home of her parents, Joachim and Anne. This is the best preserved of all the churches built by the Crusaders in the 12th century. Pilgrims can descend to where tradition says Mary was born (Tradition does not say when she moved to Nazareth.)

Located next to the Church of St. Anne is the Pool of Bethesda. This is where Jesus healed the man who had been crippled for 38 years. The pool, buried by debris for centuries, was recently unearthed and found to be as John's Gospel described it—as having five porticos. One of these pools was used for the washing of sheep brought to the Temple for sacrifice.

It tradition says that Mary was born in Jerusalem, it also says that she died in Jerusalem (although she might have died in Ephesus where she might have been living with St. John, we don't really know for sure). The site selected for her death is at the top of Mount Zion where the Basilica of the Dormition stands, the most imposing building on Mount Zion. This is a Benedictine Abbey built in 1910. The apse of the church is decorated with a beautiful mosaic of Mary and the Child. The floor mosaic has symbols of the Trinity. In the crypt is a stone effigy of the Virgin asleep on her deathbed. A mosaic on the dome above her depicts other women in the Bible. Our group last January said Mass the first day of our arrival in Jerusalem in the Church of the Dormition.

Mary's tomb, from which she was assumed into heaven, is in the Kidron Valley, very near the Garden of Gethsemane. The church there was built by the Crusaders over the ruins of a Byzantine basilica. Control of the church passed from the hands of the Franciscans to the Greeks and Armenians in 1757. The Syrians, Copts and Abyssinians have minor rights and Moslems also have the right to worship there.

Next week we will continue our pilgrimage in Jerusalem.



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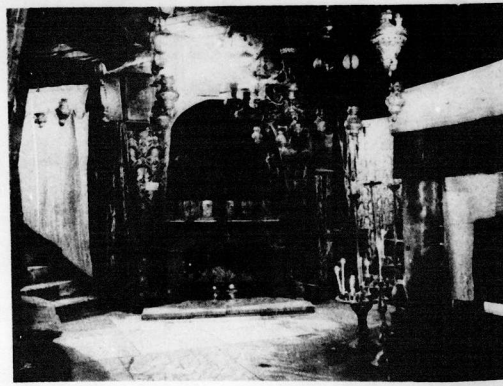
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| April 8 | Fr. Michael Ketrton | Members: Sacred Heart of Jesus Parish, Cicero |
| April 15 | Archbp. Edward T. O'Meara | Members: Catholic Center Staff/Families, Indpls. |
| April 22 | To be announced | |
| April 29 | Fr. Dan Atkins | Students: Roncalli High School, Indpls. Students: Secunia High School, Indpls. |
| May 6 | Fr. Karl Miltz | Members: St. Mark Parish, Indpls. |
| May 13 | Fr. Richard Lawler | Members: Sacred Heart of Jesus Parish, Indpls. |
| May 20 | Fr. Elias Koppert, OFM | Members: St. Michael Parish, Greenfield |
| May 27 | Fr. Stanley Herber | |



WHERE JESUS WAS BORN—The cave where Jesus was born is under the altar in the Church of the Nativity in Bethlehem. The Greek Orthodox Church has decorated the cave and a star marks the site of the birth. The Catholic Church has a small altar on the side where tradition says Jesus was laid in the manger.

Faith Alive!

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'Destroy' enemies by making them your friends

by Katharine Bird

On Good Friday, April 14, 1865, Abraham Lincoln was shot by John Wilkes Booth at Ford's Theater. He died the next day, a victim of the bitterness dividing the United States during the Civil War.

His assassination stands as an example of hatred out of control. It also can be read as the opposite of the Bible's command to "love your enemies."

Lincoln's death was all the more ironic given his philosophy of life: to respect all people regardless of color, creed or background. This was a philosophy he articulated admirably in his second inaugural address when he invited his compatriots to live "with malice toward none, with charity for all."

In the day-to-day world, however, the biblical call to love one's enemies is tough to carry out.

"It's the hardest thing in the Gospel," said Father Lawrence Mick, a liturgist. "This is the passage we'd rather not hear." He is pastor of St. Rita's Parish in Dayton, Ohio.

"Everything in us wants revenge, to fight back," he added. "If we are hurt, we want to hurt back, it's a knee-jerk reaction."

The command is difficult because "the emotions attached to hurt are very intense," said Father Roger McGrath, a theologian. He is vicar for pastoral services in the Diocese of Camden, N.J.

"Most people consider loving enemies to be a little irrational, beyond the reasonable expectation," said the Rev. Larry Tingle, pastor of St. Paul's United Methodist Church in Woodbridge, Va.

He added that the first step in carrying out this commandment is to identify the "enemy."

The enemy that people have most trouble with can be found close to home, the three leaders agreed. Examples could be parishioners who sit next to us in pews but differ with us in committee meetings, or a disagreeable neighbor, or those who oppose politically or philosophically. We label such people "as enemy and treat them accordingly," Father Mick said.

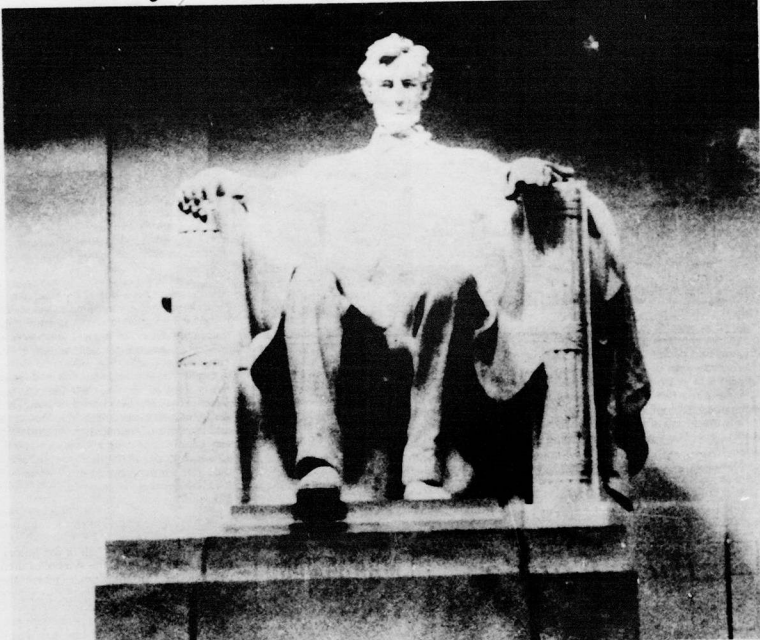
Fathers Mick and McGrath noted that the Gospel call to love your enemies does not mean liking them. It means wanting what is best for other people, putting their best interests first.

The term for this love is "agape"—loving people as God loves. God loves us even though we don't deserve it, Father Mick said. Like God, "we are called to love those who don't deserve it because they need it."

Love for an enemy must be unconcerned about "what you can get back," he added. After all, "you may only get back hurt."

Father M. McGrath said he asks people to see fulfillment of this teaching of Jesus as "a process that goes on over a period of time."

It is "a journey engaged upon, not a task



IRONIC—President Abraham Lincoln's assassination can be read as the opposite of the Bible's command to "love your enemies." His death was ironic because he respected all people regardless of color, creed, or background. (CNS photo by Louis Panzale)

which is accomplished" once and for all, he said. Nor is it done easily or overnight.

The three leaders recommended some steps people can take to begin to love their enemies. Among them:

►Accept and acknowledge negative feelings.

Before people can begin to love their enemies, they need to sit through the hurt and anger they feel. "Get the garbage out of the way first" or it gets in the way of being able to view the other person in a positive light, Father McGrath said.

Nursing anger or a grudge "really only hurts us," Father Mick said. "It keeps us tense and angry while the other person may not be bothered at all."

He added that when people can let go of their negative feelings, they often experience a sense of relief.

►Look for opportunities for reconciliation and healing.

One view of forgiveness is refusing to let the things that hurt go any further, said Father Mick, who has written a book on the sacrament of reconciliation. "Instead of revenge, you take the hurt in and smother it."

Recognizing how difficult it is to do that, Father Mick added that he often tells people to meditate on Jesus' example.

The way Jesus dealt with the hurt and evil done to him was to embrace it and not fling it back," he said. "And it was no easier for Jesus than it is for us today."

►Work toward a realistic appraisal of yourself.

Father McGrath said that in counseling people he sometimes finds that they are locked into rigid views of themselves and others. Typically, they view themselves as

completely correct and others as completely wrong.

Once they can see themselves as they really are—a mix of admirable and less admirable qualities—they often can view their "enemy" more realistically too, he said.

Then there is the approach taken by President Lincoln and mentioned by Father Mick and Dr. Tingle in recent homilies.

At an official reception during the Civil War, Lincoln referred to Southerners as "erring human beings."

A fiery Northern woman upbraided the president, saying that he should not speak so gently about people he should be bent on destroying.

Lincoln is said to have responded, "Madam, do I not destroy my enemies by making them my friends?"

(Katharine Bird is associate editor of Faith Alive!)

DISCUSSION POINT

Respect, kindness ease differences

This Week's Question

How can you love your enemies? In what ways can you show this care and concern?

"I seek to remove the pictures of my 'enemies' from my mental dashboard and place them instead on my mirror so I may see myself in them and them in me. If I can forgive and love myself, I can begin to love my enemies." (Rich Angerer, Schenectady, New York)

"By showing them respect and kindness, by returning good for evil. We can show our enemies generosity and forgiveness and pray for them even when they have hurt us." (Elizabeth Doyle, St. Joseph, Minnesota)

"I consider someone who is terribly mean or selfish or inconsiderate as an enemy to goodness. I think that responding with good example is the best way to handle that kind of person." (Evelyn Kiffmeyer, Mentor, Ohio)

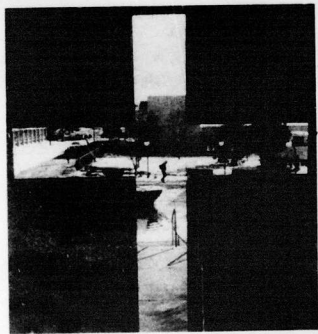
"I can try to see why they feel the way they do. Listen to them, try to understand and pray for a change of heart." (Shirley Schwalbe, Avon, Minnesota)

"Sometimes I deal with this situation by not making a bad situation worse. I step back . . . and keep silent while I try to understand that person's point of view." (Jim Hickey, Mentor, Ohio)

Lend Us Your Voice

An upcoming edition of Faith Alive! asks: "Imagine a church whose congregation assembled only three or four times a year. How would you feel about this?"

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



Commands to love enemies challenge, inspire the faithful

by Pheme Perkins

Commands to "love the enemy" appear frequently in Jesus' teaching. We often think "enemy" refers to the powerful who persecuted the first Christians.

Jesus demonstrates this form of love when he prays on the cross for those who have condemned him (Luke 23:34).

Though many people continued to mock the crucified Jesus, Luke shows as Jesus' conduct led to the repentance of one of the criminals crucified with him (23:39-43). It also led to the Roman centurion's recognition that Jesus was indeed a righteous person (23:47).

Love opens the door for reconciliation between enemies.

It is easy to fall into the trap of thinking that only saints are called upon to love their enemies. The rest of us will continue to act according to the ethic summed up in ancient times by the saying, "Harm your enemies and do good to your friends."

Anyone who watches "The People's Court" on television knows that the bitterest disputes break out between relatives, friends and neighbors. After he has decided such a case, the judge often asks the parties if they think they can be friends again.

Sometimes the parties agree to put aside their differences. Often they do not.

The account of Jesus' teaching about love of enemies in Luke 6:27-36 is a more general version of what the TV judges try to accomplish. Luke refers to the popular idea that people ought to help their friends. For even the worst criminals aid people who are good to them (6:33-34).

The real test of character is how people respond to situations in which hostility or conflict is involved.

Luke gives two possible settings in which you might experience this conflict.

►In one group of examples, you are the victim. Someone dislikes you, hits you, takes something that belongs to you (6:27-29).

Instead of responding by copying their hostile behavior, Jesus suggests treating the person as you would a friend.

►In Luke's second set of examples, the other person is at your mercy. Luke uses examples of borrowing and lending. Jesus would not be a good loan officer in a bank, since he



MERCIFUL—Jesus asks his followers to show the same kind of mercy that his Father shows. He expects us to do

good to our friends and also our enemies. (CNS photo of mosaic by Gene Flaisted)

suggests lending to anyone in need, even if you don't expect that person to be able to repay.

We know that for the small farmers in Jesus' time, the debts that resulted from loans were a constant burden. To prevent people from losing ancestral land, Jewish law had provisions for debt relief every seven years.

Jesus may have had that in mind when he said that only if we do good to our "enemies" and give up the constant human demand to be "paid back" for whatever we do can we be his followers. He wants his followers to show the kind of mercy God shows.

Is this advice practical? Certainly there is no danger that

a sudden conversion in human behavior will put "The People's Court" off the air. But there are many times when it would be better to give up a little enemy than to wind up locked in the kind of bitter dispute with a relative, friend or neighbor that we see on television.

A sports story in a newspaper published this comment on fighting by Cam Neely, who plays hockey for the Boston Bruins: "Lots of guys I would fight aren't as valuable to their team as I am to mine."

Just to help the team, he has to avoid some fights in hockey. We have to do the same—just to save ourselves.

(Pheme Perkins is a Scripture scholar at Boston College.)

BRISSETTE-WHEELER HOUSE, the home of MYSTERY WEEKENDS.



This elegant 111 year-old eastlake home (known to the native Three Rivers residents as "The Castle") was purchased in February, 1938 by innkeeper Bobbi Greenwood and transformed into a beautifully restored residence/BED & BREAKFAST.

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BRISSETTE-WHEELER HOUSE has seven elegant rooms (all with private baths) on the first & second floors ranging in price from \$38 to \$72. Just completed are two rooms on the lower level—"Gardeners Quarters" & "Fieldstone & Lace" at \$60 & \$82.

Every weekend laughter rings throughout the house as guests from all over the U.S. and Europe meet each other and share the mystery Bobbi has in store for them. Delicious food is enjoyed and memories are made that last a lifetime. Pictures and greetings from guests are placed in the hall on the second floor. The music room/library has a piano, an organ and reading materials of all varieties: religious, self-help and political books as well as many on the Spanish-American War. Victorian Tea is enjoyed in reproduction Victorian costumes. This house has great energies!

All the decorating, painting and plastering have been done by the innkeeper, so don't be alarmed if you drive by this spring or summer and see Bobbi hanging out a window or sitting on the perch of a cherry picker completing the exterior painting of this three-story mansion. Or she might just be outside in full costume greeting guests as they arrive. Reservations and information can be obtained by contacting the BRISSETTE-WHEELER HOUSE BED & BREAKFAST, 208 N. Main, Three Rivers, Michigan, 49093. Phone (616) 278-8147. Or the Michiana Institute at (616) 279-9160. The Brissette-Wheeler house is on the State Historical Register.

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FIFTH SUNDAY OF LENT

The Sunday Readings

Sunday, April 1, 1990

Ezekiel 37:12-14 — Romans 8:8-11 — John 11:1-45

by Fr. Owen F. Campion

The ancient Book of Ezekiel provides this weekend's Liturgy of the Word with its first reading. Ezekiel long has been regarded as one of Scripture's most important prophets. There is drama and creativity in his writing. Certainly the care and feeling with which Ezekiel wrote spring in some degree from the religious and emotional crisis he faced in Judaism of his time.



The task of Ezekiel was to inspire a people humiliated and kept captive in a foreign land. He wrote during the Jews' exile in Babylon. Surrounding the experience of exile was the might and brilliance of Babylon. It seemed unlimited, for no power then on earth would contest Babylonian strength and abundance. The verses read in this liturgy rear up the readers, discouraged Jews; and no power could successfully contest God. Indeed, God had power over death. To make real his justice and his promise to protect his people, he would "open the graves."

This weekend's second reading is from St. Paul's Epistle to the Romans. Just as Ezekiel faced enormous opposition to his message of faith in the majesty and grandeur of Babylon, so St. Paul met similar obstacles in the lavish might and

color of imperial Rome. Living amid that might and color was Rome's early Christian community. To that community, this epistle was addressed.

As demanding and unyielding as Ezekiel, St. Paul wrote that enduring life is not in the flesh but in the spirit. Each human spirit, he insisted, is vivified by the presence within it of the Holy Spirit. The Holy Spirit is present because Jesus is present. That presence of the Lord follows a person's faithful acceptance of Jesus.

St. John's magnificent Gospel story of the raising of Lazarus supplies this Liturgy of the Word with its third reading.

The Gospel of St. John, the longest of the Four Gospels and one of the most extraordinarily expressive and profound writings in human literature, originally was written to convince others that Jesus indeed is the Son of God, the Messiah.

A section of the Gospel recalls signs in Jesus' life of his divine identity. It is a marvelous recollection, however. It is no mere chronicle of events. Nor do the signs involve only the Lord and the person with whom he spoke, or whom he healed, in the story. John's Gospel-writing technique extends the power of the story—the power of Jesus, God's Son—into the life of every believer.

In this week's reading, there is the moving story of the Lord raising Lazarus from death. Important to note are the love of Jesus for the deceased and for his family despite the threat of returning to hostile areas to be with the family in his grief, and the family's faith in him. There is

movement in the story. No one pauses or turns back.

The story becomes personally meaningful for each believer in the reality that each also can love the Lord and have faith in him. Also, it is situated in a series of events and miracles that, seen together, underscore the fact that the raising of Lazarus, however marvelous for Lazarus himself, was no solitary event. It was part of redemption. Elsewhere in this section of the Gospel, the Lord refers to himself as "living water," as "living bread," and as "light of life." He is the redeemer of all. All can turn to him for true life.

Reflection

This weekend the church celebrates liturgically the Fifth Sunday of Lent. Next week will be the beginning of Holy Week.

Though highly expressive, the Holy Week liturgies prior to the Easter celebration have grim overtones. No one can forget the awfulness of Calvary. Clouding the week will be death.

In this weekend's liturgy, the church prepares us for those solemn days. It presents us with the image of Lazarus, who had died. Jesus, in his love and with his power, raised Lazarus from death. Lazarus

and his sisters loved Jesus and they trusted him.

Death is in the picture but the story is about life. It is not only a story about three people who lived 2,000 years ago in Roman-occupied Palestine and who happened to know, and highly regard, Jesus of Nazareth. It is our story also.

It is our story in that we experience death on earth, both death of the body and living death of hopelessness, anxiety, and pain. It is our story in that we can summon from our own hearts and minds the love and faith that the family of Bethany felt for Jesus. We must trust him. We must recognize him. It is our story in that Jesus' act of giving life to Lazarus did not mean divine benevolence to Lazarus alone.

Redemption was for all. We too can seek the life and strength of redemption. That redemption was for all, completed in Jesus' own resignation to death and the powers of earth, which, in resurrection, he overcame triumphantly.

The church prepares us for Holy Week. It also prepares us for life. It bids us to find Jesus, and be healed by Jesus. The puzzle in finding him is in ourselves. We unlock the puzzle by faith and determination. Lent fortifies us in our faith and determination.

THE POPE TEACHES

Servant of Yahweh sent as 'light to the nations'

by Pope John Paul II
Remarks at audience March 21

In reflecting on the various ways in which the activity of God's Holy Spirit is described in the writings of the Old Testament, we also need to reflect on the figure of the "Servant of Yahweh," depicted in the book of the prophet Isaiah.

The four "Servant Songs" in Deuterocanonical affirm that God has given his spirit to his chosen servant in order to enable him to fulfill a prophetic, Messianic, and sanctifying mission.

In the first Servant Song, the Messiah is described as a servant. Coming in gentleness and mercy, he will bring God's salvation to the ends of the earth (cf. Is 49:6). More than a mere prophet, this Servant of Yahweh will be made "a covenant to the people" and a "light to the nations" (cf. Is 42:6), one whose mission is to establish God's dominion on earth.

In the later songs, the salvation which Yahweh's servant will bring is more clearly

expressed. Foreshadowing the sufferings of Jesus, the servant demonstrates gentleness and patience in the face of his persecutors.

The mission of the servant is even more clearly revealed in the fourth song; he will bear the sins of many and make intercession for sinners. The servant will justify many, taking upon himself their iniquities (Is 53:11-12) and will finally be exalted greatly. All this would be accomplished through the Spirit of the Lord, which would rest upon him.

Throughout the fourth song, the servant clearly emerges as a "man of sorrows" (Is 53:3) who endures suffering so as to be eventually glorified. The Servant of Yahweh would be exalted not through any earthly triumphs but through the mystery of the cross, in fulfillment of God's will. St. Paul reminds us that the importance of this mystery can only be understood by those who have themselves received God's Spirit and can thus understand the gifts which he has bestowed upon us (cf. 1 Cor 2:11).

MY JOURNEY TO GOD Lost Treasures

Welcome to the season of Lent. What does that mean for you?

I believe that it is a time for searching for lost treasures.

Sometimes we're not sure what we have lost, but something tells us to look. Something eats away at us and begs us to hunt. It may be a giant restlessness, or a feeling of not being at home with ourselves, or an inner ache that won't go away. Perhaps it's a loss of our inner direction, or a feeling of not knowing if we have strayed away from the gospel path of beliefs or dreams.

Decide on some discipline to find your lost

(Janet Roth serves as the youth ministry coordinator for St. Ann, St. Benedict, and Sacred Heart parishes in Terre Haute.)

treasures. You may choose to fast from some foods or from drink in order to recover an awareness of your hunger and thirst for the Lord. Or you may choose to take time with your family to rediscover the beauty of who they are. You may decide to make more time for prayer. You may want to work on restoring a broken relationship.

The beauty of the finding is that all of the greatest treasures are in the heart of God. As we walk through these weeks of Lent, let's make an honest attempt to search our own hearts to find ways to discover lost treasures.

—by Janet Roth

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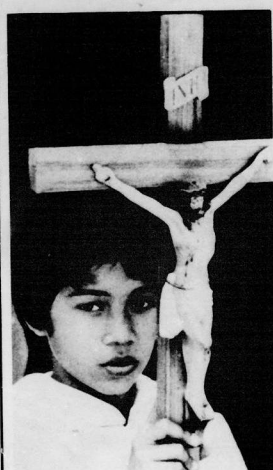
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Reverend James D. Barton
Director

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Entertainment

VIEWING WITH ARNOLD

'My Left Foot' portrays story of Christy Brown

by James W. Arnold

It's difficult not to see the story of Christy Brown, as told in "My Left Foot" as persuasive evidence for the traditional Catholic viewpoint about large families and the sanctity of life.

This would be so of any true life demonstration of the worth of the kind of marginal human existence to which an infant like Christy seemed condemned. But he had the odds stacked against him in spades: a victim of cerebral palsy, paralyzed in three of four limbs, unable to feed himself or form coherent words, born into a large and poor Catholic family in Dublin in the Depression year of 1932. Family and neighbors simply assumed he was an imbecile, but the redemptive



thing was they accepted and loved him anyway. Especially his mother, who found enough love to give him although she bore 22 children, 13 of whom survived. For his bricklayer father, it may have been chiefly a matter of pride: "No son of mine is going to a home," he said on the night of Christy's birth. But it was just his way of expressing love.

This is the structure of values underlying the breakthrough moment when, at about 8, Christy shocks everyone by taking a piece of chalk between his toes to scrawl "Mother" on the stone kitchen floor. From then on, his soul is free, like the "holy souls" liberated from Purgatory by his mother's church candles, and Hal Murray, Christy will go on to become writer, poet and painter, all through the agency of the talent that flows through the other gift God gave him, his left foot.

The church doesn't fare especially well otherwise in this sensitive adaptation of Brown's autobiography, with Oscar-winner Daniel Day Lewis playing Christy as

teen-ager and adult. When Mom finds a sexy magazine in the boy's cart (hidden there by others), a priest comes to scare the terrified child about hell. And when Dad's out of work, and the family is shivering from the cold in the night, Christy's glances at the holy pictures on the wall seem more questioning than devotional.

In any case, "Foot" is still another humane film, in the tradition of "Mask" and "Rain Man." The audience learns, as it is entertained, to extend its compassion to people it might not previously have approached, much less understood. CP is not an attractive disease. But when you get to know the person inside the distorted body, the symptoms seem to disappear. This is exactly what happens in the movie.

Like Dustin Hoffman, actor Lewis is superbly convincing in imitating the physical effects of the disease. But with CP, versatility is much more demanding. In autism, the interior life is a mystery, a blank for the actor. The versatile Englishman Christy's complex soul and human yearnings past the outward obstacles of his rebellious body.

Writer-director Jim Sheridan's script uses a somewhat strained flashback device to tell Christy's story. His fame established, he has been brought to a country estate for a benefit luncheon for the disabled. As he waits during the meal in an adjacent room, he cajoles the attractive nurse tending him to read his autobiography. While the point of this eventually becomes clear, it's not especially deft.

One focus of the story is on family: Christy's relationship with his brothers and sisters (he's no saint and marvelously just one of the gang) and his parents. If Mom

(Oscar-winner Brenda Fricker) is the best role model Mom since Mrs. Miniver, Dad (the late Ray McAnally) is tougher and more abrasive than a drinker with a nasty temper and ego who tangles often with neeky, including Christy. The Browns are not "The Brady Bunch." The payoff for this realism is the impact when the father dies and they rally around his memory.

The other story focus is on Christy's great hunger for love, built carefully by Sheridan, a Dublin playwright and director who has been active in the New York Irish Arts Center. It starts with a teen-age "spin the bottle" game and includes his crush on the good-looking female doctor (Fiona Shaw) who helps him to speak and to exhibit his paintings. Happily, Christy triumphs over this obstacle as he does most of the others.

The movie was Oscar-nominated as best film, and also for best actor and supporting actress and best director. Powerfully acted, bi-drama with strong human and Catholic values; some vulgar language; recommended for mature viewers.)

USCC Classification: A-III, adults.

Recent USCC Film Classifications

| | |
|------------------------------|-------|
| House Party | A-IV |
| Lambert's | A-III |
| The Last of the Finest | A-III |
| Lord of the Flies | A-III |

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

'A Passion for Faith' looks at contributions of blacks

by Sr. Mary Ann Walsh

The struggle of African-Americans to gain full participation in the Catholic Church will be highlighted in the ABC-TV documentary "A Passion for Faith" set to air in April. Avery Brooks, star of ABC's canceled series, "A Man Called Hawk," hosts the hour-long program. ABC-TV affiliates in central and southern Indiana are scheduled to air the program at different times. WRTV Channel 6 in Indianapolis will broadcast it at 1 p.m. April 22, while WTVW Channel 7 in Evansville will show it at 6:30 a.m. April 8. WBAA Channel 38 at Terre Haute had not announced an air date and time when *The Criterion* went to press. Network affiliates in Cincinnati and Louisville will not carry the program.

Among those featured are Archbishop Eugene A. Marino of Atlanta, one of 13 black Catholic bishops in the United States and the nation's first black Catholic archbishop, and Father George Stallings, former priest of the Archdiocese of Washington, who recently was excommunicated for forming his own African-American Catholic congregation.

The documentary is funded in part by the Catholic Communication Campaign, the U.S. bishops' annual appeal in dioceses nationwide to underwrite local and national church media efforts. It is the fourth program in an

ecumenical religious series, "Vision and Values," coordinated by the Interfaith Broadcasting Commission and aired annually by ABC.

According to a March 2 statement from the U.S. Catholic Conference, "the program traces the history of African-American Catholics from their arrival in Baltimore in 1793 to the development of the National Black Catholic Pastoral Plan, 'Here I Am, Send Me.'" This plan for evangelization and leadership development is currently being implemented.

Developed by black Catholics at a national meeting in 1987, it was approved by the U.S. bishops at a general meeting in 1989. It notes the contributions of such figures as Henriette Delille, who founded the Sisters of the Holy Family in New Orleans, in 1842, and Daniel Rudd, a former slave who organized the first National Black Catholic Congress in 1889, the USCC said.

The program also includes recent history as it records reactions to Father Stallings' move of setting up his own church. "We saw that the Catholic Church was long on rhetoric and short on direct action," said Father Stallings about church pastorals on racism.

In response, Beverly Carroll, director of the USCC Secretariat for Black Catholics, said Father Stallings shows a "desire to take a different road" and defended his approach.

"You need people working on the outside as well as the inside," she said. "My particular choice has been to work within the system—to make some corrective changes, but at the same time, we need people on the outside saying you need to do this and you can't do that here."

Cardinal Joseph L. Bernardin of Chicago said Father Stallings' move of setting up his own church is "sad."

"There's only one church, and there's room in this one church for everyone. We believe in inculturation," he said. "Provision is made and can be made for the cultural differences that exist among peoples," the cardinal said. "We see this developing not only in the black community but the Hispanic community, the Polish community, and many other communities. It's very sad when you see people who have cut themselves off from the church in order to respond to their needs. It's not necessary."

TV Programs of Note

Saturday, March 31, 6:30-7 p.m. (PBS) "The Black Death." This rebroadcast from the "Timeline" series of historical re-creations represents an eye-opening and disturbing look at the impact of bubonic plague on medieval society and examines how it hastened the end of feudal Europe.

Saturday, March 31, 8-9 p.m. (PBS) "Princess Kate." The second half of an Australian story about a 14-year-old girl's discovery that she was adopted and her determination to find her natural mother.

Sunday, April 1, 9-11 p.m. (CBS) "Too Young the Hero." The true story of Calvin Graham, a 12-year-old U.S. Navy war hero played by Ricky Schroeder, describes how he was mistakenly imprisoned during World War II for desertion. Told mostly through flashbacks, the story begins with his unjust imprisonment at the U.S. Naval Air Station in Texas in February 1943.

Monday, April 2, 9-11 p.m. (PBS) "The Presidency, the Press and the People." Ten presidential press secretaries, from Pierre Salinger (Kennedy and Johnson) to Jim Brady and Larry Speakes (Reagan), discuss such topics as credibility, leaks, negative publicity, and the evolution of the president into a "media monarch."

Wednesday, April 4, 8-9 p.m. (PBS) "Voices of Leningrad." The elegant Russian city, whose graceful bridges lace together canals, cathedrals, and palaces, is undergoing a cultural and political reawakening.

Wednesday, April 4, 9-11 p.m. (PBS) "Native Son." Rebroadcast of an "American Playhouse" dramatization of Richard Wright's novel about a young black man's violent experience with racism.

Thursday, April 5, 4-5 p.m. (ABC) "The Cheats." Repeat broadcast of an "ABC Afterschool Special" about four girls who steal a final English exam as a prank but are unprepared for the consequences.

Friday, April 6, 9-11 p.m. (PBS) "Uncommon Women and Others." Rebroadcast of the "Great Performances" production of Wendy Wasserstein's play about the reunion of several women (Meryl Streep, Swoosie Kurtz and Jill Eikenberry), contrasting their lives today with the ambitions they had as college seniors six years before.

Saturday, April 7, 6-7:30 p.m. (PBS) "Vikings." Rebroadcast of a "Timeline" historical re-creation of 1066 to see the Viking age of conquest come to a close.

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



TV DOCUMENTARY—Actor Avery Brooks (right) gets ready for filming on the set of "A Passion for Faith," a television documentary on the struggle of African-American Catholics in the U.S. Catholic Church. Brooks serves as host and narrator of the one-hour program produced by the U.S. Catholic Conference. (CNS photo)

QUESTION CORNER

Return to church prompts inquiries

by Fr. John Dietzen

For reasons I won't explain, I was out of the church for nearly 25 years. I just came back to confession and Communion several months ago, and I never realized how much I missed it.

I'm trying to catch up, but one thing that bothers me is that the Mass is not in Latin way the way I remembered it. I hope you can help me understand. (New York)



I'm happy for you. Obviously you consider the church your home and I welcome you back.

Your letter intrigued me. About 20 years ago, when I began writing this column, questions like yours concerning our vernacular liturgy were frequent. I realized as I read yours that it's been many years since the last one.

I believe the reason is rather simple. The vast majority of Catholics have become so accustomed to participating and praying, by both listening and responding in their own language, and to the insights of faith they receive in this way, that they can hardly imagine the Mass otherwise.

This is why, with almost no exceptions, every effort to

"revive" the Latin Mass as the norm for Catholic worship has folded quickly.

Increasingly, my own conviction is that the Vatican Council II had accomplished nothing else, hearing God's Word and offering the Eucharist in the language of the people would have made it worthwhile. From there the Holy Spirit can keep our vision clear and lead us to whatever is good.

Perhaps a few thoughts may help you understand all the above and see an answer to your question. Take our Eucharistic Prayers, for example.

They are, of course, as are all other parts of the Mass, first and pre-eminently our worship of the Father in and with Christ. But they are also a "school" in which we encounter week after week the essential truths and challenges of our faith:

► The Trinity, the incarnation, the redemptive, forgiving mission of Jesus;

► The meaning of Christ's eucharistic presence as in every age he forms his church into "one body, one spirit" in him (Eucharistic Prayer II).

► The Communion of Saints.

► The pastoral structure of the church expressed by explicit petitions for, and in union with, the pope and local bishop in every eucharistic prayer:

► The "royal priesthood" (1 Pt. 2:9) of all the faithful assembled, the "we" who "offer to you, God of glory and majesty, this holy and perfect sacrifice" (Eucharistic Prayer I).

► The Second Coming. It's all there and more.

And it's all in the great Amen, and in the Communion we receive to seal again our part in the new covenant with him who initiated it.

Add to this the creed we profess and the Word of God we hear and reflect upon, and it's no wonder that the

celebration of the Mass is "for both the universal and the local church, and for each person, the center of the whole Christian life" (General Introduction of the Roman Missal, No. 1).

It's also no wonder that from the earliest decades Christians viewed weekly sharing in that Word and Eucharist as the life breath of their faith. A believer could not drink in those words and actions, and respond to them year and year out, without their taking deep root in the heart.

And people are, indeed, to drink them in, be immersed in what is going on. Each celebration, the church says, should be "planned to bring about conscious, active and full participation of the people, motivated by faith, hope and charity" (General Introduction of the Roman Missal, No. 3).

The point is that ordinarily all this could not conceivably occur without the intimacy and immediacy of communication in one's own language. This is precisely what most Catholics have now come to discover from their own experience.

After trying all kinds of substitutes for centuries, including finally vernacular translations of the missal (which were on the Index of Forbidden Books until 1897), the church has returned to its ancient tradition of celebrating the eucharistic mysteries in the language of the people who are there.

I hope these ideas help you and others like you who missed a lot. Give yourself time and take the effort to discover what that "conscious, active, and full participation" can do.

(A free brochure explaining Catholic teaching and practice on annulments is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Send questions for this column to the same address.)

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FAMILY TALK

Grief disrupts family

by Dr. James and Mary Kemry

Dear Mary: Four years ago, after 20 years of marriage, my husband left me. We had six children. He provides a very small monthly support. I work six days a week.

Last June my oldest son and his girlfriend had a daughter, and three weeks later my son was killed. When I refused to let his girlfriend take all his belongings, she left and has refused to let me see the baby.

My daughter, age 20, is married with two children. I depend on her for transportation and use of a telephone.

My other married son moved to be closer to us. He feels I favor my daughter's children over his. He also teases and taunts his younger brother and sister and criticizes me in front of them.

Since his brother died, I have been having problems with my 13-year-old son. His grades have gone from As to Ds. He fights, stays out late, and has gotten drunk.

I am taking my two youngest children to a program for grieving families. I am grieving not just for my son, but for a family which shared good times and good feelings. (Indiana)

Answer: No wonder you are grieving. You seem to be doing a remarkable job, handling several problems:

- Your struggle to stay afloat financially is constant.
- Your son died less than a year ago. You and your family are still going through it.
- Your 13-year-old son is beginning to act like an adolescent. You need ways to control him and he needs an outlet for his grief.

► Your older son seems to have good impulses in coming to assist you, but also sees his sister and little brother as rivals for your affection. Of all the problems, this one involves you the least. This son is an adult and needs to work out his own problems. Limit your contacts if being with him is too stressful for everyone at this time. You are not giving yourself enough credit. Perhaps you have not considered the strengths in your life:

- Your children are doing all right—not terrific, but all right. Your son vies for your affection, but he is raising and supporting a family and was capable of moving that family to respond to your needs. Your daughter, only 20, is raising her children and providing practical and emotional support for you. She must be quite a woman, and you raised her!
- You know you cannot go it alone and are reaching out for support. Attending a group sounds like an excellent idea. Look for new friends among people who have had experiences similar to yours.

► Helping your adolescent son is your main challenge. He is old enough to be a big help in terms of housecleaning, cooking, leaf raking, snow shoveling, and the like. Set up a work schedule for your children at home. Set a curfew for your son and insist on it.

Talk to the school counselor about your son's grades and about his grief. Set up a homework period each evening for your children. Perhaps you could use that period as quiet time for yourself. If you need more help with your son, seek time for yourself. If you need more help with your son, seek time for yourself. If you need more help with your son, seek time for yourself. If you need more help with your son, seek time for yourself. If you need more help with your son, seek time for yourself.

Despite the obstacles in your life, you have raised some pretty decent children. You have my admiration.

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

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Susan Bayh discusses education about drugs

by Kristi Wilkerson

First lady Susan Bayh discussed the importance of drug education in the Hoosier state during the keynote address at Bishop Chaturd High School's Parent-to-Parent Network meeting March 15.

The wife of Governor Evan Bayh joined five speakers from the Indianapolis Police Department to address the topic during a comprehensive two-hour meeting at the northside Indianapolis school.

In opening remarks, she congratulated the parents for coming, for being so concerned about their children, and for acknowledging that there is a drug problem among our nation's youth.

"I only wish that we could have had more parents here tonight," she said. "The ones that need to be here aren't."

The keynote speaker said her husband often presents drug education programs throughout the state, but did not realize how young the children are when they begin learning about the hazards of drug abuse until he met 5-year-old Rachel at a "Just Say No" drug education program.

Rachel was looking at a huge poster of "McGruff," the anti-crime dog, when Governor Bayh asked her if she could identify the cartoon character.

"That's McGruff," Rachel responded. "He tells us to just say no. We're not supposed to take drugs. Marijuana and cocaine are bad for you."

Concluding the story, Susan Bayh noted that, "Evan was impressed with the little girl, but he was saddened that we have to have a society that teaches 5-year-olds about drug abuse."

The Bayhs are taking active steps in their professional and private lives to publicize the dangers of drug and alcohol abuse.

"We have chosen not to serve alcohol at the Governor's Residence," she said. "Children are our future. Kids mimic what is around them. They're watching us, even though we don't realize it. We felt that by serving alcohol we would be sending mixed messages."

Bayh commented that she is very pleased and proud of the work her husband has done to promote a drug-free Indiana. Instead of taking a \$13,000 salary

increase, the governor put that money into drug education programming, she said.

Drug abusers quickly learn how to hide their drugs, she said, and find out that drug paraphernalia such as roach clips can be bought at the fairgrounds, at music stores, and at various other commercial establishments throughout the city.

Much of this paraphernalia serves no other purpose but for drug use, she said, even though it could be sold legally.

Governor Bayh and Stephen Goldsmith, Marion County prosecutor, addressed this problem, she said, and their work has been worthwhile. The state legislature recently passed a drug paraphernalia bill which penalizes establishments for selling items made exclusively for drug use.

Bayh recommends that parents talk with their children about drugs and that they keep the lines of communication open with the offspring.

"This is the first choice they're ever going to make," she said. "If you're lucky, your kids will talk to you about it."

Children have two roads in life that they can take, Indiana's first lady said. The drug-free route will lead them to active, healthy, productive, and successful lives while the drug-filled choice will lead them to the end of the road.

Governor Bayh is also actively involved in the 20th Century Scholar Program, she said, which attempts to show at-risk eighth-graders that there really is no other road in life except the drug-free one.



Susan Bayh

Participating teen-agers who stay drug-free throughout their high school careers will receive a college education, she said. Their undergraduate education will be paid for with state funds.

Bayh also noted that parents should encourage their children to set goals and to strive for them now. If students are busy with activities, school, and accomplishing goals, she said, they will be too busy to become involved with drugs.

(Kristi Wilkerson serves as coordinator of special services at Bishop Chaturd High School.)



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- July 27-28-29 — Parent/Child Skill Improvement Clinic

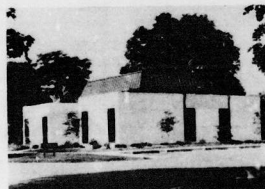
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Cutbacks at every level seen if contributions don't increase

ORLANDO, Fla. (CNS)—Cutbacks may be forced on the church at every level if Catholics continue to give less in support than other denominations.

That was the message Jesuit Father Thomas J. Reese, an authority on the U.S. hierarchy, took to the 17th annual convention of the Parish and Diocesan Council Network and the National Pastoral Planning Conference in Orlando earlier this month.

Noting studies that show U.S. Catholics give less of their incomes to their church than Jews and Protestants give to

their religious organizations, Father Reese said: "If this continues during this decade, there will be continued cutbacks in services at every level of the church: the parish, the school, the diocese, the national conference of bishops and the Vatican."

"Setting aside the supernatural, the church needs two things to operate: money and personnel," said Father Reese, a fellow at the Woodstock Theological Center at Georgetown University and author of "Archbishop: Inside the Power Structure of the American Catholic Church."

While the church has expanded its programs since the Second Vatican Council, Father Reese said, it "lost the cheap slave labor provided by religious women."

The church, he said, is caught between "the need to pay lay church workers a just salary" and "the need for expanding services."

Were money available, he said, "laypeople could be trained and hired to do most ministries," excluding hearing of confessions, anointing the sick and celebrating Mass.

During visits to 31 archdioceses while researching his book, Father Reese said, he "found little evidence of successful archdiocesan planning in the United States." But he said church planners are handicapped by lacking a "bottom-line measure of success."

Church planners "can count baptisms and Mass attendance," Father Reese said, "but we cannot measure the quality of sacramental experience. We cannot weigh grace or love."

Another speaker, Mercy Sister Sharon Ewart, associate general secretary of the National Conference of Catholic Bishops, said that for 1992 the conference anticipates "possible reductions in programming and staff" for lack of money and other resources.

She said that the planning by the U.S. bishops currently has evolved into "planning for reduction," not unlike, she said, what many dioceses are having to do.

Bishops' legislative agenda covers 52 issues

WASHINGTON (CNS)—From opposing government-funded abortion to seeking controls over sale of assault weapons, the U.S. Bishops have a lengthy wish list for the U.S. Congress, according to their official legislative agenda.

A compilation of the agenda of the U.S. Catholic Conference, public policy agency of the National Conference of Catholic Bishops, was provided to state Catholic conference directors in early March.

In all, the agenda items cover 52 issues. Among top priorities are day care legislation providing direct assistance to parents and allowing low-income families to use the facility of their choice, including church-run day care.

Another top goal is limiting taxpayer-funded abortions to those in situations where the mother's life is endangered.

Since 1981, under the Hyde amendment, federal law has forbidden Medicaid funding of abortion except when the life of the mother is in danger. Medicaid is the government health program for the poor.

In 1989, Congress tried to expand coverage of abortions to include those in cases of rape or incest, but President Bush vetoed legislation with that funding. Eventually Congress, unable to override a veto, backed down and retained the ban.

USCC goals in a third key area, agricultural legislation, include passage of an omnibus farm bill that provides funding of agriculture and nutrition programs, foreign food assistance and farm supports.

Additional top priorities are:

- ▶ Pegging aid to El Salvador to efforts to bring to justice the killers of six Jesuits and two workers.
- ▶ Increasing the allocations for asbestos abatement in private and public schools.
- ▶ Passing legislation requiring employers to offer unpaid time off for employees with serious health conditions or for such reasons as the birth or adoption of a child or illness of a parent.
- ▶ More liberal levels of immigration to the United States.

Other concerns involve opposition to a federal death penalty; passage of a fairness doctrine to demand broadcasters offer opportunities for discussion of conflicting views on controversial issues; control of the sale of assault weapons; and increased assistance for low-income housing.

Others are defeat of bills that would allow school-based health clinics to provide contraceptives, contraceptive counseling, abortion counseling and abortion referrals, all without parental consent; better regulations to protect farmworkers, the public and the environment

from hazardous pesticides; the extension of civil rights protections to the disabled; and continued sanctions against South Africa.

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Nuns sell convent, flee in limousine to castle in France

BRUGGE, Belgium (CNS)—Belgian police were questioning eight nuns accompanied by an ambulance for their convent and fled in a limousine to a castle they sold in the south of France, a court spokesman said.

The spokesman said the nuns, who were not identified by name, were not suspected of crimes but would be questioned at their French castle about their financial manager, Ronny Crab, 35, accused of forgery, fraud and breach of confidence. He was arrested Feb. 15.

Early in March, the abbess and another nun were dismissed by the bishop of Brugge for failing to let the convent's books be examined by the diocese and for refusing to let a church official enter the convent. The eight nuns then fled to the ruined fortress near Tarbes, France, in a limousine worth \$110,000.

The limousine was accompanied by an ambulance for the 93-year-old nun, who cannot see, hear or walk.

The nuns sold the convent in Brugge for \$1.4 million to a group of local textile company owners because they felt it was too big for them. In addition to the limousine, the nuns also bought several raccoons, the court spokesman said.

The Brugge Diocese has tried to buy back the property, but without success.

Crab apparently appointed a 74-year-old nun economist of the convent and let her sign all the checks as a proxy for the others. He also convinced them they needed the castle to be close to the Marian shrine in Lourdes, France.

"They ran off like thieves in the night, and I don't think they will ever come back," he added. "But they did leave behind their raccoons."

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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 office 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 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, 1520 Union St. will host a Lenten Fish Fry from 5-7 p.m. Varied menu.

☆☆☆

The Booster Club of St. Paul School will hold a Lenten Fish Dinner from 4:30 p.m. at St. Martin Parish, Yorkville. Adults \$4, 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 M!". Future performances April 6-7. Call 812-945-2538 for details.

March 31

Chatard 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 317-255-3941.

☆☆☆

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.

☆☆☆

Holy Trinity Parish, 2618 W. St. Clair St. will hold Armchair Horseraces at 6:30 p.m.

March 31-April 1

The Sisters of St. Francis at Oldenburg will hold a Vocation 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 812-934-5016.

☆☆☆

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.

April 1

The Knights of St. John, 312 S. Wilder St., Greensburg will hold their Annual Spring Festival serving chicken dinners from 11 a.m.-6 p.m. EST. Adults \$5; children 6-10 \$3; under 6 free. Carry-out available.

☆☆☆

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

☆☆☆

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

☆☆☆

St. Christopher Parish, Speedway continues its Sunday Lecture Series with "Spirituality: A Lay Person's Day and Way" from 9:30-10:15 a.m.

☆☆☆

Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Thomas,

Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 2435 E. 10th St., 10:30 a.m.; and St. Matthew, 4110 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.

☆☆☆

The Lenten Concert Series sponsored by St. John Parish, 126 W. Georgia St. concludes at 4 p.m. with an organ recital by Charles Manning (not John Gates as reported erroneously last week. Sorry!) Free-will offering taken.

☆☆☆

The Lenten Reflection Series sponsored by St. Louis Parish, Batesville continues at 7 p.m. with Holy Names Sister Louise Bond speaking on "Authenticity 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.

April 2

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

☆☆☆

The Life in the Spirit Seminar Lenten Program sponsored by Catholic Charismatic Renewal of Central Indiana concludes from 7:30-9:30 p.m. at St. Gabriel Parish, 6000 W. 34th St.

April 3

The Lenten Program set at St. Joan of Arc Parish, 42nd and

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Central concludes at 7 p.m. with "The Cross and the Resurrection. Can We Have One Without the Other?" presented by Father Thomas J. Murphy.

☆☆☆

Mother and Unborn Baby Care Pregnancy Problem Centers will hold an Information Night for prospective volunteers at 7 p.m. at the center at 445 N. Pennsylvania St. Call Mary Taylor 317-632-3720 for details.

☆☆☆

Mature Living Seminars on the theme "From 1890-1990: 100 Years of Challenge" continue from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College with "Asian Women Accept Political Leadership Challenge." Bring or buy lunch.

☆☆☆

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.

☆☆☆

St. Catherine St. James Parishes will sponsor a Seder Service beginning with 6 p.m. Mass at St. Catherine, 2245 Shelby St. Bring covered dish (meat and drinks provided). Call 317-783-1051.

April 4

The Lenten Program on "Tradition of Christian Prayer" sponsored by the Adult Catechetical Team of Jefferson Co. concludes at 7 p.m. in Pope John XIII School cafeteria, Madison.

April 5

The Altar Society of Holy Name Parish, Beech Grove will sponsor its Annual Spring Rummage Sale.



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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.

Catholic Adults Reaching Out (CARO) will meet for dinner at Chi Chi's, 6102 W. 38th St. at 6:45 p.m.

April 6

The Lenten Series at Holy Trinity Parish, 2618 W. St. Clair St. concludes with 6 p.m. fish dinner followed by program on "Out of Lent Comes New Life." \$3 cost.

The Lenten Lecture Series sponsored by St. John Parish concludes at 12 noon with "Remember and Give Thanks" in downtown L.S. Ayres eighth floor Club Room adjacent to the Trinity Shop. Bring or buy lunch.

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fr. from 7

a.m.-5:30 p.m. Mass in St. Lawrence Church, 4650 N. Shadeland Ave.

☆☆☆

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

☆☆☆

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

☆☆☆

Catholic Charismatic Renewal of Central Indiana will celebrate First Friday Mass at 7:30 p.m. in Immaculate Heart of Mary Church, 5692 Central Ave. Soup and bread supper 6 p.m.

☆☆☆

St. Rita School, 1800 N. Arsenal Ave. will sponsor a Lenten Fish Fry from 4-6 p.m. in the cafeteria.

April 6-7

Zanzig Workshops for youth ministers will be held at St. Anne

Parish, New Castle. Call 317-529-8976 for more information.

April 6-8

Providence High School will present the musical play "George M!" at dinner performances Fri. and Sat. and a 2 p.m. matinee Sun. Call 812-945-2538.

☆☆☆

A Women's Retreat on "Disarming the Human Heart: Reconciliation in Everyday Life" will be held at Mount St. Francis Retreat Center. Call 812-923-8817.

☆☆☆

An Inner Journey Retreat for adult children of dysfunctional families will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

April 7

"Breakfast With the Easter Bunny" will be held at 9:30 a.m. at St. Rita School cafeteria, 1800 N. Arsenal Ave. Adults \$2.50; children \$1.50; purchase at school or at the door. Gifts for kids.

☆☆☆

A morning of prayer and intercession will be held from 7 a.m.-12 noon at St. Lawrence chapel, 4650 N. Shadeland Ave. Medjugorje-style rosary, Mass, Exposition of the Blessed Sacrament, Divine Mercy chapel.

☆☆☆

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

☆☆☆

Fatima devotions and a FIRE chapter meeting will follow 8 a.m. Mass at St. Nicholas Church, Sunman.

☆☆☆

The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour devotions at 2 p.m. in Little Flower Parish Center chapel, 13th and Bosart.

☆☆☆

St. Catherine of Siena Parish, 2245 Shelby St. will sponsor an Easter Boutique and Bake Sale from 1-4 p.m. Home-baked goods, candy, Easter baskets.

April 7-8

The Ladies Guild of St. Bernadette Parish, 4826 Fletcher Ave. will hold an Easter Boutique from 4-7 p.m. Sat. and from 8 a.m.-1 p.m. Sun. Easter crafts.

April 8

The choir and pastoral musicians of Holy Spirit Parish, 7243 E. 10th St. will present a musical prayer service featuring the music of Tatz. Bring voice candle.

☆☆☆

The Lenten Series sponsored by the Adult Religious Education Center of St. Augustine Parish, Jeffersonville concludes at 7 p.m. with Father Harold Knueven speaking on "The Holy Land."

☆☆☆

The Sunday Lecture Series of St. Christopher Parish, Speedway continues from 9:30-10:15 a.m. with "Spirituality: A Lay Person's Day and Way."

☆☆☆

The Lenten Reflection Series at St. Louis Parish, Batesville con-

cludes at 7 p.m. with a program on "Respect for Human Life."

☆☆☆

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

☆☆☆

A Pre-Cana conference for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 fee. Call 317-236-1596 to register.

☆☆☆

Frank Schaler will present "Being There With Jesus This Week," a sacred content of reflections, prayers and songs at 7 p.m. in St. Lawrence Church, 46th and Shadeland Ave.

☆☆☆

St. Benedict Parish, Terre Haute will hold its Annual Seed Sower Supper at 4 p.m. in Hellmann Hall.

☆☆☆

Catholic Adults Reaching Out (CARO) will hold Fellowship from 7:30 p.m. at the CYO Center, 300 E. Stevens St.

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Youth News/Views

Retreat explores growth

by Beth Luking

"Cultivating Friendship" was the theme for Lenten Saturday, a day of reflection for seventh-grade students March 3 at St. Gabriel Parish in Connersville.

Bob Schultz, youth ministry coordinator at St. Luke Parish in Indianapolis, facilitated the day of reflection for 19 seventh-graders with assistance from high school students Michelle Codarmaz, Scott Codarmaz, Tina Hanagan, Rob Schott, and Mike Sullivan.

"Friendship cannot be taught," Schultz explained, "but we all must share our experiences, especially at the formative stages of life such as junior high."

"Working with young people is very rewarding, he said, because, "Their energy supports my enthusiasm to continue challenging seventh-graders to be the best—especially in relationships."

The day was divided into four sessions,

beginning with "A Friend—Who Me?" and continuing with "Getting to Know You," "Growing a Friendship," and "Friendship Barriers."

Through a variety of retreat activities, the youths were encouraged to explore their own ideas about friendship and also how they develop a friendship relationship with Jesus.

Joyce Rowland, St. Gabriel youth ministry coordinator, was in charge of arrangements with assistance from seventh-grade catechists Monica Johnson and Norma Evans.

Participants included Chris Abel, Sharon Brochin, Jennifer Geis, Jennifer Goodman, Michael Gough, Christy Jenkins, and Jason Jobe. Randy Kidd, Erik Lauer, Erin Marion, Greg Mitchell, Jon Neuman, Pam Rigling, Chad Ripberger, Craig Scott, Wally Seffrin, Corey Sparks, Kevin Struewing, and Robbie Wilson also participated in St. Gabriel's Lenten Saturday retreat.

(Beth Luking serves as director of religious education at St. Gabriel Parish in Connersville.)



"GEORGE M!"—Providence High School students Kendall Eckles (left), Katie Steedly, Kevin Howard and Elizabeth Koehne rehearse a scene from "George M!". The spring musical begins March 30 with a gala opening-night performance at the Clarksville school. Weekend performances continue March 31 and April 1, 6, 7 and 8. The play is based on the life of multi-talented "song and dance man" George M. Cohan. For ticket information, contact the school at 812-945-2538. (Photo by Paul Schellenberger, courtesy of the New Albany Tribune)

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'Workcamp in Indy' responds to needs

"Workcamp in Indy," a new community service program sponsored by the Catholic Youth Organization, will enable high school students and adult leaders to grow in faith while helping people in need this summer.

Scheduled June 11-15, "Workcamp in Indy" will offer 30 teen-agers the opportunity to build faith as volunteers for central city mission projects. Contact the CYO Youth Center at 317-632-9311 for registration information.

Tom Zanzig, author of the popular high school program "Sharing," will present "Youth Ministry for the '90s" April 6-7 at St. Anne Parish in New Castle.

Workshops on "Growing Spirituality in Your Ministry," "The Development of Catholic Identity," and "Youth Ministry and Religious Education: Making the Connection" are geared to youth ministry professionals and volunteers.

Sponsors are the Connersville Diocese, Catholic Youth Organization, and Office of Catholic Education. Call St. Anne Parish at 812-529-8976 for registration information.

Juniors at Bishop Chatard High School in Indianapolis are sponsoring a spaghetti dinner April 22 from 2 p.m. until 6 p.m. to raise funds for prom expenses.

Chef Dave Page of the former LaScala Restaurant will prepare the meal. Dinner costs \$5 for adults and \$3 for children under 12. Telephone Chatard at 317-251-1451 for ticket information.

Youth Events

April 1—"Addictions and Teen Culture," St. Benedict Church, Terre Haute, speeches by disc jockey Bob Day and drug and alcohol counselor Kelley Lyon, 7 p.m.

April 6-7—Connersville Deanery Days with guest speaker Tom Zanzig, workshops for youth and youth ministers, St. Anne Church, New Castle, 6:30 p.m. Friday to 3 p.m. Saturday. Workshops cost \$10. Call 317-529-8976 or 317-529-0933 for information.

April 8—New Albany Deanery peer leadership training program, Mount St. Francis Retreat Center. Call the Aquinas Center at 812-945-0354 for registration information.

April 12—Tell City Deanery Freshman Retreat, St. Mark Parish Center, \$4 a person, 10 a.m. to 5 p.m.

April 8—Terre Haute Deanery youth Mass, hosted by St. Ann church, "Mime Crucifixion of Jesus," 9 a.m. at Sacred Heart Church, 11 a.m. at St. Benedict Church, and 7 p.m. youth liturgy at St. Ann Church.

April 8—Catholic Youth Organization boys' and girls' track and field begins with dual meet spring.

April 9—Catholic Youth Organization cadet spring kickball and baseball leagues begin seasons.

April 11—Catholic Youth Organization co-educational soccer leagues begin competition.

April 12—"Planning for College or Other Post-Secondary Education," Secunia Memorial High School. Call 317-356-6377 for information.

Youth groups can plan Stations of the Cross

by Fr. Joe Felker

Over the years, a Lenten and Holy Week project that has been effective for me has been doing the Stations of the Cross with the parish youth group.

Reflecting on what each station means for us today has led teens to a good understanding of life, suffering, death and resurrection. It has always been a very prayerful experience.

Here is how to plan it. At a youth group meeting, look over a sample book on the stations. Also look up the last few chapters of the four Gospels for Scripture references.

While working in small groups, divide up the stations. Each small group is responsible for the Scripture, a reflection, and a prayer relating to the station assigned to it.

Keep things short, with a pause for a brief reflection after each station.

You can also work with a music group to select appropriate songs. My experience has been that your sharing will break open the meaning of the stations in a new way.

Here are some examples of how you could reflect on the stations:

► "Jesus is condemned to death": Mark 14:61-64 could be the Gospel reading. The reflection might look at how we condemn others—by talking about how others act or dress, or through our lack of interest in the

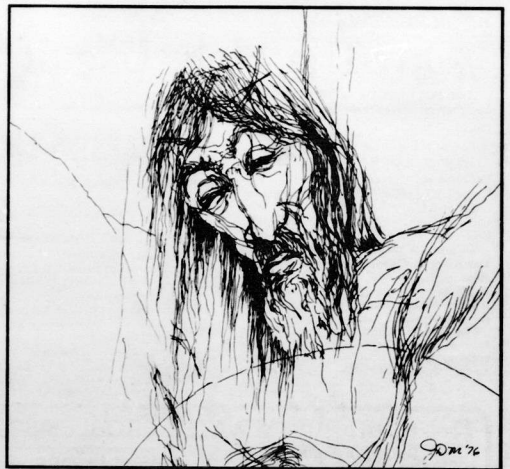
poor, the homeless, or the hungry. Pictures of actions that condemn someone can make this station visual.

► "Veronica wipes the face of Jesus": You can reflect on the need for compassion in our society. Remember the times you wiped tears from the eyes of a child or listened to the tearful pain of a friend. The compassion and healing of this station could have great power to invite all participants to do the same as Veronica. Mother Teresa of Calcutta might be one example of a contemporary Veronica. Who else?

► "Jesus dies on the cross": Each Gospel vividly tells you of Jesus' suffering and death, and each challenges you to face them. What is your experience of suffering and how do you deal with the mystery of death?

I recently presided over a funeral for a 30-year-old AIDS patient. The church was packed with family, friends and co-workers. There was grief, sadness, and struggle to make sense of death. We used Luke 23:44-49 and 24:1-6, which talked about death, but which also lead to the Easter message: "He is not here, he has been raised." The Lord's death brought hope and salvation to others.

There are traditionally 14 Stations of the Cross, but in the past few years many have added Scripture and prayers that move us beyond Good Friday to the real promise of Easter—life, new life, eternal life. So you



may end with a prayer celebrating the risen Lord.

What are some resources?

► First, look at the four Gospels for Jesus' story of betrayal, suffering, death and resurrection.

► Second, you might consult the Youth Update edition (February 1989), titled, "A Way of the Cross for Teenagers," by Patti

Normile. (St. Anthony Messenger Press, Cincinnati, Ohio) and "This Side of Resurrection, Meditations on the Way of the Cross for our Daily Lives," by Mary Jo Tully (1989: Our Sunday Visitor, Huntington, Ind.).

This prayerful youth group project may become a parish Lenten tradition.

(Father Joe Felker writes for Catholic News Service.)

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P.O. Box 4169, Evansville, Indiana 47724-0169

BOOK REVIEW

On 'The Holy Use of Money'

THE HOLY USE OF MONEY, by Jesuit Father John C. Haughey. Crossroad (New York, 1989). 288 pp., \$14.95.

Reviewed by Brian T. Olszewski

What do your monthly bank statement and "The Holy Use of Money" have in common?

Both may be difficult to read, but each can tell you much about your life. Difficult is not synonymous with bad. In fact, the book is excellent, but it is not for everybody.

Its potential readership is narrow because of the detail into which the author goes when describing the relationships among people, their possessions and Christ. The depth to which that trio is examined is something that scholars will both understand and appreciate. They will be the ones capable of learning the most.

The author, Jesuit Father John C. Haughey, presumes that the reader will share his knowledge of and enthusiasm for the work of Franz Josef Van Beek and Dietrich Bonhoeffer. Those who lack this knowledge and

enthusiasm are advised to acquire it before attempting to read this tome.

The readership for this text should be—and one hopes is—those who are responsible for fiscal decisions in parishes, dioceses and other Catholic institutions, and Catholics who are employed in the financial community. Both groups will appreciate this historical view of money. It is a book that should be on the reading list of business schools affiliated with a Catholic university or college. Father Haughey's scholarship is evident in each chapter,

'How to be Catholic Mother' almost amusing

HOW TO BE A CATHOLIC MOTHER, by Bill Dodds. Meadowbrook (Deephaven, Minn., 1990). 90 pp., \$4.95.

Reviewed by Barb Fraze

"How To Be A Catholic Mother" is a series of one-liners

he is thorough and consistent in his treatment of each theme. As titling is becoming a popular option in Catholic fund raising, it is fitting that he devotes a chapter titled "Is Tithing a Holy Use of Money?" to the topic. Readers may be surprised by his answer.

Those looking for a volume that will tax both their minds and their souls will not be disappointed.

Those who lack the knowledge and background this work demands may be better served by trying to figure out those monthly bank statements.

(Olszewski is editor of the Northwest Indiana Catholic newspaper, the Diocese of Gary, Ind.)

For your bookstore or order prepaid from Crossroad Continuum, 370 Lexington Ave., New York, N.Y. 10017. Add \$2 for shipping and handling.

that falls short of being funny. However, sections of the book make some amusingly valid points about life in the church—as it was and as it is.

Bill Dodds' book is aimed at mothers who have been away from Catholicism for a while and discover, in raising their children, that Catholicism has changed. In this respect, to appreciate some of the humor, the reader has to be old enough to remember some of the pre-Vatican II rituals and traditions.

Dodds, former editor of *The Progress*, the Seattle archdiocesan newspaper, addresses such issues as the sacraments, Mass, parish life, "How to Cook, Cuss and Dress Like a Catholic Mother," supporting the Catholic school and "Good, Clean, Catholic Fun."

One of Dodds' more amusing sections is a colorful description of different people in the parish. His caricature of "The Number Two Man," the custodian, is humorously and perhaps touchingly on the mark. The section on "Director of Religious Education" is appropriate, especially for mothers who attended Catholic schools and never had to worry about the meaning of "CCD."

"You Are Not Alone," a chapter on finding solidarity with other Catholic mothers, is another amusing section—particularly for a mother who has spent time at home with very young children.

Because it is written in short takes, "How To Be A Catholic Mother" can be picked up and put down quite easily—for occasional reading. And as any good Catholic mother surely knows, occasional reading is all there is time for.

(Fraze, the mother of two children, is assistant foreign editor at Catholic News Service.)

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- † **COYLE, Cordelia Mary**, 91, St. Michael, Cannelton, March 9. Mother of Natalie, Ruth Ann, Mary Catherine Entensohn and Margaret May; sister of Clarence J. Birchler; half-sister of Dorothy and Verna Kleeman; grandmother of 13; great-grandmother of 15.
- † **DONLEY, Helen K. (Spak)**, 80, Holy Name, Beech Grove, March 17. Mother of Frank; sister of Stanley and Walter Spak; Vickie Jesulaitis and Frances Bradley; grandmother of one; great-grandmother of two.
- † **ESAREY, John William**, 93, St. Isidore the Farmer, Bristol, March 16. Husband of Rose; father of Louella King, Allen and Gilbert; foster father of

- Nancy Huebschman; stepfather of Mary Ann Meyers. In and Bernard Berke; grandfather of 18; step-grandfather of 19; foster-grandfather of two; great-grandfather of 35; step-great-grandfather of 25; foster-great-grandfather of two; great-great-grandfather of three.
- † **GALLAGHER, Joseph W.**, 67, Holy Name, Beech Grove, March 11. Husband of Joseph M., Kristina, Connie, and Peggy Shaw; brother of Bernard, Gertrude Wagner and Margaret Bell; grandfather of one.
- † **LEWIS, Martha Rose**, 71, St. Anthony of Padua, Clarksville, March 19. Mother of Michael Dodson; sister of William and Larry Nalley; half-sister of Margaret Ann Kiesler; grandmother of two.
- † **LONGWELL, Edward**, 74, St. James the Greater, Indianapolis, March 13. Father of John, Edward and Richard.
- † **OELKER, Mary**, 84, St. Lawrence, Lawrenceburg, March 20. Mother of Maurice, Cliff, Hubert and Johanna Jarvis; sister of Thomas and Anne Armbruster; grandmother of 13; great-grandmother of four.
- † **SCHUTTER, Mabel**, 74, St. Lawrence, Lawrenceburg, March 18. Mother of Wayne, and Iovce Buckman; grandmother of Kelly Schuk.
- † **VAUGHN, Edna**, 82, St. Lawrence, Lawrenceburg, March 18. Grandmother of one.
- † **WEBER, Mildred A.**, 70, St. Augustine, Jeffersonville, March 15. Mother of Susan A. Scull and Iovce L. Husmon; sister of Ruth Buren, Nellie Conn and Mary Egan; grandmother of three.
- † **YOUNG, Gordon**, 32, St. Anthony of Padua, Clarksville, March 10. Son of Clifton and Agnes; brother of Robert and Barbara; grandson of Mr. and Mrs. C.P. Young.

Tensions, hopes mark events in East Europe

WASHINGTON (CNS)—The Catholic Church continued as a prominent player in the post-communist evolution of Eastern Europe in late March as hope mixed with new tensions and the threat of bloody clashes.

Lithuania struggled to break loose from the Soviet Union. Poland struggled to forge its future and Romania rocked with fierce ethnic divisions in the most recent developments.

The Vatican has been busy naming bishops to dioceses that have been vacant for decades. The process went smoothly in Czechoslovakia, but the Vatican ran into some trouble in Romania after the new government complained it was not consulted before the 12 new bishops were appointed.

In Lithuania, as of March 27, the outcome of the mostly Catholic republic's attempt at secession was uncertain. Soviet troops and tanks maneuvered in the streets in a show of force and Soviet President Mikhail Gorbachev talked tough against the Lithuanian legislature's vote for independence.

But as tough talk was traded in public, negotiations between Soviet and Lithuanian representatives seeking a peaceful settlement was going on behind closed doors.

Meanwhile the air began to clear for the church in Lithuania in some ways. A seminary in Telsiai reopened last fall after 44 years of forced closure was providing hope to the local bishop for a rebuilt corps of priests.

"If we continue to have such a large number of men entering the seminary and if that number doesn't fall, then in five years the area will recover" from a shortage of clergy that it has borne for years, said Bishop Antanas Vaisius of Telsiai.

On another negotiating front in Eastern Europe, the Vatican named its point man in relations with the East bloc, Archbishop Francesco Colasunno, to become the first Vatican representative to the Soviet Union. The 65-year-old churchman said late last year that the secret of bargaining with the communist governments, often hostile to the church, is "continuity, patience and dialogue."

Patience apparently was not in large supply in Romania after the Vatican announced it had appointed 12 bishops to

sees in that country in March. Romania's religious affairs minister, Nicolae Stoicescu, said the Vatican had violated a treaty by failing to consult the government prior to the appointments.

Stoicescu said the action had created an "unwanted precedent for normal relations between Romania and the Vatican and between the Romanian state and the Romanian Catholic Church here."

Although the Vatican declined official comment on the charge, a source said he thought the postings had by dissuaded with Romania's new government by Archbishop Colasunno.

Most of Romania's Catholics are from the country's ethnic Hungarian minority which has recently clashed with ethnic Romanians, who are mainly Orthodox.

Meanwhile six new auxiliary bishops were named for three Czechoslovakian dioceses March 19, completing a two-year process of appointing bishops to the country's 13 dioceses. No serious problems over those appointments were evident.

Catholics and Orthodox had a falling out on another stage of Eastern Europe. The Ukrainian Catholic bishops walked out of Vatican-Russian Orthodox negotiations over the ownership of church buildings in the Ukraine.

In a statement issued March 19, the bishops said they would not participate until the Russian Orthodox Church declares "uncanonical" and invalid a 1946 synod pushed by Soviet dictator Josef Stalin in which the Ukrainian Catholic Church was forcibly merged with the Russian Orthodox.

In neighboring Poland, Prime Minister Tadeusz Mazowiecki said his country is striving to return to normalcy after forcing the Communist Party out of power.

"I don't like to talk of 'revolution' but he took a correspondent for the Los Angeles-based National Catholic Register during a recent interview in Warsaw.

"We're trying to accomplish as smooth a transformation as possible, keeping what we can from the past," he said.

"But revolution, even if it moves in a good direction, always threatens our sense of identity and erodes our perception of law and legality," he said. "I prefer to talk of a return to normalcy—after a period in which, in one sense, there's been a revolution lasting 45 years."

"I must say that most Poles are behaving in a manner that deserves considerable respect," Mazowiecki said. "The stage of the reform program which we're now passing through—stabilization of the economy, mainly through liquidation of inflation—is a very arduous one."

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Cardinal Bernardin says moral persuasion best way to handle 'personally opposed' politicians

by Liz Schevchuk

WASHINGTON (CNS)—Catholic politicians who recognize "the evil of abortion" must work to "limit its extent, but those who are 'personally... but not publicly opposed' to it are conducting their public role in an 'unacceptable' fashion, Cardinal Joseph L. Bernardin of Chicago said March 20.

For the church, though, "moral persuasion, not punitive measures" will prove most effective in handling disagreement, he told about 500 people in Washington.

The cardinal, former chairman of the National Conference of Catholic Bishops' Committee for Pro-Life Activities, discussed "The Consistent Ethic of Life After Webster." The speech was sponsored by Woodstock Theological Center at Georgetown University.

In the Webster decision handed down last summer, the U.S. Supreme Court upheld portions of a law limiting abortions in Missouri. The ruling gave abortion foes hope of enacting state restrictions elsewhere.

In discussing politicians and abortion, the cardinal cited the U.S. bishops' November 1989 statement that declared that "no Catholic can responsibly take a 'pro-choice' stand when the 'choice' in question involves the taking of innocent human life."

"Because all directly intended abortions are judged immoral in Catholic teaching, a pro-choice public policy—which, in effect, is pro-abortion—collides directly with this

moral teaching," he said. "In this specific judgment of moral and legal precepts, the bishops could hardly have stated their principles any differently."

"In accord with the bishops' statement," he continued, "I am firmly committed to the position that public officials who recognize the evil of abortion have a responsibility to limit its extent, to work for its prevention, and to protect unborn life."

The cardinal said he was applying his "personal interpretation" of the bishops' November statement.

"The position of a public figure who is personally opposed to abortion, but not publicly opposed in terms of any specific choices, is an unacceptable fulfillment of a public role," he said.

"When dealing with disagreement, however, 'I believe that the church can be most effective in the public debate on abortion through moral persuasion, not punitive measures,'" he said.

Acknowledging that he cannot spell out tactics to be used in all cases, he said that "moral consistency requires that personal conviction be translated into some public actions in order to validate the personal view."

"Moreover, all public officials should be held accountable for their positions, not only Catholics," he said.

He said he is "also firmly convinced that all Catholics are bound by the moral principle prohibiting directly intended abortion. However, many Catholics, politicians and ordinary citizens, will disagree on strategies of implementation to lessen and prevent abortions," he said.

During a question-and-answer period that followed, he also said that in cases of comatose medical patients, "the presumption should always be in favor of continuing to provide food and water," even if it has to be done artificially.

"However, you have to evaluate the burdens and benefits" of the treatment in each individual case, addressing such questions as whether what's being done is useless and burdensome, he added.

Furthermore "we would be very much opposed to some kind of a constitutional right to die," he said. A case involving food and water withdrawal for a comatose patient, Nancy Cruzan of Missouri, was pending at the U.S. Supreme Court. He added the bishops' Committee for Pro-Life Activities has been working on a statement on nutrition and hydration.

Overall, "for the church and for the consistent ethic, there are both opportunities and dangers in this post-Web-

ster era," Cardinal Bernardin said. "We have the opportunity—by our witness, advocacy, persuasion and arguments—to make a positive contribution to the national debate on abortion," he said.

"But there is also the danger that we could make the mistake of some of the pro-abortion groups and narrow our public concern to a single issue, ignoring the other threats to human life," he added.

In his 24-page address, the cardinal also discussed the future of the consistent ethic itself, the ramifications of an end to the Cold War in relation to the message of the U.S. bishops' 1983 war and peace pastoral, and the growing threats of euthanasia and the death penalty.

Since the early 1980s, Cardinal Bernardin has promoted a consistent ethic of life, which, he said, "seeks to protect and enhance human life from conception to natural death."

"I remain convinced after seven years of experience that its original premise remains valid," Cardinal Bernardin said. "We are not a single-issue tradition or a single-issue church; we enhance our treatment of each issue by illustrating its relationship to others."

"The danger of nuclear war, perhaps more than any other single issue, symbolizes the new character of threats to life in the 20th century," he said. In 1983, the bishops sought "a mix of arms control measures and modest political changes to transform gradually the world we have known for almost 50 years. However, the last two years have produced anything but modest change," he said.

"There are still 50,000 nuclear weapons to be reduced... but the hope of the pastoral radical, radical reduction in the danger we have known and the possibility of a different political order in world affairs, is closer at hand than I would have ever guessed in 1983," he said.

"The consistent ethic's opposition to capital punishment is rooted in the conviction that an atmosphere of respect for life must pervade a society, and resorting to capital punishment does not enhance this attitude," he said.

"Even though the Catholic tradition, in principle, allows states to resort to capital punishment, and in spite of the public consensus which presently exists, I am convinced that a consistent ethic cannot change on this question," he said. "But we must be prepared for a long, strenuous effort with no solid hope for early progress."

"Complementing a willingness to kill criminals to solve crime is the call to legalize euthanasia in our society," he said. It differs from capital punishment, he said, but is part of an overall "troubling attitude" in society.

"A society which is willing to make killing a normal solution for life's problems misunderstands its corrosive effect," he said. "Euthanasia may well be the abortion debate of the 1990s."

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