

Curfew in Bethlehem: caged people

One bewildered little fellow whispered, 'I just want to go out in the sun and play'

by Bro. Patrick White
Special to The Criterion

The author, an English religious brother who teaches at the Vatican-established Bethlehem University (when it is open), describes the plight of Palestinians in the Israeli Occupied West Bank and Gaza since the war with Iraq began.

BETHLEHEM, Israeli Occupied Territory, Jan. 30—Four o'clock in the morning, Jan. 17, remains vividly in my mind. I was awakened by the heavy tread of tires of Israeli jeeps racing around the town of Bethlehem declaring a curfew and blasting out on their loud speakers in Arabic: "Mammaa jaa'il! Mammaa tsa'al! (Forbidden to go outside! Forbidden to go outside!)" I knew then that it had started. It was war in the Gulf.

In the darkness of my room the radio told me the rest. President Bush solemnly addressed the people of the U.S. and the world. Massed destructive American and allied air strikes were active in both Kuwait and Iraq.

That seems a long time ago. "Forbidden to go outside!" has punctuated the still air of Bethlehem for two weeks now. A nation, a whole people, 1.7 million Palestinians in the Israeli Occupied Territories have been imprisoned for two weeks as this is being written, and nobody, nobody it seems, says a word.

What do the words "forbidden to go outside" mean in reality? Americans have heard with dull repetitiveness during the three years of the *intifada* on the radio and television that all of Gaza, or towns on the West Bank, were under curfew. What does it mean in reality?

For a Palestinian, particularly a man, to walk out on the street would mean a fine of from \$500 to over \$1,000. In addition to the fine, he would be arrested from three months to five years without a trial. Reports have come in during the last few days that in Beit Sahour seven young men were dealt with in this fashion and in Ramallah as many as 200 Palestinian youths. Two young women on Manger Road.

(see CURFEW, page 24)

THE CRITERION

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War prompts prayer, more debate

by Catholic News Service

WASHINGTON—President Bush made Feb. 3 a national day of prayer for peace and Pope John Paul II urged an end to the "unheard-of violence and useless massacres" as the Persian Gulf war continued in its third week.

In churches across the country people prayed especially for the U.S. soldiers and their families. At the same time debates about the war's morality continued, especially in Western Europe.

A survey of Italian priests published Jan. 31 by the Italian Catholic magazine *Famiglia Cristiana* showed that only 6 percent considered the war "just and necessary." Twenty-three percent called it "just but avoidable" and 18 percent said it was "unjust but unavoidable."

Nearly half the priests surveyed called the war unacceptable, and nearly two-thirds urged "a truce to reopen the negotiations" as the best way to end the war.

The massive U.S. bombing of Iraq led Cardinal Joseph Ratzinger, the Vatican's top doctrinal official, to say there are "profound doubts" whether the moral principle of proportionality was being met by allied forces in the Gulf.

"No one questions the fact that serious injustices are caused by a tyrant," he said in a nationally broadcast interview on Italian radio Jan. 25. But if the evils brought on by a military response "are more serious than the injustice

(see WAR WITH IRAQ, page 23)



STEADY AIM—A U.S. Marine keeps a steady aim during the first land battle of the war as U.S.-allied forces fight Iraqi forces near Khafji, Saudi Arabia, Jan. 30. (CNS photo from UPI-Reuters)

Jerry Semler to head United Catholic Appeal

by John F. Fink

Jerry D. Semler, president and chief executive officer of American United Life Insurance Co. in Indianapolis (AUL), has accepted the position of chairman of the United Catholic Appeal for the Archdiocese of Indianapolis.

In an interview Monday, Semler told *The Criterion* that he accepted the position because he is impressed by the tremendous number of things the archdiocese is doing

for the poor and the needy. "When you see how others are struggling to live and make ends meet, it's important to do something to help them," he said. "The church is doing that, not only in Indianapolis but in all the communities in the archdiocese."

The social issues are the most significant to Semler, followed closely by education. He was quick to point out that the new United Catholic Appeal "takes care of the

human and educational needs of this archdiocese; it is not for brick and mortar."

Brick and mortar were the objects of the most recent Catholic campaign for which Semler was chairman—a building fund campaign at St. Pius X parish in Indianapolis.

This was one of numerous civic activities in which he is involved. He is also on the board of directors of United Way of Central

Indiana, the Noble Foundation (where he is chairman), Crossroads Council of the Boy Scouts, the Junior Achievement of Central Indiana, the Marion County Association for Retarded Citizens, Indiana Sports Corporation, and several others.

Semler has been president of AUL since 1980 and chief executive officer since 1989. He is a Purdue University graduate who also took the business executive program at Stanford University. He has been an executive of AUL since 1959.

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RESEARCH—To prepare for his work as head of the United Catholic Appeal campaign, Jerry D. Semler (left) visits St. Mary Child Center to learn about its work with learning and developmentally disabled children. Semler meets with Rick Valdiserri, archdiocesan development director; Connie Sherman, St. Mary early childhood program director; Dr. Patricia Welch, director of St. Mary; and Robert Riegel, director of Catholic Charities. Rather than interrupt the children in their work, Semler observed them through the windows, sometimes waving. (Photo by Margaret Nelson)

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Black Catholic Americans have rich history

by John F. Fink

February is observed as Black History Month (in addition to being Catholic Press Month), so I thought you might be interested in learning a little about the rich history of black Catholics in the United States.

You might think that there couldn't be much to that history since, according to the *Catholic Almanac*, black Catholics are only 4.9 percent of the total black population in the United States (3.6 percent in Indiana). However, there is quite a bit.

Catholic black history is as old as all black history in the U.S. because the first blacks who arrived in what is now the U.S. were Catholics. Also, the first black town in the United States was a town of black Catholics. That happened in 1738 in what is now St. Augustine, Fla. The Spanish governor there established a *patrie* or "free town" for black slaves who escaped from their masters and converted to Catholicism (a strong incentive to convert).

We have a tendency to think of the United States as developing mainly along the east coast, but California was settled by people from Mexico. Of the 11 families who banded together and founded Los Angeles, all were Catholic and over half were black. The others were Spanish and Indians. So Catholic blacks have been here a long time.

ONE OF THE MOST inspiring black Catholics was Father Augustus Tolton, who was considered to be the first black Catholic priest in the United States. He was a former slave who tried to enter seminaries in the U.S. but couldn't find one that would accept him. He finally was able to enter the Urban College in Rome, thanks to some

help from the Franciscan minister general, and was ordained in 1886. He continued to suffer from discrimination within the church but eventually became pastor of a black parish in Chicago—St. Monica's.

I say that Father Tolton was "considered to be" the first black Catholic priest because he is so listed in histories of black Catholics. He himself thought of himself as the first as witness this excerpt from a letter that he wrote to Mother Katharine Drexel in 1891: "As I stand alone as the first Negro priest of America, so you, Mother Katharine, stand alone as the first one to make such a sacrifice for the cause of a downtrodden race" (more about Mother Katharine later).

Nevertheless, as Father Tolton wrote that letter, Bishop James Augustus Healy was Bishop of Portland, Me. Bishop Healy is usually listed as the first black Catholic bishop in the U.S., consecrated in 1875 and Bishop of Portland until his death in 1900. However, other black Catholic histories state that the first American black Catholic bishop was Bishop Harold R. Perry, ordained as Auxiliary Bishop of New Orleans in 1966. The only explanation for this discrepancy that I can think of is that Bishop Healy's father was white—an Irish slave owner—and only his mother was black—a slave.

Today there are 13 black bishops, or 12 if you don't include Archbishop Eugene Marino, who resigned because of the sex scandal in Atlanta. They are all auxiliary bishops except James P. Lyke, apostolic administrator of Atlanta, and Joseph Howze, Bishop of Biloxi.

RELIGIOUS COMMUNITIES existed from the early 19th century. The oldest community for black women, the Oblate Sisters of Providence, was founded in 1829 by Mother Mary Elizabeth Lange. It still exists today and is located in Baltimore. Two other communities of black women religious are the Holy Family Sisters, founded in New Orleans in 1842, and the Franciscan Handmaids of Mary, founded in St. Louis in 1916.

One of the people who did the most for blacks,

although she herself was not black, was Mother Katharine Drexel, so highly praised in that letter from Father Tolton. She is now Blessed Katharine and might be the next American to be declared a saint.

Mother Katharine was a Philadelphia-born heiress who devoted her wealth and all of her energies to founding schools and missions for blacks and Indians, including Xavier University in New Orleans, the only predominantly-black Catholic university in the U.S. She was the founder of the Sisters of Blessed Sacrament for Indians and Colored People. She lived a long life—from 1858 to 1955.

ANOTHER VERY IMPORTANT figure in black Catholic history was Daniel Rudd. Born a slave in 1854 in Bardstown, Ky., he moved to Ohio after the Civil War. About 1886 he began a black Catholic weekly newspaper in Cincinnati called *The American Catholic Tribune*. He was convinced that the Catholic Church was the one great hope for black people in America. In his editorials he constantly developed the theme that "the Catholic Church alone can break the color line. Our people should help her to do it."

Rudd began to lecture on this topic throughout the U.S. and soon made a name for himself. He then organized five Black Catholic Congresses—in Washington, D.C. in 1889, Cincinnati in 1890, Philadelphia in 1892, Chicago in 1893 and Baltimore in 1894.

Father Tolton opened that first congress with Mass. About 100 delegates from all over the U.S. were present, as were members of the Catholic hierarchy. The delegates were received by President Grover Cleveland in the White House and Pope Leo XIII sent a telegram with his blessing. It was an eminently successful congress.

Many modern black Catholic organizations, such as the St. Peter Claver Society, trace themselves to the efforts of Daniel Rudd and his congresses. At each of them the delegates expressed their great pride at being both black and Catholic, as so many black Catholics still do today.



EDITORIAL COMMENTARY

Do we agree on the objective of this war?

by John F. Fink

It's too late now to decide whether or not the war against Iraq is just or not. We're in the war and our overriding concern now must be that it be conducted in such a way that it will be over as quickly as possible but with the least possible loss of life on both sides.

We must continue to pray for the safe return of our men and women in the armed forces, and the best way to bring them home safely is to end the war as quickly as possible. We should pray, too, for the safety of Iraq's servicemen, who also come from families worried about them, and for Iraq's and Israel's innocent civilians who are suffering from this war.

It was encouraging to see President Bush take seriously the traditional criteria for a just war in his talk to the National Religious Broadcasters Association. He

took each criterion (as published in the Jan. 18 issue of *The Criterion*) one by one and explained why he thought the war met all of them. This was the first time anyone in the government seemed to take the morality of this war into consideration.

Frankly, I agree with Cardinal Joseph Ratzinger that modern warfare probably cannot meet the criterion of proportionality—the principal that says the human and other costs of a war must be commensurate with the values at stake and the evil that one is trying to overcome. Is the return to Kuwait to the emir and his family really worth the thousands of Iraqis being killed and the destruction of Iraq or the thousands of Americans who probably will be killed if we have to have an all-out ground war?

Too many people seem to forget that the liberation of Kuwait is the purpose of this

war. That's what the United Nations' resolutions demand. That's what President Bush says is our objective. He has repeatedly said that our objective is not the destruction of Iraq.

But would the pro-war Americans be satisfied if Saddam Hussein were now to pull his troops out of Kuwait? I don't think so. It seems to me that their real objective is the crushing of Saddam, not the liberation of Kuwait. All their rhetoric indicates that they want to destroy Saddam, which might be a worthy objective but is not what the U.N. resolutions we are enforcing authorize us to do. If we were to invade Iraq to get after Saddam, we would certainly lose the support of the countries now in our coalition.

Besides, from a geopolitical standpoint, do we really want to crush Saddam? We have to think about the aftermath of this war. What will happen to Iraq after the war is over? If Saddam is somehow removed from power, who will step into that power vacuum? There are some very likely candidates in the Middle East, led by Hafez Assad of Syria, who is every bit as much a tyrant as is Saddam. Would we go to war against him if he tried to move in and claim Iraq territory? We didn't do anything

when he moved into Lebanon. But, of course, there was no oil in Lebanon.

Or would our next war be against Iran, who fought against Iraq for eight years? Or how about Turkey, our ally in NATO, which still believes that the part of Iraq where the Kurds live should be part of Turkey? These are all countries that border Iraq, they all are strong militarily, and they covet Iraq territory.

It wasn't such a long time ago that Saddam was our ally. In this crazy world, he could become an ally again, just as the Soviet Union has switched from being an enemy to an ally, especially if we're sure we've destroyed his nuclear capacity.

The only countries bordering Iraq we wouldn't have to worry about at the end of the war are Jordan and Saudi Arabia, because they are too weak. But if we don't get out of the area quickly after the war is over, we will quickly wear out our welcome in Saudi Arabia. And if we don't do something quickly to help the Palestinians with their just demands, we certainly will be *persona non grata* in Jordan, as we already are for most of the population there.

It is encouraging to see the government continue to say that the war will end as soon as Iraq starts a massive troop withdrawal from Kuwait, because that would achieve our stated objective. But if Saddam is not removed from power, I fear that most of the Americans who were so anxious for us to get into this war will be disappointed by its outcome.

16 parishes to start season two of Renew this weekend

by John F. Fink

Sixteen parishes in the Archdiocese of Indianapolis will begin the second season of Renew this weekend with special liturgies and homilies.

Renew is a spiritual renewal program for the parish that has been used in more than 100 dioceses in the U.S. and the rest of the world. It includes five six-week "seasons" over two-and-a-half years, three during the fall and two during Lent.

Forty parishes in the archdiocese have completed the Renew process. Besides special liturgies and homilies, Renew includes faith sharing in small groups that meet weekly for the six weeks. The parishes participating in Renew this season are St. Bartholomew and St. Columba in Columbus; St. Gabriel in Connersville; St. John in Dover and St. Peter in Franklin County; St. Thomas in Fortville; St. James, St. Catherine, St. Michael and Holy Angels in Indianapolis; St. Augustine and Sacred Heart in Jeffersonville; St. Dennis in Jennings County and Immaculate Conception in Millhousen; St. Lawrence in Lawrenceburg; and St. Maurice in Napoleon.

The general theme for the second season is "Our Response to the Lord's Call." The parishes participating in Renew this season are St. Bartholomew and St. Columba in Columbus; St. Gabriel in Connersville; St. John in Dover and St. Peter in Franklin County; St. Thomas in Fortville; St. James, St. Catherine, St. Michael and Holy Angels in Indianapolis; St. Augustine and Sacred Heart in Jeffersonville; St. Dennis in Jennings County and Immaculate Conception in Millhousen; St. Lawrence in Lawrenceburg; and St. Maurice in Napoleon.

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Fast, abstinence rules for Lent

Wednesday, Feb. 13, is Ash Wednesday, which marks the beginning of Lent. This solemn season leads to Easter. Churches throughout the archdiocese will begin the season with the blessing and distribution of ashes during the Ash Wednesday liturgy.

Fast and Abstinence Rules

Ash Wednesday, Feb. 13, and Good Friday, March 29, are days of complete fast and abstinence.

All the Fridays of Lent are days of abstinence.

Fast—Binds all over 18 and under 59 years of age. On the days of fast, one full meal is allowed. Two other meals, sufficient to maintain strength, may be taken according to one's needs, but together they should not equal another full meal. Eating between meals is not permitted, but liquids, including milk and fruit juices, are allowed.

Abstinence—Binds all over the age of

14. On days of abstinence, no meat is allowed.

Note: When health or ability to work would be seriously affected, the law does not oblige. When in doubt concerning fast or abstinence, a parish priest or confessor should be consulted.

Easter Duty is the obligation to receive Holy Communion sometime during the First Sunday of Lent and Trinity Sunday.

Archbishop O'Meara's Schedule
Week of Feb. 10

THURSDAY, Feb. 14—Rite of Election, SS. Peter and Paul Cathedral, 7:30 p.m.

SATURDAY, Feb. 16—Archdiocesan Pastoral Council Meeting, St. Columba, Columbus, 10 a.m.-4 p.m.

Workshop covers ways to fund school projects

by Margaret Nelson

"Opening the Door for Development" was the subject of the special-purpose annual funds workshop for school leaders at St. Roch School on the evening of Jan. 30. The event was sponsored by the Office of Catholic Education and the steering committee for Catholic School Development.

Glenn Tebbe, principal of St. Mary School, Greensburg, and a member of the committee for archdiocesan Catholic School Development gave "a practical, down-to-earth approach" to raising funds.

Development goes beyond fundraising because it is "a consistent annual solicitation of gifts from all of your constituency," he said.

But Tebbe said, "Development efforts must advance your cause, create a better understanding of your mission, and involve the people."

He said that development educates the people about the school's work and about a significant response from them. They can see that the school needs money. "If you give people particular needs, most of the time those needs are met."

Tebbe said that one of the things the bishops said in their November statement on schools is that "if the Catholic schools are to survive, they must become the responsibility of the entire church." The annual fund is one way we can enlist and enable the entire church to become a part of that," Tebbe said.

It is important to tap the people in the community who would not give to the church, but would help the school, he said. His experience has shown that people do not take money from what they would have put in the collection for development efforts.

"That hasn't been the case," Tebbe said. "As the annual fund grows, the amount given to the parish grows. People

think there is so much money out there for the church. But if you let people know what you are doing, you can expand on that."

Tebbe said there should be a separate working development committee—or annual fund committee—that is an extension of the administration as well as the board of education. This fits in with archdiocesan policy which leaves responsibility to the parishes. He said, "One way to show responsibility is to try to take care of your own needs."

He said the successful St. Mary development effort started out small. "Initially we were not talking about \$100,000, but about \$5,000."

Tebbe said the school must first do things so that people can see a reason to support it. And he said a newsletter or other form of communication should be used to strengthen that support.

Next, the "publics" must be identified: parents, alumni, staff, parish, committee members, grandparents, etc. He explained that there may be some duplications.

Noting that Catholic schools are unique, Tebbe pointed to the students' grandparents and parishioners as people who are keenly interested in the youngsters, who would probably like to become involved. He called the parish and school a unique relationship, because members whose children are grown still identify with the parish, thus giving them a close connection with the school.

Older parishioners have some ownership and interest in the school's well-being and reputation, seeing it as a vital, necessary part of the parish. "Senior citizens are not without means to support things they think are important," Tebbe said. And he said not to forget the staff and board.

Tebbe advised: building a core of people interested in what the school is doing; proving to parish council and finance committee that a campaign like this is possible and will not necessarily change the ordinary Sunday collection; and giving the board of education something they can do.

Who should be on the working committee? He suggested one organized person, someone who knows about money, a board of education member, someone who knows where to get money, and someone who can give large gifts. He called faith, commitment and community membership crucial.

Tebbe said that acknowledgement of gratitude and accountability is vital. "If you don't do it, you will burn yourself in the long run. And do it within a reasonable time. It says you appreciated it, you needed it, and you received it."

Tebbe distributed materials for St. Mary's development effort, including the board of education's goals and the responsibilities of the school development committee. He also brought the "School Fund Annual Report" brochure and a sample response card for donations.

The Greensburg principal warned, "If you don't get started with it, you're just missing something."



SCHOOL FUNDS—Greensburg St. Mary School principal Glenn Tebbe explains methods for raising development funds at workshop. (Photo by Margaret Nelson)

2,000 networkers help ICC bring influence on state legislature

by Ann Wadellon

Besides the 35 Catholics in the Indiana legislature (see last week's issue), about 2,000 "Networkers" work with the Indiana Catholic Conference (ICC) to influence the laws of the state.

That's as it should be, according to Catholic leadership. In the words of Pope John Paul II, "An important challenge for the Christian is that of political life." The U.S. bishops said, "If as a nation we are to address effectively the complex social and economic issues that confront us, then we must have broad democratic participation in the political process from all segments of society."

The 2,000 Hoosier Catholics who make up the ICC Network are organized in parishes, schools and service areas and are actively involved in the making of Indiana laws. The Networkers work with ICC lobbyist Dr. M. Desmond Ryan, ICC supplements regular media coverage of Statehouse activity with newsletters detailing information on ICC issues, including the ICC position based on the church's social teachings. Networkers then write or telephone those elected officials who speak for them at the Statehouse.

"Increasingly, our problems are social in nature," Ryan said. "To formulate

solutions to these problems in a just and humane way requires the active participation of all citizens. He warns against either apathy or despair and calls instead for a renewed faith in the ability of citizens to work within the political process for the common good. He points to the advantage of working with others to enhance the overall effectiveness as well as to help avoid becoming discouraged in a process which often moves slowly.

Among ICC issues this session are bills focusing on public assistance, adoption, child care, home health care, family, living wills, and abortion.

Directing ICC activities as members of the board of directors from the Archdiocese of Indianapolis are Archbishop Edward T. O'Meara and James Loughery, partner in the insurance firm of Loughery-Kniely & Associates. Members of the ICC advisory council include Daughter of Charity Sister

Margaret Marie Clifford, ICC coordinator and director of the Urban Parish Cooperator; Charles Williams, engineer with Indiana Bell Telephone; Steve Zigan, engineer with Commercial Aircraft Programs; and Lynne O'Day, vice president of St. Vincent Hospital.

Catholics interested in joining the ICC Network can contact Sister Margaret Marie Clifford, 500 E. 42nd St., Indianapolis 46205; tel. (317) 283-6179.

Unit counsels families who can't afford counseling

by Sr. Sheila Shine OSF

Counseling in the time of Our Lord was probably pretty simple. An individual, couple or family could undoubtedly sit and talk with him and never worry about the bill. There were no insurance papers to file and no budget to prepare for the United Way of Greater Galilee.

In today's world the church struggles to make professional counseling available and its administrators deal daily with the demands of multiple funding sources. It is a service which has historically been seen as an integral part of the church's continuation of Jesus' work, but it is an expensive one.

The Family Counseling Unit of Indianapolis Catholic Social Services (CSS) has six master-degree clinicians in place attempting to handle an extremely long waiting list. Although these applicants want the highest degree of quality service, only about 15 percent have the financial resources necessary to fully cover the \$65 which pays for one hour of counseling.

Toward this effort, the archdiocese itself provides the space and some funding. Clients pay as much as they can according to their income and their insurance coverage is claimed. However, the major source of funds for the family counseling service, approximately two-thirds, is from the United Way of Central Indiana.

The United Way requires a high degree of accountability from those who provide services with its funds. It has recently asked all of its agencies to examine their mission and defend continued funding. In complying with this request the Family Counseling Unit was forced to identify why it exists and if it serves a distinct population.

Questions have been asked as to why professional marriage and family counseling exists within the church. The community at large is burgeoning with excellent therapists both in private practice and agency settings. Pastoral counselors are available to provide services in the context

of a person's faith system. Additionally, it is mandated by Catholic Charities that its services not duplicate what is already available.

The Family Counseling Unit makes no distinctions in its applicants other than screening out those with serious psychiatric or addiction problems. Clients receiving counseling at CSS come from every income level, are of all faiths, and present a whole spectrum of problems in living. The task, then, of convincing the United Way that CSS had a unique service led to an examination of what clients chose CSS.

The study showed that CSS overwhelmingly serviced individuals with moderate incomes and inadequate insurance, Medicaid for welfare programs such as these clients are not poor enough to qualify for welfare programs such as Medicaid which would pay for counseling, but are largely single working mothers and struggling young families. Finally, the Family Counseling Unit could identify its uniqueness as having value-based, professional counseling available at an affordable rate to the working, moderate income person.

The United Way accepted this study as justification for continued funding.

In 1991 the unit projects that it will counsel at least 300 persons and provide them with 2,150 hours of service. The goal will be to help them deal with changes and thereby:

- a) decrease their depression and/or anxiety;
- b) increase their level of satisfaction in relationships;
- c) increase their skill in handling crises;
- d) increase their skill in making decisions.

The above goals will especially target those who cannot afford it elsewhere.

Therapists at CSS continue in this setting because of the satisfaction they get in extending this special service. They do so to their own financial disadvantage. If it were not for this sense of personal sacrifice many moderate income families might be priced out of an opportunity for growth. Contributions to the United Way and the United Catholic Appeal directly relate to securing this choice for the average person.

Archdiocese hosts planned giving sessions

The Archdiocese of Indianapolis hosted a planned giving round table Jan. 28 and 29 at the Indianapolis Airport Marriott courtyard. The meeting, co-sponsored by the Diocese of Rockford, Ill., brought together development directors, planned gift officers and presidents of foundations from 10 dioceses and archdioceses.

Sandra Behringer, associate director of development for the archdiocese, co-chaired the meeting and moderated a session on relationships with donors. Richard Valdeseri, director of development, welcomed the participants.

The program was an opportunity to exchange practical information on current practices in planned giving and to compare experiences regarding the effectiveness of various methods and procedures.

Estate planning, bequests, annuities, gifts of insurance, charitable annuity trusts, unitrusts, lead trusts and endowments are some of the areas in which planned gift officers work.

Drug official to address INPEA

by Margaret Nelson

Judge Reggie B. Walton, associate director of the Office of National Drug Control Policy, will be the keynote speaker for the Feb. 21 meeting of the Indiana Non-Public Education Association (INPEA).

The fifth annual administrators' conference will begin at 9 a.m. at University Place Executive Conference Center at IUUPI.

At 11 a.m., "Drug Education in Non-Public Schools" will be discussed by a panel consisting of Annette Lentz, coordinator of support services for the Office of Catholic Education (OCE) and non-public representative to the state drug advisory committee; Phyllis Lewis from the state

department of education; and James Arvin, central Indiana "Just Say No" coordinator for Indianapolis Public Schools.

The afternoon general session will cover performance-based accreditation and non-public school recognition. Commit, a group of business leaders, parents and taxpayers, will give a presentation on its advocacy for freedom of choice in schools.

Later, Steve Noone, INPEA executive secretary, and lobbyist, will present an update on legislative issues.

The conference will be chaired by Providence Sister Lawrence Ann Liston, OCE director of schools and Jesuit Father James Stoeger, principal of Brebeuf Preparatory School.

Eugene Piccolo is president of INPEA.

Commentary

THE BOTTOM LINE

Deaths measured by tears, not statistics

by Antoinette Bosco

As news reports of casualties in the Persian Gulf come in, we should not become too upset—not that is, if we were among the fortunate ones who read a letter to the editor by J. William Brosius in the Jan. 11 issue of *The Wall Street Journal*.

Brosius was trained at Harvard Business School and served as a staff officer in World War II. He began by saying that when it comes to considering the possibility of deaths in Desert Storm "a



reasonable estimate can be made based on historical fact rather than hysterical hyperbole."

That was good to know. From that point on, a reader just had to be wowed by how much better things have been getting when it comes to war casualties.

Consider this: Brosius tells us that in the American Revolution casualties were between "one in seven to one in 10 of those who served."

"Among the Union forces in the Civil War the rate of loss was one in six" because "deaths from causes other than battle were 60 percent higher than those from combat," he writes, attributing these non-combat deaths to disease.

Moreover, our record "improved as

time went on, with losses from all causes in World War I at one in 41."

Now wait. It gets better. By World War II, that ratio had gone down a point, with only one death from all causes for each 40 who served. Then in the Korean War the ratio was down to one in 106. And by Vietnam, the ratio was, he writes, "vastly better than ever before, at one death out of every 150 who served."

He concludes that from these "historic records" we can deduce many good things when it comes to casualties in a war with Iraq. And I quote again, "Regrettable as any deaths are, we can be thankful that they likely will be lower as a ratio of those serving than at any time before in a major war operation."

I have no doubt that Brosius would prefer peace to war and that he is hoping, as we all are, that not one more American dies in this miserable mess.

But I cannot help feeling the coldness of his facts and I cannot rejoice just because fewer now die from battle wounds as compared to all causes of death in a war.

I think what is out of whack here is that the writer is trying to measure deaths mathematically when they can only be measured by another substance—tears.

So some of our servicemen and women have died by "friendly fire" or pneumonia or a helicopter crash. When their bodies come back in a sack, the



numbers are counted in tears, not statistics.

I have shed a good many of those tears. And a strange thing about them is that they cannot be washed away or dried. They make a permanent mark because they do not originate in the eyes, but in the heart.

The deaths that come from this war should be counted in human terms, not in the language of a calculator.

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THE HUMAN SIDE

Pope Leo's words gave impetus to unionization

by Msgr. George G. Higgins

Preparing for the centenary of Pope Leo XIII's pioneering encyclical "*Rerum Novarum*" (On the Condition of Labor), I have been reading scholarly commentaries on the encyclical in English, French and Italian.

This exercise has underscored the impossibility of understanding Leo's encyclical or any of the follow-up ones issued by his successors without examining the historical context within which, and often in response to which, they were written. Failure to do this has led some scholars to exaggerate the strengths of the documents and others to exaggerate their weaknesses. Some have even found more continuity between the successive texts than the facts would seem to warrant.

Curiously, one of the better commentaries was written two decades ago by a non-Catholic historian, Richard L. Camp ("*The Papal Ideology of Social Reform*," E.G. Brill, 1969).



Camp, a sympathetic critic, finds a distinct evolution in papal social teaching which, in his view, cannot be explained simply as an effort of Leo's successors to update his text.

At one point Camp argues that Leo and some of his successors placed too much emphasis on the distribution of wealth and not enough on the need for greater productivity. This criticism, however, is historical context.

No one can deny, Camp says, that the distribution of wealth was a serious problem in Leo's time, and no knowledgeable person would argue today that the workers' place in society in 1891 or their share of the national wealth was satisfactory.

"*Rerum Novarum*," he says, "met these issues directly and proposed a balanced, pragmatic blueprint for the regeneration of the proletariat within existing economic institutions which could enable the laborer to take his place as a respected and dignified member of society."

(Leo saw the need for the church to speak for the workman, and he inspired Catholics to make the laborer's cause their

own. Had he done nothing else his place in history would still have been secure."

"*Rerum Novarum*" was received differently in different nations because of differing histories and traditions. For example, European Catholics were badly divided in 1891 over the issue of "Catholic" or "Christian" vs. "neutral" trade unionism.

This debate, which continued well into the 20th century, never became an issue in the United States, thanks to Baltimore's Cardinal James Gibbons and several of his

to establish primarily "Catholic" or "Christian" unions.

Father John Pawlikowski of the Chicago Theological Union points out that the most direct and lasting effect of Leo's encyclical was the impetus it gave to unionization. Although Catholics were already active in the doors to a much more massive and intensive collaboration between American Catholicism and the labor movement," he says.

According to Jesuit Father John Coleman, the papal social encyclicals "tended to be read, absorbed and commented on mainly by socially involved Catholics who generally gave them a more progressive interpretation" than warranted by their historical context.

Father Coleman says that despite their shortcomings, the encyclicals "represent in some sense a genuine unified tradition of sane and humane social thought which we both celebrate today and try to bring forward into the future."

Ultimately, he says, "the future of this tradition will depend less on our ability to parrot its significant terms . . . and more on our ability to read the signs of the times in fidelity to the Gospel of human dignity as Leo and his successors tried to do in their times."

Pope Leo XIII 'saw the need for the church to speak for the working-man' and others

fellow bishops, who succeeded in warding off a threatened papal condemnation of the Knights of Labor, then the leading U.S. labor federation. U.S. Catholics have ever free to belong to "neutral" unions ever since, and no attempt has ever been made

THE HUMAN SIDE

War brings need to practice prudence and fortitude

by Fr. Eugene Henrick

We never appreciate our sense of balance more than when it is disrupted.

We were blessed with peace. But suddenly peace was ruptured by a war that left us numb.

Our lives have been shaken by news reports on the war, the presence of family members and friends in Saudi Arabia and concern about the impact of this war on the economy—and on us.

Maintaining our sense of balance now becomes a challenge right up there with the need to resolve the war quickly.

A balanced life depends greatly on how well we keep in touch with ourselves. Having a set of values to fall back on is essential.

Unfortunately, war makes it difficult to keep in touch with ourselves and our values. Media reports bombard us, taking possession of our thoughts and emotions.



But if we are to maintain sanity, we need to allow ourselves breathing room. We must step back from the news, think the war through for ourselves and reflect on our values so that we know why we feel as we do.

These are fearful times! Interestingly, however, fear and love are interdependent. If we don't love we cannot fear.

Ironically, fear jars us into remembering how valuable love and life are. More than ever we realize how much loved ones, unity and peace mean to us. These values become more compelling when they are threatened, as they are now.

What do we fear?

We fear losing people we love.

Of course, we fear the war itself and terrorism.

Then there is the fear that emerges from contemplating the loss of harmony with another nation. For I believe few if any of us would want to be in the position of hating another just because he or she is an Iraqi.

How to overcome these fears and to restore balance is our biggest challenge.

More than ever before we must deepen the desire for peace, pray for a quick

resolution of the war and never let another person do our reasoning for us.

Prayer, reflection and a clear desire for unity keep our hearts from hardening and steady us. Praying for what is right—for the best—is not easy, however.

The air is filled with hate and fear. Daily we hear reports of atrocities by Saddam Hussein. We keep hearing that not only the Iraqi people, but the Arab world hates America.

Many news reports have centered on hatred and brutality. The result is that we, too, focus on war, its machines and its incredible capacity for destruction.

We risk becoming like spectators at the Super Bowl, analyzing the players' potential. The war becomes a spectacle and we become locked into its combative mood.

As the war and the coverage of it goes, so goes our sense of balance.

As patriotic people, we must do everything in our power to support our troops. As individuals, we must do everything to keep ourselves intact as persons.

It is essential at this time to practice the virtues of prudence and fortitude. This

means keeping our powers of reasoning alive and refusing to succumb to a hardening of the heart.

Translation: We must maintain our balance at a very difficult time.

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To the Editor

One of several prophetic voices

Your appreciation of Archbishop Weakland's the Jan. 25th "From the Editor" column was very timely and richly deserved. His is one of several prophetic voices within the American hierarchy today.

Another such voice is that of Bishop Kenneth Untener of Saginaw, Mich. Archbishop Weakland dealt with the celibacy issue. Bishop Untener recently addressed the question of the ordination of women. Writing in *Worship* (Jan., '91), Bishop Untener pointed out in a very careful and convincing way that the theological arguments currently being offered against the ordination of women are neither traditional nor accurate.

The pastoral sensitivity of Archbishop

Weakland's statement and the scholarly authenticity of Bishop Untener's are admirable indeed. Such statements offer much needed hope to those who have grown weary and discouraged in their efforts to keep the post-Vatican II church afloat.

Father Bernard Head

St. Mary of the Woods

Would Jesus have said to go to war?

It hurts me to read that some readers of *The Criterion* were upset over the headlines in the paper, "Religious Leaders Oppose Gulf War." What else would we expect?

Can we imagine Jesus Christ saying to the United States or any nation, "You have waited for five months, so now I, too, think that it is a good idea to start a

war. I want you to right a wrong by killing people and by having your own sons and daughters die. You will make my heavenly Father happy with war. He does not want you to settle difficult issues through dialogue and peaceful means?"

I am afraid that the United States is losing its soul. I watch us rejoice as our sophisticated weapons destroy buildings and thus kill people. I hear generals talk about their technology while we witness explosions and know people die. I even hear young Catholic children say, "Let's kick their butts," and I ask myself, what would Jesus Christ say to us?

The day religious leaders support violence, death and destruction, then they have given up their souls.

Ronald Stegman

Guilford

5,000 casualties in abortion war today

The war goes on and on. Believe it or not, there were almost 5,000 casualties today alone. Not much is really being done to fight this slaughter of innocents.

The Catholic bishops in the U.S. remain

Point of View

A message from Valentines

by Shirley Vogler Meister

Next Thursday is the feast of St. Valentine. It is also Valentine's Day. The two are not the same thing, yet they have something in common: acts of love.

According to the legend based on history, the feast of St. Valentine honors two saints of the same name, one a Roman priest who suffered persecution during the reign of Emperor Claudius and the other a bishop of Interamna (Terni). Both apparently were martyred in Rome.

According to the *Encyclopaedia Britannica*, these stories might be different developments of the same original account, referring only to one person. For my purpose, it doesn't matter. My interest here is that these men (or this man) sacrificed life for the love of God (at a time in history when Christians died en masse for what they believed (just as they do in certain oppressed countries today).

Valentine's Day, however—as a lover's festival—has no relationship to the above legendary martyrdom except in the sense that love is at the core of both commemorations, or at least should be.

Although the exchange of illustrated greetings dates from ancient times, Valentines are considered a special forum—today. In pre-Christian Rome, boys honored girls whose names they drew from a love urn on Feb. 15, the feast of the Lupercalia, which was changed to the feast of the Purification by Pope Gelasius I in the fifth century. The Roman custom was introduced into England, eventually being blended with a saint's day to become what we celebrate today: Valentine's Day, a time to pay tribute to love. Actual paper Valentines with inscribed sentiment date from the 16th century.

A few years ago, in honor of Valentine's Day, I wrote the following greeting for friends and relatives:

Lovers shower cards and candy, hearts and flowers—are handy when expressing fond affections (or breaking down someone's objections).

But love's not true if it just smoothers worldly things on one another. Real love's proof is better shown when the other's well-being means more than one's own.

Someone criticized me for this verse, reminding me that God's commandment is "love thy neighbor as thyself," thus putting oneself and others on equal footing. My critic, thinking the last line gives unneeded priority to another person, asked, "Did you really mean that?"

Indeed I did! Martyrs like St(s). Valentine often deemed the welfare of others—as well as their faith—to be more important than their own well-being. And they were following the finest example of selfless love: Christ.

Lent as it was before Vatican II

by Winifred Pushor

The season of Lent, which will begin with Ash Wednesday (Feb. 13), has a long history, reaching all the way back to 1191 when Pope Celestine III initiated the ceremony of applying ashes to the foreheads of believers and saying the words, "Remember, man, thou art dust, and unto dust thou shalt return."

To this day, the ashes from the palms of the previous Palm Sunday are used for this ceremony.

From the fifth century until Vatican II (1962-65) Roman Catholics observed the season of Lent by fasting, which was defined as eating one full meal a day and abstaining from meat.

Pre-Vatican Catholics recall the season of Lent as a somber time of the year, a time of no parties, no in-between meal snacks, measured out portions for breakfast and lunch, and a monotonous diet of fish, macaroni or corn cakes for dinner; this in the days when the large variety of frozen fish was not available and meat at all meals was considered a good diet.

For children, Lent meant giving up candy. Many adults also gave up sweets and desserts or gave up smoking. Those who did not deny themselves something carried a load of guilt around with them for the season.

Lent also meant a heavy regimen of church. Wednesdays and Fridays were reserved for Stations of the Cross, with much kneeling, rising and genuflecting to remind penitents of the pain and agony of the cross, this in the days before kneelers had padding.

Many attended Mass daily, often at 6 a.m., read the Bible and spiritual treatises, or families prayed the rosary every evening, kneeling on hard floors with support from a kitchen or dining room chair in the hope that mortification would lead to holiness.

For children the Lenten season seemed endless, but for them and adults, Easter was truly a joyous time, maybe not so much because of the spiritual joy of the Resurrection as in the feelings of release from the strains of all that "penance."

The Vatican II Council reconsidered the theology behind the observance of Lent, and largely because of the new tone of emphasis on faith, charity and optimism set by Pope John XXIII, it decreed that a positive, not a negative, goodness should

be the Christian ideal, that asceticism and mortification were not necessarily the way to a good Christian life.

The emphasis for the observance of Lent was shifted to the cultivation of virtue, of doing charitable works and preparing for baptism in the belief that a Christian character is better motivated by love and finds more goodness in the world through positive good works rather than through a negative eradication of evil.

No longer do Catholics have to don a hair shirt to inflict pain to mortify themselves. Rather they are urged to offer up for the love of God all those difficulties of life they already experience.

The only vestige of the old Lent remaining are the fast days of Ash Wednesday and Good Friday.

Any nostalgia for the old Lent, for those who experienced it, would be the memories of how good that baked ham smelled and tasted and of how sweet were those jelly beans in the Easter basket after those endless 40 days of fast and abstinence. A lesson to be learned, however, was that the enjoyment and appreciation of the good things of life are vastly enhanced after one has done without them. In that sense, the mortifications of the old Lent were not without value.

most mute. Lay persons and the ad hoc committees they form, even with other Christians, are brushed aside. After all, these are the times of the broader-based "consistent life ethic." Five years ago Cardinal Joseph Bernardin of Chicago persuaded his fellow bishops that a single issue is too narrow an approach to the evils existing in modern society. There are nuclear war, the death penalty, poverty, discrimination, family leave, women's rights, gender-neutral language and a whole host of other topics to which Catholics should address themselves in the realm of the contemporary "social gospel."

So . . . Planned Parenthood and the National Organization of Women are moving ahead with their Catholic recruits. Never in the history of the world has a war gone on with such calm abandon as the snuffing out of the lives of 1.6 million noncombatants every year in one country alone! America's holocaust began with Roe vs. Wade in 1973.

When will priorities be recognized? The aborting of unborn children is the most heinous crime ever committed by one group of persons using knives and poisonous solutions to bring about the death of another defenseless group. Perhaps the silent screams will one day be heard, as the call of "mother" reaches heavenward.

Yet, there is hope. Utah has taken a stand. In our state, the decision is now in the hands of our Indiana Catholic Conference. Will they acknowledge that there are priorities? Until, then, more will die tomorrow and the day following. . . .

Don Backe

Crawfordsville

Help fifth grader do logic project

I am 10 years old and in the fifth grade at St. Mary School. I am doing a religion project for the Fair of Excellence at my school. I am making a scrapbook of letters from people of all ages who went to a Catholic school.

Will you print my letter so that Catholics can write to me about what going to a Catholic school meant to them? I would also like to know when and where they went to school, and any funny stories about school.

Thank you for your help. I will let you know if I get a good grade.

Andy Curtis

R.R. 4 Box 31

Rushville, IN 46173

LIGHT ONE CANDLE

The church alive and growing

by Fr. John Catior
Director, The Christophers

Although the popes in the 16 century were the first to speak out against the slave

trade, a few in later years were not so prophetic. In 1864, toward the end of the Civil War and after the Emancipation Proclamation, Pope Pius IX, the fourth son of an Italian

cardinal, announced that all his sympathies were with the Confederacy. Some say he downplayed the slavery issue because the abolitionist movement was regarded at the time, even by some Northerners, as an extreme and violent movement, which at times it was, but for good reason.

In the same year Pius IX expressed his hopes for the victory of the slave-holding South, he wrote the *Syllabus of Errors*, a document which condemned "the principal errors of the times," including the view that the pope "can or should reconcile himself to or agree to progress, liberalism, and modern civilization. . . . The *Syllabus* dealt a fatal blow to liberal Catholicism" (*Oxford Dictionary of Popes*, p. 310). He wrote in the context of the movement for Italian unification which he believed threatened the independence of the pope.

Those theologians who protested were punished. A few went too far and were excommunicated. It wasn't until 100 years

later, at the Second Vatican Council, that the liberal branch of the church was listened to in a serious way. Many of the reforms they proposed were accepted with the full blessing of Pope Paul VI, e.g., the ecumenical movement and liturgical renewal.

In light of this historical background, it's interesting to observe the recent protest of many North American theologians. *The New York Times* (12/14/90) reported that a 2,400-word statement entitled "Do Not Extinguish the Spirit" was issued by the Theological Society of America, accusing the Vatican of obstructing changes in the Catholic Church, inhibiting freedom of expression and wrongly restricting the role of women. 431 American and Canadian theologians, men and women chosen earlier by their superiors for higher studies, put their careers on the line to endorse this statement.

If this were an isolated incident, promoted by a small band of ignorant rebels, one could dismiss it, but it appears to be part of a growing international movement.

Two questions come to mind: 1) Will another ecumenical council, sometime in the future, vindicate Catholic liberals once again? and 2) Is the desire for change always a sign of insubordination?

In my humble opinion the answer to the first question is yes, and to the second, no. What do you think?

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

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



CORNUCOPIA

A mother teaches courage

by Alice Dailey

I wouldn't have given her a second glance as she entered the crowded cafeteria. She could have been a clone of many women there, sixty-six, casually dressed. It was the disabled young man she steered to a table near me that brought her into focus.

She helped him to be seated, removed his pile-lined jacket over his head and gently calmed an uncontrollable arm.

"You know to wait here while I get our food?" she asked. He nodded and she got into line.

Determined not to stare I resumed eating and musing. Up to then my thoughts had been anything but cheery, dwelling, as all of us, on the Gulf battle where one greedy despot had drawn the whole world, including my very dear grandson, into conflict.

The woman returned with a waitress carrying a full tray. Together they unloaded it. The woman tucked a napkin into the young man's shirt, placed a spoon in his hand and helped him direct it to his food.

Since they were right in my line of vision it was next to impossible not to notice. Her food grew cold while she assisted him. Sometimes the food didn't quite make it into his mouth, each time she patiently cleaned him off and gave a reassuring pat.

Occasionally his distended fingers clutched a table ornament instead of a water glass. Ignoring the observance of other diners the woman held herself erect, sending out clear, unspoken signals. "Don't pity us, please."

I wondered about them. Surely she must be, had to be, his mother. Who else would be so devoted? What a blessing for this young man.

I thought again of the Gulf and of another, mixed blessing for him. Forever

he would be free of military command which engulfs those we love.

As I prepared to leave, the woman left her table momentarily and returned with a handful of napkins. She reached across the table and put a spoonful of dessert into her son's mouth. One sleeve of her coat fell away and revealed that she had no left hand, only a steel hook.

Numb from this new revelation I could only sit in disbelief. Growing awareness of what this woman's life must be, filtered through my mind; awareness of the daily testing of her strength and perseverance.

All the glowing adjectives my mind had been attributing to her, brave, heroic, were topped by a more fitting one: *invincible*. Invincible. That word was a prop this courageous woman had unknowingly passed along to me. Our strength and perseverance and that of our dear ones in a far-off desert would be tested over and over again, but, like her, we will meet and rise above each trial.

Because, God willing, we too are invincible.



check-it-out...

Black History Sunday will be observed on Sunday, Feb. 24 with a special Mass celebrated by Washington, D.C. Auxiliary Bishop Leonard J. Olivier at 10 a.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Avenue. Bishop Olivier will also deliver the homily. St. Rita's Gospel Choir will sing for the Mass, which will be the only one celebrated in the parish that day. A brunch will be held afterward, and the parish school will hold an open house in conjunction with Catholic Schools Week.



The Terre Haute Deanery will sponsor a **Charismatic Mass of the Holy Spirit** at 7 p.m. on Thursday, Feb. 14 in Hellmann

Hall of St. Benedict Parish, Franciscan Father Ken Garing will celebrate the Mass, which is one of the monthly Masses of the Holy Spirit planned by the Deanery to promote evangelization. The Sacrament of Reconciliation will be available from 6:30 to 7 p.m. and babysitting will be provided.

Host Families for Teens from Northern Ireland are sought by the Children's Friendship Project for Northern Ireland, Inc. Each host family will house two Irish boys or girls, one Catholic and one Protestant, ages 14-17, for six weeks next summer. The project is designed to promote understanding through interaction in a neutral environment, and to build lifelong friendships. Volunteer host families should contact EPNI national president Peggy Barrett at: 1538 N. Perryville Road, Manheim, Pa. 17545, 717-665-6559.

A **Lenten Holy Hour series** will be held from 7 to 8 p.m. on Fridays, Feb. 15, 22, March 1, 8, 15 and 22 in St. Monica Church, 6131 N. Michigan Road. The evenings will include Stations of the Cross, quiet prayer, Scripture, Holy Communion and rosary. Everyone is welcome.

The **Council of Catholic Women** is a worldwide organization of laywomen engaged in Christian service on deanery, diocesan, national and international levels. Their projects are many, and include everything from collecting baby clothes for the poor to providing sources of clean water in Third World countries. The Indianapolis Deanery Council of Catholic Women (ICCW), one of seven deanery councils in the Archdiocese of Indianapolis, is comprised of member parishes within the deanery. Women of parishes which have paid membership in the Council are automatically included in all of its activities. The ICCW meets four times annually for Mass, luncheon and a stimulating program on current and ongoing moral issues. ICCW annual dues are \$50 per parish and include membership both in the Archdiocesan Council of Catholic Women (ACCW) and in the National Council of Catholic Women (NCCW). For more information or membership contact: Dorothy Demuth, ICCW treasurer, 5320 Channing Road, Indianapolis, Ind. 46226, 317-545-3136.

The Black Entertainment Television network (BET) will present "**The Ivory Coast Majestic Treasure**" from 8:30 to 9 p.m. on Tuesday, Feb. 12 on cable TV. The program presents the story of Our Lady of Peace Basilica, a replica of St. Peter's in Rome, which has been built by a philanthropist in Yamoussoucro, Ivory Coast, Africa.

The Adult Catechetical Team (ACT) of St. Benedict Parish, Terre Haute will sponsor a **free Eight-Week Course on the History of the Catholic Church** from 7:30 to 9 p.m. on Thursdays, Feb. 21, 28, March 7, 14, April 11, 18, 25 and May 2, in Hellmann Hall. For registration or information call Carole Lake at 812-232-8421.

The Peace and Justice Committee and the Adult Catechetical Team of St. Charles Borromeo Parish, 2222 E. Third Street, Bloomington will sponsor **Presentations on the Islamic Faith** by Dr. Scott Alexander at 7:30 p.m. on Mondays, Feb. 18 and 25. Dr. Alexander is a professor of Islamic studies at Indiana University and a member of St. Charles Borromeo Parish.

St. Matthew Parish, 4100 E. 56th Street will present Jesuit Father John Powell's "**Free To Be Me**" series for high schoolers and adults, beginning on Ash Wednesday, Feb. 13 from 7:9 p.m. and continuing on Thursdays from Feb. 21. The same program will be offered from 4-6 p.m. on Sundays, beginning Feb. 17. For more information call 317-257-9733.

The Indiana Religious History Association will sponsor a **Local Religious History Awards** program to encourage the writing of more local church histories and better anniversary booklets. Churches, synagogues and church auxiliary organizations may submit three

Because of the upcoming holiday on which no mail delivery is made, material for Active List, Check It Out, VIPs and other news items for the issue of Friday, Feb. 22 should be in the Criterion office by Friday, Feb. 15. Send to: The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206.

copies of recently-prepared history to the IRHA before September 1, 1991. One copy of the winning entry will be deposited in the Indiana Historical Society Library for public reference, and two copies will become the property of the IRHA. Guidelines for entry are available. These and other information may be obtained by contacting: Local Religious History Awards, IRHA, P.O. Box 88267, Indianapolis, Ind. 46208, 317-283-8926.

The Adult Catechetical Team of Christ the King Parish, 1827 Kessler Blvd., E. Drive will sponsor "**From Ashes to Easter**," a **Parish Lenten Renewal Program** from Sunday, Feb. 17 through Thursday, March 21. For more information call 317-255-7415.

A "**Festival of Friends**," the 14th annual fashion festival sponsored by St. Francis Hospital, will be held at 11 a.m. on Saturday, March 2 at the Westin Hotel. WRTV Channel 6 co-anchor Diane Willis will emcee the modeling of fashions from L. Strauss. Casual Corner and musical entertainment will be provided by the Tom Moriarty Trio. Tickets are \$20 each, with reservations accepted through Thursday, Feb. 21. Call 317-783-8192.

A traditional **Forty Hours Devotion** will be held at St. Anthony Parish, 379 N. Warman Avenue, from Sunday, Feb. 10 through Tuesday, Feb. 12. The Forty Hours, which will begin with a solemn procession and Exposition of the Blessed Sacrament following 11 a.m. Mass on Sunday, commemorates the time before Jesus spent in the tomb before his Resurrection. The special event is part of the parish's centennial celebration. St. Anthony Church was dedicated on Feb. 1, 1891, and the parish's first Forty Hours devotion was held there in April, 1891.

vips...

Divine Word Father Otto Schellenberger, 77, a native son of St. Mary Parish in Lanesville, will return to mission work in New Guinea Feb. 10 after a three-month visit to the U.S. Father Schellenberger entered St. Meinrad Seminary in 1929 and joined the Society of the Divine Word in 1932. He has been a missionary for the Society in Australia and New Guinea since his ordination in 1942. Because of revised travel plans, a reception planned for Father Schellenberger on Feb. 10 has been cancelled.

James McGinley recently received the Thomas B. Shea Memorial Award, "Hibernian of the Year 1990," at the annual installation of officers dinner sponsored by Kevin Barry Division #4, Ancient Order of Hibernians. McGinley is a member of Holy Spirit Parish, and father of Eileen and James McGinley.



WORKING GUILD—Members of St. Vincent Hospital Guild prepare for their 58th annual **Founders Day Luncheon and Fashion Show** which will begin at 11 a.m. on Thursday, March 14 in the Radisson Plaza Hotel, Keystone at the Crossing. The daughters of guild founders Mrs. Ellard B. Duane and Mrs. Russell L. White, and 50-year or more members will be honored guests at the event. Tickets are \$18. Call 317-253-6727 for more information.

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Appeal made to provide socks for homeless

by Mary Ann Wyand

"Circle City Socks Appeal," a new community service project for the homeless sponsored by INB National Bank, Foot Locker, and the Indiana Pacers, will attempt to remind people that, "Cold feet need your warm heart."

Inspired by Linda Frick, a longtime advocate for the homeless, the monthlong socks appeal was announced Jan. 29 during a press conference at the bank's downtown headquarters. Sponsors are asking people to donate new pairs of socks in any size and color at special displays in INB branches and Foot Locker stores.

"Particularly difficult at this time of the year is the battle that is being waged by our city's homeless against the winter elements," Andrew Paine Jr., president of INB National Bank, told the media. "We intend to provide the city's homeless with much-needed socks. Our goal is to collect 40,000 pairs of socks in all colors, all sizes, and all types that will be used and worn by people in the homeless network of Indianapolis."

On Feb. 27, the Indiana Pacers will conclude the project by asking fans to bring new socks to their game against the Dallas Mavericks at Market Square Arena. A Pacer during halftime of that game.

Indianapolis Mayor William Hudnut thanked project sponsors for responding to this important human service need and said distribution of donated socks will be arranged by the staff at 11 city shelters.

The mayor proclaimed Jan. 29 as "Circle City Socks Appeal Day" and presented a proclamation to Daughter of Charity Sister Nancy Crowder, president of the Indianapolis Homeless Network, "which speaks of our city wanting to have a commitment to compassion and to helping people in need. It calls upon all of our citizens to join in supporting this very worthwhile program."

Mayor Hudnut also demonstrated the "Hudnut Hook" as he tossed the first pair of socks into a campaign display. That "hook" prompted Indiana Pacer Coach Bob Hill to speculate in whether the mayor would like to play for the National Basketball Association team.

Hill said the NBA and Neuville Company have donated 2,400 pairs of socks to

the cause. Foot Locker officials have contributed 1,000 pairs of socks to the campaign and will provide a new pair of shoes to a homeless person for every 500 pairs of socks donated during February.

Following the press conference, Sister Nancy told *The Criterion* that the number of homeless people in Indianapolis increased by 9 percent last year with families comprising between 60 and 75 percent of the city's homeless population.

"The homeless have a rising disease rate," she explained, "especially diseases of the extremities—particularly frostbite—so donations of socks can be very helpful to them. Many homeless people have shoes that are too large and other clothing that doesn't fit, and socks make a big difference, especially in cold weather. Our mobile medical teams treat a lot of foot problems."

Sister Nancy said the homeless people who come into the city's shelters for assistance often have only the clothes they are wearing and "need everything from underwear to socks to gloves."

She said the trauma of being homeless, especially for families, continues for several years. As director of the Holy Family Shelter, Sister Nancy works with Catholic Social Services staff members to offer immediate assistance as well as longtime emotional support for homeless people.

"We can help provide them with shelter and housing and counseling while they're with us and then some follow-up care," Sister Nancy said, "but they need to be able to come back to us because it has been such a traumatic experience. It takes a family about two years to actually get out of the situation of homelessness emotionally."

People who are concerned about the plight of the homeless can donate socks to solve an immediate need, she said, and they can also support fair housing legislation.

Homeless advocate Linda Frick, a board member of the Indianapolis Homeless Network and employee of the Midtown Mental Health Center, said most people take socks for granted but extra pairs of clean socks are luxuries for the poor. "Socks are so basic to people being able to work," she said. "That's another misconception (about the homeless). A lot of people in shelters have jobs and need adequate clothing to go to those jobs. They have full-time jobs but not at a living wage. We're not saying 'Let's give socks and

everything is going to be fine.' The minimum wage is not a living wage."

Frick said every person who is homeless is homeless for a different reason. "There are very few people who choose to be homeless," she said. "When people are homeless for any period of time, they can start to fall apart psychologically very quickly. It doesn't make them mentally ill, but they're in need of support. If they go a week with sleep deprivation, poor nutri-

tion, anxiety, fear of being hurt, depression, being an outcast, and facing the elements, a lot of psychological things start to appear that are the result of the homelessness. It isn't just a state of being without a house. It's probably a series of related crises that may come together at the wrong time."

Both locally and nationally, she said, there are a lot of people who are one paycheck away from being homeless.



SOCKS SHORTAGE—Indiana Pacer LaSalle Thompson (left) and Daughter of Charity Sister Nancy Crowder, director of the Holy Family Shelter and president of the Indianapolis Homeless Network, listen as Indianapolis Mayor William Hudnut reads a mayoral proclamation during a Jan. 29 press conference to announce a community service project to provide socks for the homeless. (Photo by Mary Ann Wyand)

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'Changing American Family' is topic in Connersville

"The Changing American Family" was the topic when Valerie Dillon, director of the archdiocese Family Life Office spoke at St. Gabriel Parish in Connersville. The presentation was the third in the Adult Faith Formation program sponsored by the Connersville Deanery Board of Total Catholic Education.

Dillon commended those in attendance for their lives of fidelity and dedication to families and church. She distributed a questionnaire about their fellow parishioners to find out how many were from traditional, double-income, single-parent or blended families; how many of ethnic, racial and inter-faith backgrounds; and how many were handicapped, widowed, divorced, unemployed and elderly in need of care. "My point is this. Our families are facing issues, situations, and circumstances that they have never had to face in massive numbers before in our history," Dillon said. "Yet we who care about family life, and we who are family, are not even conscious of the fact that some of our neighbors and people in our parishes are facing (these) circumstances."

"The exercise really shows that we do not know the territory. We do not know our people. Once a parish is over 200 families, records of what people are facing are hard to keep track of," she said. Dillon said that some people think the family is dying because people are selfish or uncaring. She said this is wrong, "because what the family is really struggling with is massive cultural change—change that has put pressure on the family to do things in a different way."

One-fourth of families are headed by a single parent and another one-fourth are

blended families, Dillon said. Only one in seven families fits the traditional pattern. Families are now "urban and mobile," rather than the traditional "rural and rooted," she said.

Fifty years ago, society shared a value system that crossed religious lines, she said. Today, there are no family and neighborhood links to reinforce values. Even when adults share their values with children, the young people weigh those against the others to which they are exposed.

"We need to be terribly compassionate today with our children," Dillon said. "They face so much curiosity and pressure."

Another change is from a male-dominated society to one of equality. And she said that Catholic parents need to discuss questions of sexuality with their children from a very young age, so that they are comfortable discussing them as they mature.

"John Paul II calls the family the domestic church. Family is the place where children first hear God's Word preached and where God's love is first experienced," Dillon said. "Family is where forgiveness is expressed. When the family sits down to a meal, this is a precursor to the Eucharistic meal."

"Families have lost the simplicity of taking time to play together. Parents need to model their values," she said. "They must laugh with their children. They need to be honest and admit they make mistakes, too."

"Take time to be with your children," Dillon said. "Look for their uniqueness and show an interest in their activities. Do not take a child so seriously."



Catholic Church and labor: some historical perspectives

by Father Patrick Sullivan
University of Notre Dame

The Judaic-Christian tradition is that labor is honorable whatever its nature, laborers are worthy of wages and fringe benefits to support a family adequately, labor is God's own endeavor in creation, and laborers should be healthy and safe in their endeavors.

However, in the 19th century, the Catholic Church in the U.S. issued no strong statements about unions until Cardinal James Gibbons of Baltimore championed the Knights of Labor and supported workers' right to organize in unions for purposes of collective bargaining. Prior to that time there was isolated evidence of individual clerics and hierarchs, sometimes scolding and sometimes encouraging unions.

The violence of the Molly Maguires in Pennsylvania's coal fields was condemned. Yet, rarely condemned was the profiteering greed, unhealthy working conditions, long work days and weeks, union busting and "blacklisting," harsh police and security forces of owners of railroads, mines, farms and factories. Such silence may have abetted management cruelty in the Homestead and Pullman strikes or the Lattimer and Ludlow disasters.

There was support for protective labor legislation and calls for recourse to arbitration at Chicago's Columbia Exposition and Baltimore's Catholic Conference by clergy and laity.

Such meager support for union organizing among Catholics was attributed to several factors. Many thought "Rerum Novarum" was not meant for the United States, "where such problems do not exist." Most feared atheistic influences of anarchists and Marxists assumed to control all unions and did not want non-Catholics to think Catholics approved such "un-American groups as labor unions."

By the first quarter of the 20th century much had changed. Post-World War I labor troubles and the "red scare menace" successfully challenged Jewish, Protestant and Catholic national leadership to severely condemn strikes approved by management in the steel industry.

The National Catholic Welfare Conference selected to lead its Social Action Department a scholar of economics and Pope Leo XIII's thought, Msgr. John R. Ryan. While not as supportive of the conservative and elitist AFL as Father Peter Dietz of the German Catholic Verein, Ryan wrote and debated extensively on a living wage, government intervention, socialism and other worker interests.

He wrote the U.S. bishops' 1920 pastoral—the most radical document on socio-economic issues ever released by a U.S. Catholic hierarchy. This document advocated many programs later carried out by the New Deal.

By workshops, information bulletins, legislative testimony and classroom lectures, Ryan encouraged several generations of "labor priests" and labor schools, local and national organizations. These assisted the burgeoning labor movement, especially the CIO which was more interested in organizing the poor and unskilled workers than was the AFL.

These also promulgated Pope Pius XI's "Quadragesimo Anno," more critical of capitalism and supportive of unions than Pope Leo XIII's "Rerum Novarum," so taken up with criticism of socialism and so ambiguous about "worker associations."

Throughout the 1930s, '40s and '50s the

Catholic Church in the U.S. helped thwart efforts of communists to control some unions and was known as "the church of the workers." Cardinal Gibbons' dream was fulfilled by diocesan labor programs, as strong Catholic lay leadership in most unions, and the hierarchy gracing union conventions.

There were heady days helping organizing efforts of auto, steel, mining, electrical, farm and clothing workers' unions as late as the 1960s. As Father Andrew Greeley is fond of saying, "The U.S. Catholic Church was formed in the crucible of parishes and unions."

By the 1970s most of that had changed. The "social question" broadened to race, poverty, environmental and peace issues. The post-Vatican II church became embroiled in adaptation and renewal, contraception and ecumenism, vocation and authority crises. Catholic laity were controlling many corporations and investment houses, while unions were fighting internal corruption and stagnation.

None of these factors excused management's sophisticated union busting nor the public's dismissing unions as irrelevant. None of these factors excused clerical and lay administrators illegally and immorally denying their educational, health care, media, social or other workers of the natural right to form or join the union of their choice. That valued right was reiterated in Vatican II, the writings of Popes John XXIII, Paul VI, John Paul I and John Paul II, and various universal and local church synods and conferences.

The challenges to the Catholic Church in the U.S. in the 1990s is to practice in its own institutions what it preaches to other employers. Its academics and activists should lend their talent and time to unions dedicated to achieving justice and dignity for workers—unskilled and skilled, black and Hispanic, white and Anglo, abroad and at home.

There are many role models: Bishops and religious communities in Taiwan, Hong Kong, Korea, the Philippines and other Third World nations; lay and clergy activists interested in neighborhood industrial revitalization; Cardinal O'Connor breaking ranks in New York, supporting workers caught in corporate union busting, and testifying in Congress about the immorality of permanent replacement of strikers.

Emulation of and collaboration with such people can make Pope John Paul II's "Laborem Exercens" clarion call for "unions as indispensable in the industrial world" more than a nice turn of phrase.

Questions for discussion

1. How do you feel about the statement made in the first paragraph of this article regarding Judaic-Christian tradition?
2. What are actions you might take to "achieve justice and dignity for workers"?

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Start	Event begins and ends at: St. Paul's Catholic Center, 1413 E. 17th St. (between Fee Lane and Jordan)	Awards	Special awards to top male and female RUN finishers and awards to top three RUNNERS in each age group. All RUN and WALK participants are eligible for drawings but must be present to win.
Time	7 to 8:30 a.m. Late registration. Runners pick up race packets. 9 a.m. Race begins.	Parking	In St. Paul lot if your arrival is before 8:30 a.m. After that, street will be closed, so then park in lot at NW corner of 17th and Fee
Course	The RUN is 8 km winding through the beautiful upper Indiana University campus. The non-competitive, fitness 2 km WALK is in the same scenic area.	Changing	Rest rooms and changing space will be available in St. Paul's Lower Level.
Fees	\$9 non-refundable, for both events, with pre-registration. T-Shirt included is \$2 additional if late or on day of Race. Pancakes, Sausage and Beverage (all-you-can-eat) is \$2.50. Special deal for 12 & under is \$1.50.	Results	8 km RUN results by Final Reckoning.
		Contact	Steve Gunkel at 857-3595

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or in: 2 km non-competitive WALK _____ If after 2:00, or on Race Day, add \$2.00
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Signature: _____ Date: _____
If entrant is under 18, parent must sign also.

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Madison students, Chinese exchange displays of art works

Students at the Catholic schools in Madison are exchanging art samples with Children's Palace, a school for gifted children in Guangzhou, China.

Carole Williams is the art teacher for all grade levels at Pope John XXIII Elementary School and Shawe Memorial Junior-Senior High School in Madison.

She met Wu Zho Hong, editor of the Guangzhou, China, *Golden Age Magazine* when he stopped in Madison as part of a Wandering Wheels bicycle tour connected with Franklin College.

Hong made arrangements with teachers and students in Children's Palace to exchange art objects. Williams is sending projects that represent the variety of art taught in U.S. schools, K-12.

Williams has received art works from Mrs. So, art teacher at the Children's Palace. The gifted students stay after normal school hours to study art.

One Guangzhou display is a series of woodcuts showing the early '40s construction of a dam which provided a source of water for the art province.

The Chinese children's works will be displayed in the schools for about three months. Williams hopes to arrange a similar exchange with Japanese students.



ART EXCHANGE—Teacher Carole Williams displays two of the art projects the Madison Catholic schools will send to Guangzhou Children's Palace, a school for gifted children in China. The clown is by eighth-grade student Becky Harris; the Jet Skier is by Mike Smith, fifth grade. (Photo by Don Wood)

Counseling available at school for children of military families

by Margaret Nelson

Seven months ago, Patricia (Tish) Pyritz knew she would be a school counselor at St. Lawrence School in Indianapolis three days a week this year. But she didn't guess that her work would be as critical as it has turned out to be.

St. Lawrence serves the families stationed at Fort Benjamin Harrison. After men and women started to be sent to the Persian Gulf she said, "Many of my students have close relatives there—uncles, cousins. But several have parents who are over there. Their lives have been very disrupted." She explained that some children in the school have their only parent, or both parents in Saudi Arabia.

"Right after the war broke, I started thinking it was important for people to understand how much war impacts the students and how these children impact on their classes," Pyritz said.

"I already had four groups scheduled that day (Jan. 17), so I took time to talk with them about it," she said. "I think it is important for us to talk about it. People don't think it bothers kids because they are so young. But they do have feelings."

A young mother herself, the counselor said she does not focus on a prepared agenda or program, but more on helping the children open up and see what questions and concerns are "sticking in their heads."

Generally, Pyritz hears the greatest number of questions centering around fear. Her own five-year-old boy asked if they were in danger of being bombed. She thinks this is natural, since the children are seeing it on television right in their living rooms.

"In the one-on-one sessions they bring up their own personal feelings," she said. On the Thursday after the war started, Principal Franciscan Sister Mary O'Brien pulled the most closely-affected students out of class.



WAR VIEWS—Patricia Pyritz, Catholic Social Services counselor who works with St. Lawrence School, talks about fifth-grade papers showing the children's varied ideas about the war in the Persian Gulf. The school serves families stationed at Fort Benjamin Harrison. (Photo by Margaret Nelson)

Jerry D. Semler to head United Catholic Appeal

(continued from page 1)

He and his wife Rosemary are the parents of seven children.

During the interview, the first topic Semler brought up was the problem of the homeless and he was obviously proud that an archdiocesan agency is doing something about it. Just last Thursday he visited Catholic Social Services' Holy Family Shelter and he said he was impressed with the way Daughters of Charity Sister Nancy Crowder "has really taken a leadership role there, serving 80 homeless families by giving them a place to sleep and providing them with food and health care."

The visit to the Holy Family Shelter was one of several archdiocesan agencies Semler visited last Thursday in an effort to learn more about their work.

Semler said he is optimistic that the United Catholic Appeal's goal of \$2.5 million can be reached. "It's a very realistic goal and I believe every parish will feel good about being involved," he said. He pointed to the 25 percent of money collected that will remain with the parish as an incentive for parishioners to contribute.

"All the parishes in the archdiocese coming together through their lay leadership, plus the enthusiasm of the priests, is vital to a successful campaign," Semler said. He said that he is convinced that "people are willing to give if they are only asked," and everyone will be asked this year. He said the campaign's aim is to get a higher percentage of participation in this year's appeal than there has been in the recent past.

"The most important aspect is to help them realize that they are not the only ones to say, 'My dad is there' or 'My aunt is there.' And I want to let them know that I am available if they need someone to talk with," she said.

Pyritz said, "Some of the students wouldn't feel comfortable talking with me, unless they already know me. But they could talk with their teachers."

She said the teachers received information on how to deal with the questions from St. Vincent Stress Center. "The teachers are willing to talk with them, but they know they need to have some answers."

"The most important thing children need to know is that they are safe. They need reassurances," Pyritz said. "If they have family members there, we can't assure them about that. But we can let them know that whatever happens, they will be taken care of."

"There is some confusion and concern because not everyone in their class feels the same way about the war," Pyritz said. "I try to reinforce by letting them know that no matter how the others feel about the war, all of them want the troops to come home safely. We are all united in that."

"At St. Lawrence, we are trying to be proactive, rather than reactive," she said. "We try to get such information and use as many resources as possible to offer support to the children. We are looking at a plan to prepare the children if there are deaths. We know that it will impact, not only the child, but the others in the building. It will have a ripple effect."

"As a school counselor, I can see different ways the war is impacting the school as a unit," Pyritz said. "All the students have been affected one way or another. The reactions vary, but no one is happy about it. There is a lot of fear and concern. They wish it was over. They don't understand why it had to happen, although they do understand a lot about it. We have had some good discussions."

Pyritz said that the most affected children are generally happy and well-adjusted. They do not voice the most obvious fears about the relative dying, but that is underlying. The emotion usually comes to the surface during prayer services.

"It is wonderful the way the other students have responded," she said. "They have been very supportive. I have been very impressed with that. I think in some families it might be difficult to talk with the parent, because they are having trouble handling it themselves. But school then can be an outlet for the child."

"All of these issues are very real to children. Adults tend to think they aren't important to them," Pyritz said, adding, "But you have to let the children take the lead and not bombard them with things they don't understand. It's best to open the conversation, then let them talk."

Pyritz is one of 15 Catholic Social Services counselors who serve 25 schools. She said that other teachers at St. Lawrence are impressed that these ideas can be used in teaching many subjects.

In a fifth-grade creative writing project, a wide variety of opinions and feelings were expressed when the students were asked what they thought about the war.

"At the beginning of the school year, we began to see different writings," Pyritz said. "It had an impact on the students' thoughts, feelings and concerns. When writing on 'who I am,' they would say things like, 'afraid of war bombs.' Last year that was not mentioned."

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Auction at Marian sells valuable art, antiques

by Mary Ann Wyand

A valuable collection of antique furnishings and religious art went on the auction block at Marian College in Indianapolis on Feb. 2, attracting buyers from throughout the United States.

Dr. Daniel Felicetti, president of Marian College, said the auction of rare furniture, paintings, Oriental rugs, and collectibles earned in excess of \$100,000 for use in restoration of the school's historic Allison Mansion.

Antique dealers and collectors filled the gymnasium at Clare Hall last Saturday for this unique opportunity to view and bid on Chippendale and Queen Anne furniture, Persian and Chinese Oriental rugs, oil paintings dating back to the 15th century, quilts, tapestries, books and records, and glassware.

Items up for sale included inlaid mahogany and teakwood tables, carved bureaus with marble insets, curved-glass china cabinets, church pews, a large spinning wheel, portraits of popes and bishops, a brass bust of William Shakespeare, antique crucifixes, delicate hand-painted china, porcelain figurines, and crystal stemware.

Announcement of the auction generated enthusiastic responses from buyers but left Marian College's history professor James Divita and other local historic preservation officials frustrated about what Divita said was an apparent lack of concern for the historical value of some of the items.

Divita said he was particularly concerned about the sale of most of an art collection

donated to the college by Monsignor Marino Priori, founding pastor of Holy Rosary Church in Indianapolis, about 40 years ago.

"The art collection which is being sold is part of the Italian heritage of Indianapolis," Divita noted in a formal letter of complaint before the auction. "I view this sale as a first-rate public relations blunder in the Italian community of Indianapolis."

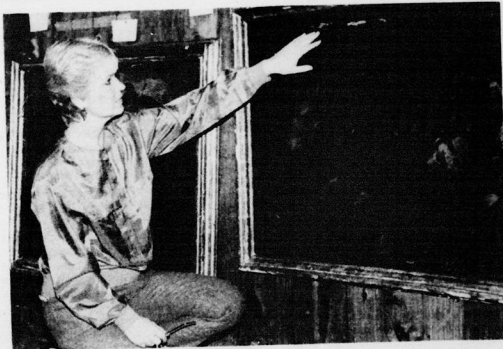
He said officials from the Historic Landmarks Foundation of Indiana also expressed concern about the sale of original furnishings from the Allison Mansion, which is listed on the National Register of Historic Places.

"Only in *extremis* should heritage be turned into cash," Divita said.

Responding to Divita's letter, Marian College officials said many of the paintings in the Priori collection had deteriorated due to temperature and humidity problems in the Allison Mansion and needed to be sold in order to preserve them.

"Since the 1940s, some of the paintings have been hung in rooms of Allison Mansion," Andy Murphy, public relations director, explained, "but especially during the past decade, many others were stored in the attic of the mansion. Because of the uneven temperatures and humidity of the mansion, some of the art collection suffered deterioration. Many of these particular pieces were judged by an appraiser in 1982 to be in miserable condition... with extensive deterioration." Since then we have witnessed nine more years of decay."

During the past decade, she said, "Smaller pieces appear to have disappear-



DAMAGE—Andy Murphy, director of public relations for Marian College, points out some of the damage to an oil painting from the Monsignor Priori art collection. The Feb. 2 sale of antiques and religious art will benefit restoration of the Franciscan college's historic Allison Mansion. (Photo by Mary Ann Wyand)

ed as increasing numbers of persons have visited the mansion."

Murphy said Marian College lacks sufficient funds to restore all of the paintings that have deteriorated and also cannot afford to provide the extensive security which the collection warrants.

"The college felt that persons who could afford the paintings and restore them properly might not only have the opportunity of purchasing some significant art pieces, but also would be financially assisting the college in its mansion restoration efforts," she said. "A segment of the art collection is being retained by the college and will be hung again in the rooms by summertime."

Before deciding to sell the antiques and

artwork, Murphy said the college conducted "an extensive and careful study of records, both at Marian College and in the archives of the Sisters of St. Francis at Oldenburg. The college makes a practice of honoring all documented donor requests."

She said research produced no documents indicating that the Priori collection was given for the sole purpose of display and use at Marian College.

Several collectors who examined the extensive collection of art and antiques before the sale described the auction at Marian College as an unusual opportunity and predicted that dealers would bid high on many valuable items.

"This (auction) is just incredible," one antique dealer said. "The pieces here are very fine."

Catholic Cemeteries

Archdiocese of Indianapolis

Cemetery Mass Schedule — 1991

Feb. 20	Calvary Chapel	2:00 p.m.
Mar. 20	Calvary Chapel	2:00 p.m.
April 17	Calvary Chapel	2:00 p.m.
May 15	St. Joseph Chapel	2:00 p.m.
May 27 (Memorial Day)	Calvary Chapel	12:00 noon
June 19	Calvary Chapel	2:00 p.m.
July 17	St. Joseph Chapel	2:00 p.m.
Aug. 21	Calvary Chapel	2:00 p.m.
Sept. 18	St. Joseph Chapel	2:00 p.m.
Oct. 16	Calvary Chapel	2:00 p.m.
Nov. 2 (All Souls Day)	St. Joseph Chapel	10:00 a.m.
	Calvary Chapel	12:00 noon



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Faith Alive!

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We are all 'the church'

by Fr. Robert L. Kinast
Catholic News Service

When I was growing up, Saturday night was "confession night."

Parishioners would come in and out of church during the time for confessions. Some would be in the pews preparing to go to confession, others waiting in the lines outside the confessional, while still others were saying the prayers they were given as their penance.

In a way, it was a communal penance service but not in the sense of the "communal" penance services encouraged since Vatican Council II. The council intended to emphasize that this sacrament is a celebration of forgiveness, of reconciliation, and saw the confessing of one's sins in that context. Hence the sacrament's official name of "reconciliation."

This emphasis was put into concrete form with the approval in 1973 of three rites of reconciliation: one for individual penitents, one for several penitents who also make individual confessions and receive individual absolution, and one for several penitents who make a general confession and receive general absolution, used in cases of great necessity.

It is the second of these rites that is popularly called "communal penance" because people come together as a community to celebrate their reconciliation through the sacrament. According to the rite, "Communal celebration shows more clearly the ecclesial nature of penance" (No. 22).

In other words, instead of a number of parishioners showing up in church around the same time to make private confessions, they come together as a parish to reaffirm their desire to live as God wants, to seek help in the areas where they have fallen short, and to strengthen one another through prayer, song, faith and example.

Here's how the rite works:

►Assembly: First, the community gathers. Typically, there is a song that draws them together and expresses the purpose of the assembly. Then the presider greets everyone and invites all to pray for God's grace and mercy.

►Word of God: Next, one or several selections from Scripture are read. These passages usually recall God's promise of forgiveness and especially the redemptive love of Jesus.

The passages remind the people that God's forgiveness depends on true sorrow for sin and a willingness to change. This is accomplished by doing penance—replacing

sinful attitudes and actions with those that are pleasing to God.

The homily reviews these themes and prepares people to examine their consciences. A period of silence may be given for this examination, or a review of the ways people sometimes sin may be read aloud.

►Rite of Reconciliation: After this period of personal examination, the participants make a common acknowledgment of their sins. This is similar to the penitential rite at Mass. It is an expression of confidence in God's mercy and a pledge to live better in the future.

Sometimes there is a litany of saints and petitions to reinforce the communal aspect of reconciliation before everyone prays the "Our Father."

►Individual Confession and Absolution: With this preparation, individuals approach the priests available for confession. There is no need to begin with the familiar introduction, "Bless me, father, for I have sinned," because the whole community has just made this acknowledgment.

The actual confessing of sins should be as natural and relaxed as possible. First, indicate how long it has been since your last confession, then fill in any important facts about your situation in life. This puts the priest in touch with you and makes it easier for him to respond in a helpful way.

In mentioning your sins, you are expected to state those that are serious first. If you do not feel you have serious sins to confess, indicate first those for which you are most sorry or which pose the biggest obstacle in your life. Since the main emphasis of the sacrament is reconciliation, you should focus on what makes you "unreconciled," what comes between you and God and other people. Regarding less serious sins, you are not required to mention every little thing you can possibly think of.

A pointed, succinct confession helps the priest suggest a penance which will be most suited to your needs. Sometimes you may think of a penance that would help you improve your life more effectively. You can suggest this as an alternative.

When you have agreed with the priest on your penance, the priest extends his hands over you and gives you absolution. At the end of the prayer of absolution, you say, "Amen."

►Conclusion: Ideally, everyone reassembles after individual confessions are completed to express again the communal bonds that unite them. The presider offers a final prayer and bless-



COMMUNAL Penance—Vatican Council II approved three rites of reconciliation in 1973. It is the second of these rites that is popularly called "communal penance" because people come together as a community to celebrate their reconciliation through the sacrament. (CNS photo by J. Michael Fitzgerald)

ing, dismissing the assembly. The rite itself encourages adaptations of this basic form so the sacrament will be as meaningful to people as possible (Nos. 38-40).

Sometimes the adaptations may be confusing or they don't meet the expectation of certain individuals. Even in this case, a communal penance service ex-

presses the fact that we are not just private individuals coming in for Saturday night confessions; we are "the church, which includes within itself sinners and is at the same time holy and always in need of purification" (No. 3).

(Father Kinast is a Florida-based pastoral theologian and writer.)



DISCUSSION POINT

Spiritual direction provides 'roots'

This Week's Question

Why do you value spiritual direction? What is it?

"St. Bernard said the person who directs himself spiritually is directed by a fool. We all need to have some perspective. The spiritual life is a life of oneness, not a life of isolation. We need to be affirmed as well as challenged on our task of soul-making." (Alexandra Guliano, Seattle, Washington)

"I have had good experiences of seeking spiritual direction through the sacrament of reconciliation. I was encouraged to be gentle with myself and be more accepting of my struggles and limitations. Through spiritual direction, I realize that I can be more compassionate toward others by accepting and forgiving myself." (Janet Roth, Terre Haute, Indiana)

"Spiritual direction, which differs from spiritual or pastoral counseling, is entrusting the content of my prayerful journey to the hands of another individual who has peculiar gifts and experience superior to my own." (David Lay, Steubenville, Ohio)

"After I received penance (on my senior retreat), it brought me closer to God. It made me feel as if God was saying to me, 'That's alright, my son, we all make

mistakes. Now pick yourself up and go on.'" (Kyle Walker, Clarksville, Indiana)

"There are times when you get turned off or fearful and you wonder how you can be acceptable to God. It is at times like this that spiritual direction is helpful to me, someone reassuring me that Jesus loves and accepts me and died to save me." (Frances Breting, Columbia Missouri)

"Spiritual direction is valued by people as a help to them in their prayer lives. It is advice from others on how they profit from prayer—how they use it." (Retired Bishop Robert Whelan, Society of Jesus, Fairbanks, Arkansas)

"For those of us who work in and for the institutional church, personal and professional boundaries become fuzzy and obscured. Spiritual direction helps focus on those primary relationships in our lives and keeps us rooted and healthy in those relationships." (Anne Comeaux, Pittsburgh, Pennsylvania)

Lend Us Your Voice

An upcoming edition asks: "Do you know someone you consider holy? What makes that person holy? What does that person do?"

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

Spiritual direction helps Catholics look at their faith lives

by Mary Ann Wyand
Catholic News Service

After experiencing infant loss, separation and divorce within a three-year period, I turned to spiritual direction through the sacrament of penance because traditional avenues of counseling had not addressed the faith elements in my life.

"Are you mad at God?" the priest asked during a penance session.

"Oh, no," I responded. "I believe in a kind and loving God. Why should I be mad at him?"

"Think back," he prodded, gently. "Have you changed your worship habits lately?"

"Well, yes," I acknowledged, with a certain amount of surprise. "I stayed away from Mass for awhile, but I'm attending church regularly again now."

"Do you suppose," he continued, "that you have been mad at God but haven't acknowledged that anger to yourself?"

I had to laugh. It was a relief to admit that, "Yes, I really have been angry at God," and even more of a relief to be assured that it could be better to direct anger at the Lord than at yourself because the latter outlet could be destructive.

But I had gotten stuck in my grief and couldn't see how it was affecting my faith life until the priest helped me talk my way through those painful experiences during the sacrament of penance.

Several months later, I found myself enthusiastically researching and writing a six-part series on "Faith Amidst Adversity" for *The Criterion*, the archdiocesan newspaper of Indianapolis, Ind.

I felt spiritually renewed as I talked with people who had experienced loss of freedom, loss of health, loss of mobility, loss of spouse, loss of child, and loss of youth. All said they couldn't have made it through these dramatic life-altering adversities without the Lord's help.

Spiritual direction is gaining widespread acceptance as Catholics try to address the stresses of modern life.

Sometimes people are motivated to seek spiritual guidance following a grief experience such as the death of a loved one or job loss. Others turn to spiritual direction as a way to reflect on past decisions, sort out future plans, deal with current events, and get a better understanding of how God fits into their lives.

Franciscan Sister Diane Jamison, coordinator of spiritual development at Fatima Retreat House in Indianapolis, said spiritual direction helps people who "often find themselves in a struggle with their values versus the values of society. They are struggling with trying to find balance in life. They want to pray, but they're caught up in that wonderful rat race."

Scripture, faith sharing and spiritual direction are helpful tools to facilitate prayer and healing, she said.

"People are really searching, looking for more, looking for the spiritual part of life," Adrian Dominican Sister Patricia Benson, director of spiritual formation for the Beech Grove Benedictine Center near Indianapolis, noted.

"True spirituality needs to be open to the reality of the day," Sister Pat explained. "The great saints were open to the reality of their day, and they did what they could, given their own gifts."

Today, she said, spirituality faces the nuclear weapons issue, ecological issues, social justice issues, consciousness issues, and other world concerns.

"If people really are going to be in touch with God and become the type of people that see more and more as Jesus did and as God does," she said, "then they have to open their eyes to some of these things that are hard to look at and change their lifestyles."

(Mary Ann Wyand is an associate editor of *The Criterion* in Indianapolis, Ind.)



GUIDANCE—Spiritual direction is gaining widespread acceptance as Catholics try to address the stresses of modern life. (CNS photo by Mimi Forsyth)

Your Mission Sacrifices for 1990

Parish Number	Parish Population	Propagation of the Faith Dues	Mission Sunday Collection	Visiting Missionary Collection	Mass Stipends	Holy Childhood	Other Gifts
INDIANAPOLIS							
1	SS Peter and Paul	359	\$ 667.00	\$ 848.00	\$ 952.00	\$ 15.00	\$
2	Assumption	145	136.15	150.46	187.28		140.00
3	Holy Angels	446		624.00	690.00		
4	Holy Cross	720	134.00	86.00	609.50		639.00
5	Holy Name	3,776	140.60	723.00	4,007.02		132.43
6	Holy Rosary	342	140.60	219.10	581.90	772.50	
7	Holy Spirit	4,435	1,526.00	437.00	6,225.76	420.00	
8	Holy Trinity	716	590.00	430.00	931.27	366.00	
9	Immaculate Heart of Mary	2,234	924.00	1,207.00	5,004.24		457.72
10	Nativity of Our Lord						
	Jesus Christ	1,993	1,004.75	1,399.69	2,402.51	1,209.00	200.00
11	Our Lady of Lourdes	1,895	1,294.00	1,626.00	2,635.26		
12	Our Lord Jesus Christ, King	3,385	3,325.00	2,725.00	6,828.50	1,750.00	644.46
13	Sacred Heart of Jesus	895	522.00				
14	St. Andrew	1,031	687.07	362.82	1,292.21		
15	St. Ann	1,039		353.00	408.00		
16	St. Anthony	942	1,268.00	961.79	1,171.67	2,666.00	
17	St. Barnabas	5,045	1,462.00	1,349.00	4,668.00		
18	St. Bernadette	609		174.00	424.50		
19	St. Bridget	343	323.00	423.66	266.00		
20	St. Catherine	729			539.20	2,215.00	31.60
21	St. Christopher	5,222	2,136.00	2,322.00	5,674.25		200.00
22	St. Gabriel	2,516	826.00	965.00	6,977.10	700.00	1,356.44
23	St. James, the Greater	552	255.00	477.25	461.09		
24	St. Joan of Arc	970	971.50	1,446.89	2,821.93	240.00	264.15
25	St. John	04	338.00		981.00		38.45
26	St. Joseph	819	1,294.87	1,750.38	1,772.38		1,188.00
27	St. Jude	4,200	1,376.00	1,000.00	4,809.00		680.00
28	St. Lawrence	4,546	1,557.00	2,964.10	6,375.00	1,090.00	13.84
29	St. Luke	4,466	2,271.00	2,675.00	9,431.50		
30	St. Mark	2,350	1,757.00	1,569.50	4,205.00	325.00	32.00
31	St. Mary	267	236.00	368.00	1,139.00		
32	St. Matthew	4,400	690.00	1,730.00	4,225.11		
33	St. Michael, Archangel	2,116	1,575.00	2,195.50	4,676.63	250.00	125.50
34	St. Monica	2,861	2,739.00	3,544.18	4,892.28	70.00	6.00
35	St. Patrick	660	178.00	194.00	551.00	670.00	
36	St. Philip Neri	1,245	298.00		939.50		116.00
37	St. Pius X	5,100	2,665.58	3,469.86	9,716.08		208.34
38	St. Rita	640	100.00	207.50	400.00		100.00
39	St. Roch	1,262	973.85	912.77	2,348.46		100.00
40	St. Simon	3,186	1,596.70	1,506.75	3,891.66		154.00
41	St. Theresa of the Infant Jesus	3,613	6,623.00	1,884.00	2,842.65		48.10
42	St. Thomas Aquinas	1,752		617.00	2,459.00		56.80
43	Aurora	1,070	759.82	836.65	2,189.73	310.13	107.00
44	Batesville	3,528	1,737.00	1,686.50	4,507.94	100.00	55.00
45	Bedford	1,570	656.00	532.00	1,678.11		500.00
BLOOMINGTON							
47	St. Charles	2,213			3,427.05		
48	St. John	1,224	1,120.00	1,060.78	1,059.11		34.00
49	St. Paul Catholic Center	4,209	626.00	585.00	4,044.57		
50	Bradford	1,237	434.80	557.00	848.20		81.00
51	Brazil	418		600.00	600.00		122.50
52	Brookville	1,889	2,112.50	2,079.50	3,847.80	1,945.00	
53	Brownsburg	4,483	557.00		3,860.01		
54	Brownstown	48	129.00	163.00	284.34		
55	Cambridge City	650	572.00	504.00	713.00	150.00	105.20
56	Cannelton	299	\$ 85.00	\$ 43.00	\$ 157.94	\$	\$
57	Cedar Grove	489	572.00	543.00	444.05	190.00	
58	Charlestown	416	656.00	266.00	501.80	275.00	
59	China	124	94.00	57.00	197.76		1.00
60	Clarksville	3,000	1,050.00	292.00	2,905.00		105.20
61	Clinton	985	618.00	337.00	705.00	400.00	185.40
COLUMBUS							
62	St. Bartholomew	2,233	993.75	273.00	2,342.01		
63	St. Columba		1,503.10	1,002.19	2,835.70		
64	Connorsville	2,196	1,636.00	1,743.73	2,373.00	530.00	
65	Corydon	1,020	410.00	651.00	905.47		
66	Danville	932	286.00	233.80	682.19		
67	Diamond	8					
68	Dover	433	504.00	461.87	308.85		
69	Edinburgh	192		226.52	445.30		
70	Enochsburg	494	609.60	443.55	619.20	225.00	
71	Fortville	680	502.30	416.60	798.00		
72	Franklin	1,254	411.50	565.88	834.36	25.00	288.26
73	French Lick	300	419.00	320.63	510.25		
74	Frenchtown	708	119.00				
75	Fulda	412	154.85	183.95			
76	Greencastle	626	75.50	612.50	1,700.87		
77	Greenfield	2,280	1,153.93	1,730.31	2,758.27	180.00	603.25
78	Greensburg	3,263	3,055.74	2,464.80	2,661.42	865.00	
79	Greenwood	4,800	2,974.00	2,890.10	4,739.48	535.00	558.16
80	Hamburg	210	490.00	199.00	132.00		
81	Henryville	192	115.00	114.00	251.80		

Parish Number	Parish Population	Propagation of the Faith Dues	Mission Sunday Collection	Visiting Missionary Collection	Mass Stipends	Holy Childhood	Other Gifts
JEFFERSONVILLE							
84 Sacred Heart	2,376	1,895.00	2,241.00	2,062.47		526.50	
85 St. Augustine	1,876	982.00	1,187.00	2,785.61	990.00	292.00	35.00
86 Knightstown	194	132.00	144.45	597.50			
87 Lanesville	1,199	1,544.00	1,344.05	3,151.63	1,335.00		10.00
88 Lawrenceburg	2,100	800.50	1,241.00	1,000.00		110.00	
89 Leopold	600	116.50	280.71	226.00			40.00
90 Liberty	360	1,010.00	810.00	600.00	390.00	200.00	
MADISON							
91 St. Mary and St. Michael	1,716	759.00	1,223.25	748.94			
92							
93 St. Patrick	268	508.49	532.75	374.47			10.00
95 Martinsville	1,123	1,000.00	1,156.00	2,285.00	265.00		
96 Milan	450	231.00	313.80	370.00			
97 Millhouse	467	866.65	663.00	288.85	170.00		
99 Mitchell	350	150.00	180.00	753.00		34.50	
100 Montezuma	58	60.00	88.00	233.25			
101 Mooresville	751	565.00	707.50	1,507.30		853.89	
102 Morris	559	676.00	609.00	354.56	635.00	300.00	
103 Napoleon	179	295.00	177.00	272.73			
104 Nashville	709	383.15	486.85	2,763.42			
105 Navileton	970	692.00	761.40	1,502.65			
NEW ALBANY							
106 Holy Family	2,328	1,468.00	1,601.00	2,462.50			
107 Our Lady of Perpetual Help	1,949	1,203.00	1,454.20	1,883.07			
108 St. Mary	1,601	1,813.00	2,389.50	2,719.23	240.00	114.00	
109 New Alsace	646	383.50	364.00	169.00	265.00	84.00	
110 New Castle	911	507.75	460.50	1,362.72		100.47	
111 New Marion	82	87.00	160.25	237.30			
112 New Middletown	192	46.00	32.00	126.50			53.00
113 North Vernon	1,274	1,113.00	1,277.00	2,399.00			
114 Oak Forest	69		100.00	104.00			
115 Oldenburg	1,512	1,562.00	1,069.00	1,786.00			
116 Osgood	720	393.00	942.10	1,232.11			
117 Paoli	125	94.78	104.75	126.19			361.75
118 Plainfield	1,465	744.00	1,635.00	5,176.06			
RICHMOND							
119 Holy Family	975	1,350.00	1,212.00	1,845.00			
120 St. Andrew	1,407	920.14	2,382.00	1,891.92	111.00		
121 St. Mary	1,500	1,401.00	610.00	2,673.72			100.00
122 Rockville	360	\$ 180.00	\$ 119.00	\$ 302.34	\$ 220.00	\$	\$ 100.00
123 Rushville	1,544	804.00	1,214.00	2,264.00			
124 St. Anne (Jennings Co.)	206	60.00	60.26				
125 St. Croix	73	185.00	282.70	123.00	30.00		
126 St. Dennis	258	142.25	61.50	124.28			
127 St. Isidore (Perry Co.)	136		70.00				
128 St. Joseph (Crawford Co.)	994	513.00	279.65	618.75			
129 St. Joseph Hill	326	470.00	1,473.00	622.75			
130 St. Joseph (Jennings Co.)	720	1,046.00	1,125.00	1,051.97			
131 St. Leon	387	160.00	474.50	295.96			
132 St. Mark (Perry Co.)	2,535	1,179.20	1,573.00	2,999.00			
133 St. Mary of the Knobs	256	215.00	149.00	277.00			
134 St. Mary-of-the-Rock	460	265.00	165.00	460.00		59.50	
135 St. Mary-of-the-Woods	485	298.00	455.49	345.01	120.00		
136 St. Maurice	1,055	353.00	324.50	442.00		93.43	
137 St. Meinrad	725	742.00	563.50	449.24	380.00	70.50	
138 St. Nicholas (Ripley Co.)	13						
139 St. Paul (Decatur Co.)	532	384.00		314.00			
140 St. Peter (Franklin Co.)	207	48.00	97.00	211.22			
141 St. Peter (Harrison Co.)	174	48.00	89.00	107.00			
142 St. Pius (Ripley Co.)	756	637.00	868.61	1,724.03			
143 St. Vincent (Shelby Co.)	421	348.00	215.25	246.35			
144 Salem	417	325.00	575.85	505.00	40.00		
145 Scottsburg	138	432.00		376.50			
146 Seelyville	889	485.60	527.29	1,293.34	243.00		
147 Sellersburg	999	2,058.25	2,605.00	1,332.00	2,025.00		336.58
148 Seymour	4,200	1,178.00	1,673.21	2,589.82			864.00
149 Shelbyville	223	180.00	267.58	154.00			
150 Siberia	199	112.00	128.00	416.00			
151 Spencer	303	231.25	442.50	569.75		80.40	
152 Starlight	695	539.00	600.00	569.75			
153 Tell City	3,159	2,048.50	1,061.35	2,865.69			
TERRE HAUTE							
154 Sacred Heart of Jesus	1,059	45.00	685.35	1,020.68			
155 St. Ann	260	66.00	186.59	596.09			
156 St. Benedict	1,274	326.00	325.00	1,975.00			
157 St. Joseph	1,377	227.00	313.50	1,656.82			
158 St. Margaret Mary	746	365.60	992.35	743.57			315.00
159 St. Patrick	1,295	1,904.50	3,462.00	3,379.14			
160 Troy	358	196.65	116.00	275.05			
161 Universal	193	136.00	148.00	270.00			
162 Vevey	229	112.00	128.00	253.00			
163 West Terre Haute	161	167.00	230.00	445.00		665.00	
164 Yorkville	320	247.00	402.00	222.00			
Sisters of Providence							
Sisters of St. Francis, Oldenburg			85.00				500.00
Marquette Manor			37.00				100.00
St. Augustine Home			218.00	78.00		120.00	304.00
St. Paul's Hermitage							
Cardinal Ritter High School							
Pope John XXIII							187.00
Elementary School							

NOTE: In addition to what is reported above, donors from the Indianapolis Archdiocese contributed the following amounts directly to the National Office for the Propagation of the Faith in New York, N.Y.:

To the General Fund of The Society for the Propagation of the Faith	\$23,740.00
To the Society of St. Peter Apostles	4,295.00
To a Special Designated Fund and Masses	820.13

FIFTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, February 10, 1991

Job 7:1-4, 6-7 - 1 Corinthians 9:16-19, 22-23 - Mark 1:29-39

by Fr. Owen F. Campion

The ancient Book of Job provides this weekend with its first liturgical reading. Few figures mentioned in the Hebrew Scriptures are as familiar as Job, yet this book rarely appears in the liturgy, and Job himself generally is misunderstood. In reality, Job the patient was Job the misundrestood. In reality, the weary, the demanding, the distressed.



The exact identity of Job, and of his place in time, is not known. Most scholars believe that Job lived in the period of the sixth to the fourth century before Christ.

What is clear is that Job was a person confronting many personal problems. Underscoring them all is Job's bewilderment at why such bad luck should befall him. To understand his situation, Job debates and discusses. This weekend's reading is from such a debate. He attempts to analyze his predicament, his past, and his relationship with God. His friends answer that Job's misfortunes proceed from sin. He rejects that. That only reinforces his puzzlement in trying to see all that is within the ways of God.

Throughout, and no less so in the text read this weekend, the Book of Job conveys an exceptional and compelling emotion, and it bespeaks a question with which untold millions of other human beings have asked as they peruse their own lives and experiences.

St. Paul's First Epistle to the Corinthians is the source of the second reading. Constantly, St. Paul was required to confront the strong pressures surrounding the early Christians. The pressures rose from virtually every side of the culture in that first century of the Christian era. They had impacted upon the most basic human instincts and fears.

Not uncommonly, Paul was forceful, unyielding, and direct. That is the case in this weekend's reading. The great apostle reinforces his own credentials to preach the Gospel, and, in the process, he makes clear the fact that faith impels the believer, and that the impulse of faith weighs upon the believer heavily.

St. Mark's Gospel, the source of this liturgy's Gospel reading, is the oldest of the four Gospels as they are available today. It is also the shortest. However, in this weekend's reading, St. Mark's Gospel is a considerable reservoir of theological information.

First, the reading establishes the identity of Jesus. He is Lord of all. Nature subjects itself to him. So do demons. He is supreme over all. He is compassionate and healing in his power. He restores Peter's mother-in-law to health.

Secondly, his mission is to summon people back to God, and to give God to people. All else supports this mission. All else reflects this mission. Jesus allows nothing to deflect attention from the supremacy of his mission.

Thirdly, and essential to the thoughts of this weekend's liturgy viewed as one, Peter, Andrew, James, and John, four of the Twelve, were persons of utmost faith in Jesus. To him they turned in their concerns. To him they turned for relief as they worried about the illness of Peter's mother-in-law. Jesus did not impose himself upon the sick woman. The faith of the apostles invited him into the scene.

Fourthly, the appearance of the apostles in any reading has a strong flavor of the church. The apostles formed, guided, protected, and taught the church in the earliest days. Popes and bishops thereafter have seen their duty as doing the same. Through the faith, first spoken by the apostles, the church calls all to God, and offers God to all.

Reflection

For weeks, a time shining with the light of Christmas, the Epiphany, and the Baptism of Christ, feasts all joyfully informing us of God's love and presence among us, the church has given us the image of Jesus. Then, a few weeks ago, it added another message. It called upon us for our response. Do we love this Jesus, the Son of God and son of Mary? What does our love mean?

To enlighten us, the church, through the readings each week at Mass, has presented to us the reality that our response to Jesus must be absolute in its faith. We cannot compromise, or retract, in our response. It must be complete. Neither are we coerced or compelled. We are free to respond, and indeed the integrity of our response to Jesus relies upon our freedom of thought and act. We must invite Jesus into our hearts, as the apostles invited him into the home of Peter's sick mother-in-law. God breaks no doors, crushes no locks, in his wish to unite with us.

The first reading recalls that despite the fact that our faith may be intense and committed, it cannot change the course of events, nor can it still every question or discomfort we may experience as we live. Misfortunes still will come. No one will welcome hardship or disappointment. We may question as Job questioned. However, by persevering in faith, we find the answer that Job found. That answer was that God's ways are not our ways, his judgments are not our judgments. But his way alone leads us to security, peace, joy, and union with him. Nothing else matters. Nothing else rewards.

Entertainment

VIEWING WITH ARNOLD

'Not Without Daughter' made relevant by war

by James W. Arnold

The new Sally Field movie, "Not Without My Daughter," is one of several inadvertently made relevant by the war in the Middle East. On both a surface and gut level, it's Americans vs. bad guys in the Persian Gulf area.

It could also be described as every American woman's nightmare, since it narrates the more-or-less true story of a well-off Midwestern wife and mother (Field) who is suddenly stuck in Iran as the chador-clad spouse of a Muslim fundamentalist. The shock is profound in two ways: cultural and religious.

The film is based by veteran writer David Rintels on the book by Betty Mahmoudy. Her apparently happy marriage to an Americanized Iranian doctor, who had lived in the U.S. for 20 years, was jolted in 1984. After a promised two-week visit to see Tehran relatives, he decided he wanted to stay, and refused to allow Betty or their five-year-old daughter, Mahtob, to return to the U.S.

In the West, a husband couldn't get away with that stuff. But Betty soon discovered that in the Ayatollah's Iran, women have few rights. She was considered an Iranian citizen, and if she got a



divorce, custody of the child went automatically to the husband. If she left, she'd have to leave Mahtob behind.

In theory, at least, the movie is one of the few in which religion is a key issue. The truly (if somewhat hastily) converted to Islam and the spirit of the revolution. He has found his identity and wants to stay. Religiously, Betty is uncomplicated, just a common-sense American. No fanatical stuff, just a plain prayer: Lord, keep us safe and get us out of here.

But the rights of women are the principal grounds of combat. Moody not only makes the rules, keeping Betty under virtual house arrest and under the constant eyes of his female relatives, but beats her with impunity when she strays from strict obedience.

Eventually, she outsnares him by pretending to conform. Poor little Mahtob (Sheila Rosenthal) is sent weeping to a single-sex fundamentalist school to be brainwashed. Betty herself goes to the equivalent of an English-speaking Koran class, where she discovers another physically abused American woman in similar circumstances. But secretly she's making contact with a sympathetic underground network that will smuggle her and Mahtob out of the country.

(The nature of the underground is ambiguous, probably deliberately but somewhat confusingly. It's not religious or political, or even a business run for profit. One man had been in America and liked it,



Like most Americans, she took her freedom for granted.

Until they took it away.

DETERMINED MOTHER—Sally Field stars in "Not Without My Daughter," a dramatic new film about Americans vs. bad guys in the Persian Gulf area that has become particularly topical since the United States went to war against Iraq on Jan. 16. Filmed in Israel, the story is actually set in Iran. The United States Catholic Conference rates the film A-II for adults and adolescents.

another talks nostalgically about how Iran had once been a country of gardens. The tough guys who take them over the mountains into Turkey seem like typical movie bandits.)

"Not Without" is a smooth-fitting vehicle for actress Field, who is able to put her volatile emotions and brave feistiness (she must be half Molina's height and weight) to effective use. But it's unlikely to do much for U.S. understanding of the Muslim world.

Although Iran is yesterday's enemy (the action is interrupted occasionally by air attacks from Iraq, then a U.S. ally) and technically an Arab country, the area and people will seem mostly as Betty describes them, "primitive and backward." Ironically, the movie was shot in Israel, so the audience sees director Brian Gilbert's preconceptions, not literal reality.

Some efforts are made to humanize Moody and even his huge extended family (truly in-laws from hell), and actual religious practices are filmed with dignity. But all of that is lost in the Iranians' intolerance and the angry staccato of (of course) incomprehensible language. None of the characters, Betty included, are treated with Tolstoyan complexity.

The movie does offer insight into the

horror of what a fundamentalist state must be like: in the market, Betty is suddenly accosted by shrieking militia armed with Uzis because a strand of her hair is visible under her nun-like headdress.

Overall, this is a movie women will love to be outraged by. And at this moment, it also helps soothe our pride and satisfaction in our own religion, nationality and (presumably) progressive attitudes.

(Spunky American gal loses, then gains freedom from Muslim fundamentalists; some husband-wife violence, okay, but not generally recommended.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

Meet the ApplegatesO
1900O
RunA-IV
Too Much SunO

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

'Lucy and Desi: Before the Laughter' gets nostalgic

by Gerri Pare and Henry Herz
Catholic News Service

The romantic ups and downs of television's favorite redhead and her Cuban bandleader husband are charted in "Lucy & Desi: Before the Laughter," airing Sunday, Feb. 10, 9-11 p.m. on CBS.

The drama opens in 1951 as Lucille Ball and husband Desi Arnaz prepare to film the premiere episode of "I Love Lucy," the popular TV series that was to earn them a place in entertainment history.

The real story, however, is told in flashback, beginning with their first meeting at a movie studio in 1940. It proves a rocky start to a stormy romance and an even stormier marriage.

It's a familiar story as old as the Hollywood hills. With Lucy working in the movie studio and Desi off touring with his band, their separate careers wreaked havoc with their relationship.

Lucy's dissatisfaction centered on Desi's roving eye for other women. Desi, on the other hand, resented the fact that Lucy was better known and more highly paid.

Their personal and career differences are treated rather superficially by scriptwriters William Luce and Cynthia A.

Cherbak. Desi's Cuban heritage, for example, is reduced to just another Latin stereotype.

By tying their troubled marriage to the genesis of the "I Love Lucy" series, the program has a built-in feel-good ending, magnified by the pleasure the series has given its fans over the years.

Because the flashbacks are directly associated with the well-remembered series, the actors in the title roles try hard to turn in imitations of the originals.

Neither is particularly successful though Frances Fisher is occasionally more reminiscent of Lucille Ball than Maurice Benard ever is of Desi Arnaz.

Directed by Charles Jarrott, the result is warmed-over nostalgia of the fan magazine variety.

Though highly romanticized, the theme of a rocky marriage saved temporarily by a comedy television series is not for the younger members of the family circle.

Lucille Ball fans may want to watch the show to see another look at part of the life of the talented actress and comedienne.

TV Programs of Note

Sunday, Feb. 10, 9-11 p.m. (NBC) "The Chase." Fact-based crime thriller about a psychopathic bank robber (Casey Siemaszko) pursued by Denver police and a helicopter news team. It's adult fare.

Sunday, Feb. 10, 9-11 p.m. (ABC) "Big." In this 1988 film, a lad of 12 wakes up in a 30-year-old body (Tom Hanks) and rises to the top in a computer toy firm by beguiling his boss (Robert Loggia) and a female executive (Elizabeth Perkins) with his innocence and juddlike exuberance. Under Penny Marshall's direction, the body-switching gimmick affords a sweet-natured look at the longings, dreams and nightmares of children and adults. Some profanity and a brief, discreetly-filmed sexual situation prompted the U.S. Catholic Conference to classify the theatrical version A-II for adults and adolescents. The theatrical version A-II for adults and adolescents. The Motion Picture Association of America rated the film PG, with parental guidance suggested.

Sunday, Feb. 10, 10-11 p.m. (PBS) "No Easy Walk." In a rebroadcast of the "Eyes on the Prize" civil rights series, the fourth program follows the course of mass demonstrations across the South that culminate in the 1963 march on Washington, a triumphant event showing the broad support of American society for the civil rights movement.

Monday, Feb. 11, 8-9 p.m. (PBS) "L.A. Is It." In this "Travels" episode, novelist and screenwriter John Gregory Dunne takes viewers on a tour of Los Angeles from Hollywood to the barrios showing the variety of peoples who make up the city's social landscape.

Monday, Feb. 11, 9-10 p.m. (PBS) "Journey to America."

Rebroadcast of "The American Experience" program on the wave of immigrants who left Europe between 1890 and 1920 to become part of the largest single human migration in recorded history.

Monday, Feb. 11, 10-11 p.m. (PBS) "Mississippi: Is This America?" Rebroadcast of the "Eyes on the Prize" series continues with the fifth program on the tragic murders of three young civil rights workers in 1964 and the attempt of a "freedom party" to participate in the Democratic National Convention in Atlantic City.

Tuesday, Feb. 12, 8-9 p.m. (PBS) "The Case of the Flying Dinosaur." In this "Nova" science program, paleontologists consider whether birds are the descendants of dinosaurs, a hotly debated question that affects almost all of what is known about dinosaurs.

Tuesday, Feb. 12, 9-10 p.m. (PBS) "The Man Who Made the Supergun." In this program, "Frontline" examines the career of Gerald V. Bull, one of the world's most brilliant designers of weaponry, who was murdered in March 1990 in what is believed to have been a plot orchestrated by Israeli intelligence agents.

Tuesday, Feb. 12, 10-11 p.m. (PBS) "A Bridge to Freedom." The rebroadcast of the "Eyes on the Prize" series concludes with a program on the climactic march from Selma to Montgomery, Ala., just as the leadership in the civil rights movement begins to divide into factions.

Wednesday, Feb. 13, 9-10 p.m. (PBS) "Selling the Dream." This episode of "Smithsonian World" provides a look at how advertising has become one of the most powerful cultural forces shaping and reflecting our lives today.

Wednesday, Feb. 13, 10-11 p.m. (PBS) "The Road to Brown." Documentary on Charles Houston, the visionary black attorney who led the legal campaign to overturn the Constitution's sanction of racial segregation which was achieved by the Supreme Court's 1954 decision, Brown vs. Board of Education.

Thursday, Feb. 14, 10-11 p.m. (PBS) "LBJ Goes to War, 1964-1965." In a rebroadcast of "Vietnam: A Television History," the fourth episode examines President Lyndon Johnson's decision to save South Vietnam from collapse by embarking on a massive escalation of the undeclared Vietnam War.

Friday, Feb. 15, 9 p.m.-12:30 a.m. (PBS) "Peter Sellers Directs 'Cosi fan Tutte.'" A Westchester diner is the setting for this "Great Performances" production of Mozart's last opera, a comic but profound exploration of the nature of love.

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

Videos

1991 CNS Graphics

Recent top rentals

1. Young Guns II	A-III (PG-13)
2. Dick Tracy	A-II (PG)
3. My Blue Heaven	A-II (PG-13)
4. Robocop 2	O (R)
5. Mo' Better Blues	A-III (R)
6. The Godfather Part II	O (R)
7. The Adventures of Ford Fairlane	O (R)
8. The Godfather	A-III (R)
9. Delta Force 2	O (R)
10. Bird on a Wire	A-III (PG-13)

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QUESTION CORNER

Rules vary for standing and kneeling

by Fr. John Dietzen

Would you give us information regarding standing and kneeling during the consecration of the Mass?

Our parish is quite traditional. Recently we visited another parish where the congregation only stood or sat. There was no kneeling during the entire Mass.

This upset me. There seems to be no humility while standing during this part of the Mass. What is the right thing to do? (Wisconsin)



The regulations of the church on this subject are simple. Generally, people are to stand from the prayer over the gifts (said by the priest just before the preface of the Eucharistic Prayer) to the end of Mass.

Exceptions are, they should sit after Communion if there is a time of meditation, and they should "kneel at the consecration unless prevented by lack of space, large numbers or other reasonable cause" (General Instruction of the Roman Missal, 21).

In 1969, the American bishops adapted this ruling for the United States, providing that people should kneel from after the Sanctus (Holy, holy, holy) acclamation until after the Amen at the end of the Eucharistic Prayer (Appendix to the General Instruction, 21).

FAMILY TALK

Elderly parent wants to skip suggested surgery

by Dr. James and Mary Kenny

Dear Dr. Kenny: My father is 90 years old. His wife died two years ago. He's not well, and he says he wants to die, to be with Mom.

He is in the nursing home, almost blind, and paralyzed on his right side.

Now he has started to bleed from his rectum. The doctor wants to do exploratory surgery. My dad says no.

What should I do? Should I support my dad or tell him that he must go through with the surgery? (Indiana)

Answer: While your emotions may not be easy to handle, your question is easy to answer. You should be supportive of your father's wishes. He is apparently of right mind. You should not second-guess him.

Most all moralists agree that we are not obliged to take extraordinary means to prolong life. I regard this exploratory surgery as an out-of-the-ordinary intervention.

You do, however, raise a very real question faced by many families today: At what point can I let my elderly parent die?

To carry your question further, let us suppose that your father were no longer conscious or rational. In fact, you, like many others, may be facing this situation in the near future.

Here are some practical guidelines to consider as you tackle this hard choice.

► What were your father's wishes? As well as you can determine from his words and actions while he was conscious, what would he want you to do?

► What would you want done if you were in a similar situation? As next of kin, you and the other children might consider how you would want others to decide for you. If your father has not stated his wishes clearly, the assumption would be that his wishes would parallel yours.

► Consult with all the close relatives, particularly spouse, parents and children. If you go beyond the intimate family, you involve too many people, and no decision is likely. But ask all the immediate relatives and attempt to arrive at a consensus.

► Ask your physician to distinguish between ordinary and extraordinary means. Surgery and most chemotherapy are still considered extraordinary. Advanced technology, however, has made some interventions more common. Are blood transfusions extraordinary? What about cardio-pulmonary resuscitation? What about the use of oxygen?

► When in doubt, choose life.

As you can see, there is no single answer that applies to everyone. General principles can help, but each family must make some difficult personal choices.

All of us choose life. But artificially prolonging a painful life well beyond hope can be a cruelty.

Listen to your father. Consult with other close relatives. Pray to God. And make the best decision that you can in this very difficult situation.

You may find that if you take the time to talk with your father again in a calm manner, his reasoning for deciding against the surgery may make more sense than it did at first when you understandably reacted in an emotional way. Perhaps your father has already made his peace with God.

(Reader questions on family living or child care to be answered in print are invited. Address questions to the Kennys, 219 W. Harrison St., Reersdale, Ind. 47978.)

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It may help your blood pressure if you remember that many liturgical practices, even those which we often consider absolutely essential, differ immensely from time to time, and even more from place to place.

For many centuries, Christians never knelt at Mass. When larger churches and basilicas were built, standing was the normal posture through the entire Mass.

In fact, in Rome and other ancient and modern cities, numerous Christian churches do not have seats, let alone kneelers.

Even to this day, all four major Eucharistic Prayers refer to the people as "standing" around the altar (using the Latin *circumstantes*, those standing around; or the verb *astare*, to stand near). I don't wish to demean the idea or practice of kneeling at Mass, but it's worthwhile to keep things in perspective: Even in the Western world, kneeling and genuflecting have been part of the Mass for only a few hundred years.

Before that, kneeling was primarily a sign of penance and contrition. During one period of the church's history it was actually forbidden to kneel during Mass, and standing was obligatory on Sundays and during the Easter season.

As the missal says, "A common posture observed by all is a sign of the unity of the assembly and its sense of community. It expresses and fosters the inner spirit and purpose of those who take part in it" (General Instruction on the Roman Missal, 20).

Cultural customs and traditions can never be ignored. The church's general practice and the American bishops honor those traditions in attempting to preserve that "sense of community" in action.

But the history of cultures and of our church proves that in itself one posture is not necessarily better or more reverent or humbler than another.

It is good to keep some balance in one's reactions to things that may offend our sense of tradition, but which have little to do with the essentials of our faith.

(A free brochure giving the basic prayers, beliefs and practices of Catholic faith is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Send questions for this column to Father Dietzen at that address.)

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Just war traditions of Jews, Muslims, Christians compared

by Teresa Coyle
Catholic News Service

ST. LOUIS—Justifying war is not easy in the Christian, Jewish or Muslim religious traditions, scholars of the three faiths agreed at a Jan. 22-23 interreligious conference in St. Louis.

While they generally agreed on principles regarding the conditions and limits of a just war, they also found differences—notably in the larger role religious faith has in Islamic views of a just war.

They also noted a more explicit emphasis on environmental concerns in Muslim and Jewish traditions than in the Christian tradition.

Although non-Muslims tend to think of the Islamic "jihad," or "struggle," only in terms of a "holy war," Islamic specialist Mumtaz Ahmad of Hampton (Va.) University stressed that war is only one form of the struggle to obey the will of Allah.

For the jihad of war, he said, three conditions must be met in Islamic thought: Its cause must be just, it must be initiated by a legitimate authority, and it must be undertaken for the right reason, to serve Allah.

"The aim of war is to establish and ensure justice and to eliminate oppression and abolish terror," he said, and war undertaken for power, territory, fame, wealth, property, "or even oil, is not an Islamic jihad."

After a conference session Ahmad told the *St. Louis Review*, St. Louis archdiocesan newspaper, that few Muslims would agree that Iraqi President Saddam Hussein has fulfilled the conditions for a just war.

"Very few people believe in his Islamic rhetoric," he said. "The problem is also the just cause. The war didn't start on the 17th (of January, Iraqi time). It started on the 2nd of August when he had invaded Kuwait."

The two-day conference was hosted by the Center for Interreligious Dialogue of Washington University and organized by J. Patout Burns, a professor of Christian thought at the university and director of the center.

Scholars representing the three faiths at the conference were:

►Christians: Archbishop Rembert G. Weakland of Milwaukee, chairman of the U.S. bishops' Committee for Ecumenical and Interreligious Affairs, who chaired the conference's public sessions; Father J. Bryan Hehir of Georgetown University in Washington; and James Turner Johnson of Rutgers University, New Brunswick, N.J.

►Jews: Reuvan Kimelman of Brandeis University, Waltham, Mass., and Rabbi David Saperstein, director of

the Washington-based Religious Action Center of the Union of American Hebrew Congregations.

►Muslims: Ahmad and Azim Nanji of the University of Florida, Gainesville, Fla.

John Borelli, the U.S. bishops' associate secretary for Catholic relations with non-Christian religions, initiated the idea for the conference last November and helped Burns organize it.

Archbishop Weakland said that in the Christian just war theory "it always looks as if God is left out. The whole idea of the preservation of faith doesn't seem to be part of the criteria."

Father Hehir said that in Christian thinking on the issue there has been "a strong attempt since the 17th century to dissociate religious reasons" from justification for war—in part because "explicitly religious claims" tend to intensify

the use of force and make negotiation and peace-making more difficult.

Kimelman, who teaches Jewish religious thought, said invoking God to justify war is "problematic" because it tends to make people "believe when they're right they're totally right and those who are wrong are totally wrong."

Burns said afterward that a number of shared views on war's limits emerged from the scholars' comments. He said these included the principles that:

►"The effort must be directed against the opposing military forces and the resources which are being used in the war effort."

►"Non-combatant civilians may never be the object of direct attack and must, as far as possible, be shielded from harm."

►"Force used against military targets must be proportionate and appropriate to the justifying cause of the war."

►"It is 'the legitimate objectives of the war,' not 'justice of the cause,' that must serve as a measure of a 'morally acceptable level of violence and destruction.'"

Burns said a concern that "the natural environment must be protected" is addressed more specifically in Muslim and Jewish thought than in Christian just war theory, "but all three traditions agree that wanton destruction of the means of life must be avoided."

Ecumenical documents must be accepted

by Cindy Wooden
Catholic News Service

VATICAN CITY—Ecumenical documents approved by the church must be "accepted by everyone" and incorporated into the preaching, teaching and ministry of the church, Pope John Paul II said.

The results of ecumenical dialogue will be "sterile" if they remain only in the libraries of theologians, the pope said Feb. 1 during a meeting with members of the Pontifical Council for Promoting Christian Unity.

The pope commended the ecumenists not only for the agreements they have reached with other Christians, but also for their examinations of "the difficulties encountered."

The analysis, he said, will improve the way in which the church exercises its divinely mandated call to work for Christian unity.

"We must become more aware of this responsibility," he said. "No difficulty inherited from the past or created by a present situation should stop us."

During the past year, the Catholic Church's relationship with Orthodox churches was strained by the re-emergence in Eastern Europe of the Ukrainian, Romanian and other Eastern-rite Catholic churches, which were merged with their Orthodox counterparts under communist governments in the 1940s.

The international Catholic-Orthodox dialogue team

decided to suspend its current work in order to focus on the more pressing issue of Eastern rites within the Catholic Church.

The pope told the council that Vatican II taught that Catholics have "the most intense degree" of communion with Orthodox churches because of shared apostolic succession, sacramental presence and the Eucharist.

He said those involved in ecumenical dialogue must "be prepared to study the specific nature of the issues in question with a great love for the church and anxious for purity of doctrine."

Ecumenical relations are "a complex and delicate reality," which must include theological study and dialogue, personal contacts, prayer and collaboration on practical matters, the pope said.

"We are called to strive in all these fields," without neglecting any of them, he said.

Documents published by official dialogue committees and approved by the Vatican should be widely known and studied, the pope said.

He encouraged the continued work of national and diocesan ecumenical commissions as "a precious aid to pastors in the exercise of their responsibility."

The pope also said there is an "ever-increasing urgency" to ensure that ecumenism is part of theological formation, especially for future priests.

One of the main focuses of ecumenical dialogue, he said, is the "full agreement on a common profession of faith" in fidelity to church doctrine.

"This is what we are praying and hoping for," he said.

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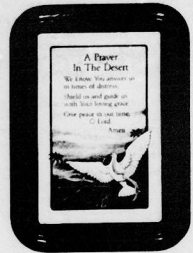
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Pope's predictions of the war's consequences seem prophetic

by John Thavis
Catholic News Service

VATICAN CITY—In the weeks leading up to the Persian Gulf war, Pope John Paul II pleaded for peace in almost apocalyptic terms.

As armies and public opinion were being prepared for battle, the pope was warning that a war in the Gulf would lead to "disastrous, unforeseeable consequences"—for civilians and combatants, for the environment and for inter-religious relations.

Military action to reverse Iraq's invasion of Kuwait, he said, would only aggravate Middle Eastern problems and likely plant the seeds of future violence.

Barely two weeks into the fighting, those statements seemed prophetic.

The war had already brought a pounding bombardment with military and civilian casualties, Iraqi missile attacks against Israel and Saudi Arabia, disastrous oil spills, a refugee flight, a revival of terrorism, and murmurs of discontent throughout the Arab and Muslim world.

"Unfortunately, the facts have confirmed the fears expressed by the pope before the war began," said Vatican press spokesman Joaquin Navarro-Valls.

"The pope is too courteous to say, 'I told you so.' But he could have said it," Navarro-Valls said.

Pope John Paul's pre-war comments were not limited to pious generalizations about war and peace. They showed familiarity with the deadliness of modern weapons, the political instability of the Middle East, the ecological and economic risks involved and the religious tensions in the region.

If the pope displayed a good grasp of what his war had in store, one reason was that he received thorough briefings on all aspects of the conflict after Iraq invaded Kuwait last August, Navarro-Valls said.

The pope condemned Iraq's invasion as a violation of international law. After that, his warnings about further military action were dramatic. The initial reports from the war front were no less so.

"Besides the combatants, how many civilians, how many children, women and elderly would be the innocent victims?" the pope asked Jan. 13.

After two weeks, the official Iraqi casualty toll was 90 soldiers dead, and some 700 civilians killed or injured. But refugees and Iraqi Kurds estimated the number of victims in the tens of thousands. U.S. officials have said they are taking pains to avoid civilian targets, but have acknowledged that in a bombing campaign this intense some civilians will be killed.

Chaplains: Soldiers want the sacraments

by Catholic News Service

SILVER SPRING, Md.—Letters from military chaplains serving in the Persian Gulf indicate the desire for soldiers there to receive the sacraments.

According to a Jan. 31 statement by the Archdiocese for the Military Services, about 40 letters have been sent by Gulf-based chaplains to archdiocesan headquarters in the Washington suburb of Silver Spring since the first chaplains arrived in August.

The archdiocese released excerpts from the letters, which were Christmas greetings to Archbishop Joseph T. Ryan, head of the military archdiocese.

The names of the chaplains who wrote the letters were not released "while the world situation is rather unstable, to simply not put the chaplains at a greater risk, or to put more demands on their time," said archdiocesan spokesman Father Michael McCormack.

Sacramental activity was at the forefront of many excerpts.

"I celebrate 12 Masses on the weekend and Mass each day. I have had four adult baptisms—and more seem to be coming—and two inquiries about the priesthood!" wrote one chaplain.

Another letter said, "Many men are (re)discovering their faith and coming back to the sacraments. I've had many requests for confirmation."

A third letter said, "I have found attendance at Mass and confession to be on the upswing."

One chaplain wrote, "Our troops for the most part have good morale but are often sad and depressed because they are so far from home and miss their families something terrible."

"I celebrate daily Mass for them, visit their work sites, and try to show the love of the church for them. They really appreciate a priest being here."

Another chaplain wrote, "I am grateful for the incredible outpouring of prayerful support from all over the country. Our Marines are sailors, too, and I believe it is one of the reasons why morale is still good."

The chaplain who had received priesthood inquiries, noting that the soldiers he ministered to had been in Saudi Arabia for four months, said, "I am moved at God's working among us in such circumstances as these."

Meanwhile, the Iraqi capital of Baghdad was short of water, and health officials feared cholera could break out there and in other cities. Thousands of refugees fled toward Iran and Jordan, delayed at borders for days by Iraqi officials.

On the allied side, at least 20 airmen were captured or missing. Officials warned that losses would be much heavier once ground fighting began. That seemed to be confirmed by reports from the first major battle in Khafji, Saudi Arabia, where at least 11 U.S. Marines were killed.

In Israel, several civilians were the victims of Iraqi missile attacks on population centers. And victimization of prisoners of war was also reported, with Iraq said to be using captured allied airmen as "human shields" near possible targets.

"Who can foresee the destruction and environmental damage there would be?" the pope asked Jan. 13.

Oil began to wash up on Saudi Arabian shores Jan. 19, a spill apparently caused by shelling in the early days of the war. A much larger slick, potentially the most disastrous in history, was floating in the Gulf a few miles from Kuwaiti and Saudi shores, threatening desalination plants. U.S. officials accused Iraq of deliberately dumping that oil into the Gulf. Experts predicted severe damage to marine life in the Gulf for five years.

Giant oil fires raged in Kuwait, causing "greasy" rain to fall in Iran and adding to fears of global warming. Iraqi leader Saddam Hussein said he considered oil a legitimate weapon in this "mother of all wars," so more spilling and burning was anticipated.

The allied bombing of chemical and nuclear plants in Iraq raised other questions about toxic and radiation spillage, although U.S. officials downplayed such fears.

The air campaign was said to be the most intensive in the history of warfare, with more than 2,000 bombing runs per day. Targeted were military and industrial installations,

communications facilities, government buildings, roads, railroads, dams, bridges and airports.

"A Gulf war would tend to incite 'further recourse to violence,'" the pope said in early January.

An increase in worldwide terrorism, invoked by Saddam Hussein as a response to the allied bombardment, was the first evidence of that. In the first 14 days of war, at least 37 acts of terrorism were reported against allied interests, including the assassination of a retired Turkish general.

"Armed intervention in the Gulf would have political and strategic consequences" whose full gravity and import we have perhaps not completely assessed," the pope said Jan. 13. He elaborated on this a few days later, warning that the conflict could spread progressively through the Middle East.

This was clearly the aim of Iraqi missile attacks against Israel, a country not involved in the fighting. Israel did not respond. But when pro-Iraqi Palestinian guerrillas launched rocket attacks on Israel's declared security zone in southern Lebanon Jan. 28, Israeli boats began shelling refugee camps there.

Allied bombing of Jordanian civilian traffic in western Iraq drew a protest and a threat of retaliation from Jordan's government.

Meanwhile, Egypt staged military exercises on its border with Sudan, expressing concern that Iraqi weapons and planes could be used by the Sudanese to attack strategic Egyptian targets. Much of Iraq's air force had relocated to Iran, and Egypt feared those planes could eventually be used elsewhere in the Middle East.

"The Gulf crisis threatened to damage 'coexistence and dialogue with Islam' as well as Christian-Jewish relations, the pope said last October.

"The pope's fear was of a cultural conflict, not just a military one. Unfortunately, the facts are proving him right," Navarro-Valls said.

Navarro-Valls said the Vatican was especially concerned that the war could fuel anti-Western sentiment among Arabs, spawn religious tensions and even lead to the fall of moderate Arab governments. He cited pro-Iraq demonstrations by Islamic fundamentalists throughout the Middle East and North Africa.

Last Christmas, the pope described war as "an adventure with no return." At the end of January, most observers believed that the Gulf "adventure" was far from over.

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

February 8

The Contemporary Issues in the Catholic Church series continues with a discussion by Benedictine Father Cyprian Davis of his new book, "The History of Black Catholics in the U.S.," from 1:30-3 p.m. and again from 7:30-9 p.m. at St. Thomas Aquinas Parish, 46th and Illinois Sts. Cost \$4.50.

Central Catholic School, 1115 E. Tabor, will hold its annual Children's Festival from 5-9 p.m. in the cafeteria. Food, prize drawings.

February 8-10

A Serenity Retreat for men and women will be held at Fatima Retreat House, 3535 E. 56th St. Call Ada Stewart 317-255-8135.

February 9

Charles Gardner will present a

Music in Catholic Worship seminar from 9:30 a.m.-3:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1483 for details.

Holy Trinity Parish, 2618 W. St. Clair St. will sponsor a Dinner/Reverse Raffle at 6:30 p.m. \$15 ticket covers both. Call Fran Yovanovich 317-636-7668.

St. Barnabas Parish, 8300 Rahke Rd. will hold a Family Spaghetti Dinner from 5-8 p.m. Adults \$5; kids \$2.50. Adult Monte Carlo 7 p.m.-12:30 a.m. \$3 admission.

Catholic Alumni Club (CAC) will attend an Indianapolis ice hockey game. Meet at 7 p.m. outside the Coliseum. Tickets \$6. Call Dan 317-842-8855 for more information.

Separated, Divorced and Remarried Catholics (SDRC) will sponsor a St. Valentine's Day

Dance at Fatima K of C. Call 317-784-2737.

Scecina Memorial High School will offer a Placement Test for incoming freshmen at 8:30 a.m. \$30 fee includes \$25 applicable to tuition.

The PTO of Little Flower School will hold a Mid-Winter Blues Dance for adults from 8-12 p.m. in the social hall, 1400 N. Bosart. \$39 per person. Sponsors: Musk by the McKins, casual dress, cash bar.

St. Michael the Archangel Parish, 3354 W. 30th St. will sponsor a Mardi Gras after 4 p.m. Mass, Chili Supper and Ice Cream Social 5-8 p.m.; children's games 5-9 p.m.; adult games 7-11 p.m. Call 317-291-7928 for more details.

February 10

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

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, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

A Pre-Canada Day for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$20 fee; pre-registration required. Call 317-236-1596.

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

The 25th Anniversary of Vatican

Council II series sponsored by the Adult Religious Education Team of St. Barnabas Parish concludes with "Rediscovery of Mission" from 7-8:30 p.m. in the parish center, 8000 Rahke Rd.

Indiana Catholic Conference (ICC) director Dr. M. Desmond Ryan will speak on "Family and Children's Issues in the Indiana Legislature" at 9:15 a.m. at St. Monica Parish, 6131 N. Michigan Rd.

A Spanish Language Mass is celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey St.

The Adult Catechetical Team of Christ the King Parish will sponsor a program on co-dependency by counselor Barbara Knapp at 10:15 a.m. in the parish resource center, 5888 Crittenden Ave.

St. Lawrence Parish will present a free Library Sunday on the theme "Discover Our Adult Religious Education Library." Children's Museum exhibits.

A Day of Eucharistic Adoration followed by Evening Prayer will be held from 11:30 a.m.-4 p.m. in St. Andrew Church, Richmond, Mardi Gras, Chili Supper and Talent Show follow at 6:15 p.m. in the parish center.

February 10-12

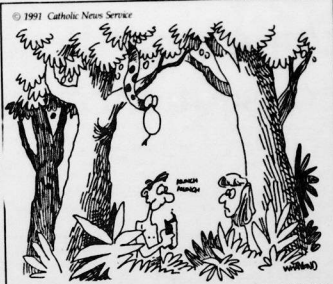
Forty Hours Devotions will begin after 11 a.m. Mass Sun. and continue until Tues. at St. Anthony Church, 379 N. Warman Ave.

February 11

The Guardian Angel Guild will hold a Valentine Dessert Card Party from 12 noon-3 p.m. at Beech Grove Benedictine Center. Tickets-\$3. Call 317-872-4577.

The Inquiry Class at St. Lawrence Parish, 46th and Shadeland continues at 7 p.m. with "Mass-Misalleries."

An hour of prayer for peace and



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 EVE AND THE SNAKE WATCHED SILENTLY AS ADAM BIT INTO THE FORBIDDEN FRUIT ROLL-UP...

justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

Systematic Training for Effective Parenting (STEP) classes continue from 7-8:30 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

Systematic Training for Effective Parenting (STEP) classes continue from 7-9:30 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St. Call 317-236-1500.

Systematic Training for Effective Parenting (STEP) classes continue from 7-9 p.m. at Walker Career Center, 9500 E. 16th St. Call 317-899-2000.

Systematic Training for Effective Parenting (STEP) classes continue from 7-9:30 p.m. at St. Francis Hospital education center, 7216 S. Madison Ave. Call Judy Fuhr 317-783-8554.

Holy Trinity Father Tom Stepan-

ski will present an Over 50 Day on "Lent is Here Already" from 9 a.m.-2 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for a discussion of love, marriage and church. Call 317-784-2737.

St. Monica Singles will celebrate St. Valentine's Day at 7:30 p.m. in the cafeteria. Bring something RED to eat or drink. Call 317-879-1729 for details.

February 12

Catholic Alumni Club (CAC) will hold a Mardi Gras Gourmet at 7 Westfield Blvd. Reservations only. Call Anna Marie 317-784-3313.

New Albany Deanery Youth Ministry continues its "Catholic Basic Teachings" series from 7-9:30 p.m. at the Aquinas Center, Clarksville.



Lenten Series

Feb. 11 (M) — Over 50 Day. "Lent Is Here Already" Fr. Tom Stepanski, ST, Pastoral Care Staff, ST. Francis Hospital. Cost: \$10; non-refundable deposit, \$5.

Feb. 15-17 — Men's Weekend Retreat. "The Shadow: Ninety Percent Gold." Directed by: Fr. Fred Link, OFM, Campus Minister, Marian College. Cost: \$85; non-refundable deposit, \$25.

Feb. 20 (W) — Leisure Day. "Prayer In Our Families." Mary Fair and Susan Rolfsen. Child care provided. Cost: Adults, \$10; children, \$3. Non-refundable deposit: \$5.

Feb. 22-24 — Women's Weekend Retreat. "Journey." We walk a journey both during Lent and during life. Where and how we walk—with whom and what obstacles we meet are all part of that journey. Jesus, the suffering and risen Savior, calls us to walk with joy, bringing us together as a family. Directed by: Fr. Albert Agamie, St. Thomas Parish, Fortville, Indiana. Cost: \$85; non-refundable deposit, \$25.

March 1-3 — Women's Weekend Retreat. "Calm Amidst the Storm." Directed by: Fr. John Maung, Pastor, St. Joseph Parish, Shelbyville, Indiana. Waiting list only.

March 6 (W) — Over 50 Day. "Up the Down Staircase." The day will enable participants to work with hurt, pain and loss in a faith perspective, with some emphasis on the hurts and losses that don't go away. Part of the focus will be learning how to "hallow" the pain. Presenter: Fr. Jeff Godecker, Pastor, St. Andrew Parish, Indianapolis.

March 8-10 — Women's Weekend Retreat. "In Our Busy Lives, Where Is God?" Directed by: Fr. Tom Stepanski, ST, Pastoral Care Staff, St. Francis Hospital, Beech Grove, Indiana.

March 15-17 — Women's Weekend Retreat "Praying the Seasons of My Life" This will be a creative experience of reflecting on the rhythm of autumn, winter, spring and summer, and discovering God's movement within this mystery. Directed by: Sr. Diane Jamison, OSF, Fatima Spiritual Development Coordinator and Fr. John Doctor, OFM, Director of Novices, Franciscan House Friary, Franklin, Ind.

March 17 (SU) — Scripture Evening "Convenant: Key Concept of the Bible" Presenter: Fr. Conrad Louis, OSB, Marian Heights Academy, Ferdinand, Indiana.

March 19 (T) — Leisure Day "Men: Self Esteem, Intimacy and Love. What Women Need To Know" Presenter: Dr. William Steele, Marriage and Family Therapist.

Pre-registration and deposit required.
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✪✪✪
Systematic Training for Effective Parenting of Teens (STEP/Teen) classes continue from 7:30-9:30 p.m. at St. Lawrence School library, 4650 E. 46th St.

February 13

Systematic Training for Effective Parenting (STEP) classes continue from 7:30 p.m. at Johnson Co. Hospital, Franklin. Call 317-736-3535.

✪✪✪
An Ash Wednesday Introductory Centering Prayer Workshop will be held from 1-7 p.m. at Beech Grove Benedictine Center. Call 317-788-7581 for details.

Mornings with Jesus: Lenten Reflections begin at Beech Grove Benedictine Center. Call 317-788-7581.

✪✪✪
The Divorce and Beyond recovery program continues at 7 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596.

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

February 14

St. Vincent Hospital Guild will hold a Card Party, Luncheon and Quilt Raffle at 11:30 a.m. at Meridian Hills Country Club.

Tickets \$15. Call 317-255-6898 for more information.

✪✪✪
New Albany Deaconry Youth Ministry continues its "Church History" series from 7:30-9:30 p.m. at St. Joseph Hill, Sellersburg.

✪✪✪
Benedictine Father Cyprian Davis will present a Black Catholic Lecture on his book, "The History of Black Catholics in the U.S.," at 8 p.m. in Room 106 of Benet Hall, St. Meinrad Seminary.

✪✪✪
The Terre Haute Deaconry will sponsor a Charismatic Mass of the Holy Spirit celebrated by Franciscan Father Ken Garing at 7 p.m. in Hellmann Hall, St. Benedict Parish. Sacrament of Reconciliation 6:30-7 p.m. Babysitting available. Everyone welcome.

February 14-17

An Intensive Centering Prayer Retreat will be held at Beech Grove Benedictine Center. Registration due Feb. 20. Call 317-788-7581.

February 15

An Over 50 Eucharist and Pitch-In Dinner for Richmond area Catholics age 50 and older will be held at 11:30 a.m. at St. Andrew Parish, 240 S. Sixth St.

✪✪✪
The Altar Society and Board of Education of Holy Trinity Parish, 2618 W. St. Clair St. will sponsor a Lenten Dinner and speaker at 6 p.m.

✪✪✪
Catholic Alumni Club (CAC) will play volleyball from 8-10 p.m. at St. Thomas Aquinas gym, 46th

and Illinois Sts. Social afterward. Call Linda 317-875-0536 for details.

✪✪✪
St. Augustine Parish, Jeffersonville will hold a Valentine Fish Fry from 5-8 p.m. Donation at door. Entertainment.

✪✪✪
Lenten Devotions begin with 12:10 p.m. Mass at St. John Church, 126 W. Georgia St. Stations of the Cross, reflection on "Jesus Has Supper with his Friends," and Benediction.

✪✪✪
Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 46th and Shadeland.

✪✪✪
A Lenten Fish Dinner will be served from 4-7:30 p.m. at St. Martin Parish, Yorkville. Adults \$4.25; children \$2.

✪✪✪
The Lenten Holy Hour series begins at 7 p.m. in St. Monica Church, 6131 N. Michigan Rd. Stations, Eucharist, rosary.

✪✪✪
A Lenten Fish Fry will be served from 5-7 p.m. at Sacred Heart Parish hall, 1530 Union St. A la carte, carry-out. Stations of the Cross 7 p.m.

February 15-17

A Men's Weekend Retreat will be conducted by Franciscan Father Fred Link at Fatima Retreat House, 5233 E. 56th St. Call 317-545-7681.

February 16

Catholic Alumni Club (CAC) will hold a VCR Movie/Pizza Party at 5:30 p.m. at Dan John's, 9049 Autumn Woods Dr., Apt. 2B.

✪✪✪
The Adult Catechetical Team of Our Lady of Perpetual Help Parish, New Albany continues its Theology Night Out series with a Marriage Enrichment Dinner/Dance at 6 p.m. Call 812-948-0185.

February 16-17

St. Meinrad School of Theology will hold a Live-In Weekend for college graduates considering priesthood. Call 1-800-752-9384 for reservations.

✪✪✪
Pittsburgh photojournalist Thomas Rutkowski will present p.m. Sat. in St. Michael Church, Charlestown, and at 2 p.m. Sun. in Holy Family Church, 129 W. Daisy Lane, New Albany.

✪✪✪
The Medjugorje Network will present Medjugorje guide and speaking from 2-4 p.m. on Sat. in Holy Spirit Church, 7243 E. 10th St. and from 2-4 p.m. on Sun. in St. Roch Church, 3600 S. Pennsylvania St.

February 17

A Parish Mission Retreat pre-

sented by Franciscan Father John Doctor and continuing through Feb. 20 begins at St. Lawrence Parish, Lawrenceburg. Babysitting available.

✪✪✪
The free Lenten Concert Series sponsored by St. John Church, 126 W. Georgia St. and commemorating the 200th anniversary of Mozart's death, begins at 4 p.m. with an All-Mozart Choral Program featuring Ss. Peter and Paul Cathedral. Choir directed by Geraldine Miller.

✪✪✪
Sign Masses for the Deaf 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, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

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

✪✪✪
Grades 5-8 of South Deaconry schools will present Songfest 1991, "A Kaleidoscope of People" at 2 p.m. at Roncalli High School. Tickets \$1/person, \$3/family.

✪✪✪
A Calix meeting will be held at 8 a.m. in St. James Church, 1155 E.

Cameron St. Mass 9 a.m. Call 317-787-9138 for details.


✪✪✪
A Spanish Language Mass is celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey St.

✪✪✪
St. Monica Singles will attend 10:30 a.m. Mass followed by brunch at Shapiro's, 2500 W. 86th St. Call Steve 317-251-5068 for details.

Bingos:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: Roncalli High School, 5:15 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K. of C Council 6138, 695 Pushville Rd., Johnson Co., 7 p.m.; food served 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m.

THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Shrine of K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m.; Central Catholic Club, St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 9 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.; St. Roch, 5:30 p.m.



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Wednesday mornings in Lent beginning February 13th, 1991 — 9:00 to 11:00 a.m.; *Presenter:* Patricia Benson, O.P., Ph.D.; *Cost:* \$5.00 per session.

CENTERING PRAYER INTRODUCTORY WORKSHOP,
Wednesday, February 13th — 12:30 to 8:00 p.m.; *Cost:* \$25.00 per person; *Presenter:* Sister Mary Margaret Funk, O.S.B. and Sister Renee Wargel, O.S.B.

GREAT CHRISTIAN WOMEN — CATHERINE OF SIENA, February 14th — 9:30 to 11:00 a.m.; *Cost:* \$5.00; *Presenter:* Patricia Benson, O.P. Ph.D.

CHRISTIAN FEMINISM, February 14th — 7:00 to 10:00 p.m.; *Cost:* \$10.00; *Presenter:* Rosalie Kelly, M.S.

FOCUS ON JESUS, Lenten Scripture Series, Tuesday evenings during lent beginning February 19th — 7:30 to 9:00 p.m.; *Cost:* \$5.00 per session; *Presenter:* Patricia Benson, O.P. Ph.D.

MYERS-BRIGGS AND COUPLES, MBTI required for this workshop. Call the Center for testing, February 20th — 7:00 to 9:00 p.m.; *Cost:* \$8.00 per couple; *Presenter:* Valerie Dillon.

"DISCOVERING THE CHILD WITHIN" — CO-DEPENDENCY, February 23rd — 9:00 a.m. to 3:00 p.m.; *Cost:* \$25.00 per person, includes lunch; *Presenter:* Shermie Schafer.

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Youth News/Views

Teen-agers need love, support from parents

by Paul Henderson
Catholic News Service

As a parish youth minister, I can remember teens coming to me and pleading that I not ask their mom or dad to chaperone a trip or go on a retreat.

Until her senior year, one teenage girl refused to allow her mom to staff a high school retreat. Then, two years later, the girl went on a retreat as staff because it was going to be her mom's last retreat.

At first glance, it appears teens and parents are like two magnets pushed away from each other by unseen forces. But this is not necessarily the case.

If we look deeper and listen to their actions, rather than all the words, we see a tremendous pull of teen-agers to their family and parents.

Listen to the words of six teens from Wisconsin. When asked if family was important, all six teen-agers said yes.

For James, a senior from Milwaukee, the family is "what keeps me going. . . . They are there for me both emotionally and financially."

Koray and Joe, both living in families experiencing divorce, said their families are important.

"Family communication is very important," Joe said. "Us kids, we need family. My mom and I are very close. She is very supportive of me and understands me."

Koray agreed. "Since my parents are divorced," he said, "my brother is like a father figure. I need him."

When asked what young people want from their families and parents, a universal response centers around love, openness, listening and understanding. A common phrase is "Be there for me."

Young people need their parents, and the rest of their families, to provide stability in their lives—a place of belonging.

Wendy said she wants to be able to spend time with her parents and for them to "make time for me" in their schedules.

From listening to these young people, what I hear is that parents and family matter most in significant things: giving teen-agers roots and values, providing a nurturing place to grow and belong.

"My values come primarily from my family," Amy noted.

Several youths said that as they grow older a wonderful friendship has developed between them and their parents. Joe

said his mom is a friend. Mary Ann described her mom as a best friend, and Wendy said she and her parents are good friends.

I have witnessed many frustrating and joyous moments in parent-teen relationships. Young people do get angry and frustrated with their parents. Many times teens don't want parents around, conflicts happen, and there are misunderstandings.

Youth also feel pulled, at times, between conflicting loyalties with family and friends. But in the end, young people need and want positive experiences with family. Those who lack this tell you of their pain and hurt.

In his research for the Girl Scouts of the United States of America, Robert Coles of Harvard University said his findings point to parents as the primary source of growth and moral development for teens. Yet the home can also be the place where teens feel most let down.

Teens at a Milwaukee youth congress echoed this disappointment in identifying several areas of pain: lack of trust, child abuse, poor or non-existent communication, death in the family, divorce, and parental absence.

A message in this story is that teens need adults—those who are their parents and their friends. From these adults, teens need to feel love and support, and to experience guidance and challenge. They need these adults to be there for them.

In passing on faith and life, can adults offer young people anything less?

CYO plans 'Impact '91' conference

"Seize the Day: Impact '91," the Catholic Youth Organization's 34th annual Archdiocesan Youth Conference, is April 13-14 at Roncalli High School in Indianapolis.

Conference presenters include nationally-known motivational speaker Frank Bucaro of Chicago and Ann Craig, news and public affairs director for WZPL Radio in Indianapolis. A St. Barnabas parishioner, Craig also co-hosts the FM station's morning show with Dave McKay.

Other conference speakers are group dynamics expert Wayne Heisig, also from St. Barnabas Parish, and radio personality Jim "Mad Dog" Matis of WFBC-Q95 in Indianapolis. Matis will host the conference dance April 13 in the Roncalli gymnasium. For registration information, contact the Catholic Youth Organization office at 317-



OPERATION VALENTINE—Roncalli High School students John Sommers (from left), Ben Cosby, Jennifer Lee, Portia Sharp and Scott Smith fold and address valentines designed by Portia as part of Roncalli's "Operation Valentine" project to send seasonal greetings to soldiers and shut-ins. (Photo by Mary Ann Wyand)

Roncalli students organize a mail campaign for soldiers and shut-ins

by Mary Ann Wyand

Roncalli High School students in Indianapolis are spreading a lot of love this month with a unique community service project organized by seniors enrolled in the Christian Ministry class.

Their new "Operation Valentine" project is off to a great start well before the Feb. 14 holiday.

Students have already mailed 1,600 valentines to American soldiers stationed in the Persian Gulf, to elderly people receiving care in hospitals and nursing

homes, and to shut-ins who live alone can't get out very much.

The 111 residents of St. Paul Hermitage at Beech Grove are among the senior citizens who will receive a specially designed red and white card from the Roncalli Rebels courtesy of Double D Press owned by Dan and Dennis Stevenson of St. Barnabas Parish in Indianapolis.

"Happy Valentine's Day" and "We're praying for you" are messages on the card, which also features a heart and cross designed by senior Portia Sharp.

"I have a cross here because I go to a Catholic school," Portia explained. "It represents Jesus Christ. The heart is for love. Students can write their own

messages on the back. All of the kids have contributed money to buy stamps. Senior religion class members are stuffing the envelopes and putting on stamps, but the whole student body is writing to the soldiers and shut-ins."

Now in its second printing, Roncalli's valentine greeting is only one of Portia's artistic efforts. She said she wants to pursue a career in art therapy to help others. With this project, she has enabled Roncalli students to reach out to more than a thousand people with valentine greetings, messages of support, and prayers for peace.



Exploration '91 will help youth discover possibilities

by Sabrina Buckley

The Catholic Youth Organization's Archdiocesan Youth Council and the Connersville Deanery Youth Council are planning a very special day for teen-agers.

On Feb. 16, young people from all over the state will participate in "Exploration '91—Discover the Possibilities" at St. Gabriel Parish in Connersville. Deanery Day events begin with registration at noon.

Keynote speaker Bob Schultz, youth ministry coordinator at St. Luke Parish in Indianapolis, will discuss "Teens Today: Youth Can Make a Difference" to open the conference.

"We are created," Schultz said, "but the creation process doesn't stop there. We have the power to be co-creators of this world and to make a difference, whether it be in our own homes or in the world at large. We own a responsibility, a challenge, and an opportunity to be not only spectators but also participants on the Planet Earth."

Teen-agers will be asked to consider the power they possess as individuals and also the possibilities for action and service in their lives.

"Do we allow things to happen," Schultz asked, "or do we make things happen?"

Following the keynote address, teens will participate in a series of workshops, then attend a discussion session entitled "What Do You Want From Your Church?" to share their opinions.

After the youth Mass, participants will gather for dinner, a dance, and a prayer service at 9 p.m. to conclude the Connersville Deanery Day events. Departure is scheduled for 10 p.m.

Registration for "Exploration '91—Discover the Possibilities" costs \$6 a person, which includes the cost of dinner and the dance. For more information, contact Pat Koons, youth ministry coordinator for the Connersville Deanery, at 317-825-2161 before the Feb. 12 deadline.

Participants are sure to go home exhausted, but they will leave with hearts that have been filled with love and will have made new friendships that could last a lifetime.

(Sabrina Buckley is a junior at Connersville High School. She is a member of St. Gabriel Parish and also serves on the Connersville Deanery Youth Council and the Archdiocesan Youth Council.)



EXPLORATION PLANNERS—St. Gabriel youth group members Ben Rowland (left), Mary Holbrook (second from left), and Rachel Hermann (right) of Connersville discuss plans for "Exploration '91—Discover the Possibilities" with Pat Koons, Connersville Deanery Youth Ministry Coordinator. (Photo by Joyce Rowland)

Scecina coach, 3 players earn All-Star honors

Scecina Memorial High School football players Mike Foley, Chris Hutt and Nate Leffler have been named to the Region 7 All-Star Team and are eligible to play in the 1991 Indiana North-South All-Star Football Game in July. They were selected by football coaches from the Marion County area.

Region 7 coaches also honored Ott Hurtle, Scecina's head football coach, by selecting him as Coach of the Year. As such, he will serve as one of the coaches for the 1991 South All-Stars.

This past season, Region 7 schools earned three Indiana High School Athletic Association state football championships. Those teams represented Scecina, Franklin Central, and Ben Davis high schools.

Mike Foley was selected as a Region 7 All-Star at the defensive lineman position. During the past season, Mike played both offensive and defensive tackle for Scecina and also handled the kicking responsibilities for the 1990 2-A state football championship team.

Nate Leffler was selected unanimously by the coaches as Region 7's all-star center. Nate has been named to every gridiron honor team this year, including honorable mention on the USA Today All-American Football Team.

Chris Hutt earned recognition as Region 7's all-star quarterback. He threw for over 2,000 yards this past season and tied a state championship game record by throwing three touchdowns passes in leading the Crusaders to the 1990 state championship.

Terre Haute Deane's youth ministry office is sponsoring a **Hunger Awareness Lock-in** for high school students on Feb. 15-16 at St. Patrick Parish.

The event begins at 6:30 p.m. on Feb. 15 and includes a 24-hour fast to create awareness of this issue as well as to raise money. A scavenger hunt and other fun activities are scheduled throughout the fasting period, which concludes

with a youth Mass at 5:30 p.m. on Feb. 16. Dinner follows the Mass.

Registrations are \$5 per person and are due by Feb. 11. For more information, contact Tom Parlin at the Terre Haute Deane's youth ministry office at 812-232-8400 or the youth minister at any Terre Haute parish.

Bishop Chatard High School's Student Union sponsored a **Black History Month** program Feb. 6 to commemorate the uplift and emancipation of African-Americans.

Student Union president Rodney Bonds and Chatard instructor Nancy Clapp coordinated the program, which featured short dramas, songs and lecturers. Father Arthur Kelly, director of the St. Nicholas Youth Center in Indianapolis, was one of the featured speakers.

Clapp said the program was organized during Black History Month to remind Chatard students of the struggles and achievements that African-Americans have endured for centuries.

Lieutenant Albert Hauck of the Indianapolis Police Department's **Gang Task Force** will discuss gangs during a Feb. 20 program at Scecina Memorial High School, located at 5000 Newland Avenue in Indianapolis.

The program begins at 7:30 p.m. in the school library. It is sponsored by the Scecina Parent Group. For more information, contact the school office at 317-356-6377.

Holy Rosary youth group members at Seelyville will sponsor the Terre Haute Deane's **February Youth Liturgy** at 7 p.m. on Feb. 10. A dance follows the Mass. Admission is \$2 per person. The event ends at 10 p.m.

Brebeuf Preparatory School senior Steven Brining and Scecina Memorial High School senior Michael Foley have

been nominated to compete for appointments to the nation's three military academies, according to an announcement by Indiana Congressman Andy Jacobs Jr.

They will compete with nominees from other Congressional districts in the United States. Steve and Mike were selected on the basis of their academic and extracurricular accomplishments in accordance with the high standards for admittance to the academies.

Cardinal Ritter High School officials will again administer the **placement test** for incoming freshmen on Feb. 9 at 9 a.m. in Room 201.

The placement test is a tool to help officials advise incoming students regarding class placement. For details, contact the Ritter office at 317-924-4333. Cardinal Ritter High School is located at 3360 W. 30th St. in Indianapolis.

Youth group members from Sacred Heart, St. Benedict and St. Ann parishes in Terre Haute are **praying for peace** and for the safety of U.S. soldiers in the Persian Gulf, including their friends Jon Williams, Marvin Curry, Kevin Hakman and Greg Pies.

St. Simon youth group members will host the Catholic Youth Organization's monthly **Youth Mass and Dance** Feb. 17 beginning at 6:30 p.m. at the Indianapolis parish.

"I'm Only Human! Dealing with Sin, Coping with Evil" is the topic for the Catholic Youth Organization's next **"Seven Super Mondays"** program Feb. 18 from 7 p.m. until 8:30 p.m. at the CYO Youth Center in Indianapolis.

The monthly series on "Choices: Tackling Your Biggest Decisions" encourages interaction with peers to help teen-agers learn how to use Christian values in making important life decisions.

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BOOK REVIEW

Study of Hispanics in church

ON THE MOVE, by Moises Sandoval. Orbis Books (Maryknoll, N.Y., 1990). 152 pp., \$8.95.

Reviewed by Jose G. Roig

Moises Sandoval's history of the Hispanic presence in the church in this country, "On the Move," is a thoroughly researched study. It gives readers a memorable picture of the church's presence in the diverse and often tumultuous events that have made the United States and the Latin American nations what they are today.

The author's account of 16th-century events, when the church took root in the Southwest, moves clearly into the early 17th century, when 60,000 Pueblo Indians accepted the

faith in New Mexico, and when Franciscans serving in California in the 18th century won 54,000 Indian converts.

For the most part the priests assigned to care for Indians and Hispanics in Arizona, Colorado, New Mexico, and Texas were French or Irish. Hispanics were not encouraged to become priests and, without seminaries, Hispanic vocations declined steadily.

"The Hispanic laity, assumed to be inferior to the Anglo Americans and immigrants from Europe, simply returned to their old ways," Sandoval writes. Not until the beginning of the 20th century, he says, did Hispanics begin to struggle for their rights in society and their rightful place in the church.

Demographers believe that by the year 2010 Hispanics will be the majority of Catholics in the United States. Then, writes Sandoval, editor of *Maryknoll* magazine and *Revista Maryknoll*,

"given current trends, they will be no more visible than they are today."

Although the research was thorough, the book may be off base when it makes judgments about events that occurred 500 years ago by applying the mores and norms of today. This technique can result in casting an overly harsh light on the church's evangelization efforts during the conquest and colonization of the Americas.

The author also ignores the work of Auxiliary Bishop Agustin Roman of Miami when he says, for instance, that none of the 20 U.S. Hispanic bishops ordained between 1970 and the fall of 1988 "showed the commitment to the poor that Archbishop Patrick F. Flores of San Antonio did." Bishop Roman has devoted his ministry to the poor, especially the poorest of the poor, the so-called *Marielitos* imprisoned in Atlanta and Louisiana.

But writing of earlier times the author is more objective as well as highly knowledgeable. Both the history and the forecasts this book contains are highly interesting.

(Roig is an exiled Cuban journalist and translator in Washington.)

† Rest in Peace

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

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

† **BAIN, Glenn T.**, 61, St. Anthony of Padua, Clarksville, Jan. 23. Father of Mark A. and Kelly R.; son of Theodore, brother of Raymond, Ronald, William, and Ruth Fischer, grandfather of six.

† **BAKER, Eva L.**, St. Anthony, Indianapolis, Jan. 26. Sister of John Harding.

† **DENNING, Mary H.**, 73, St. Meinrad, St. Meinrad, Jan. 26. Wife of Alvin H.; mother of Marcelline, Albert, Saravina Heeke, Eileen Rottet, Mildred Jones, Mary Ann Olinger and Dorothy Fleck; step-sister of Edward Otto, Hilda Sterchi, Clara Hodel, Mary Leister and Lorne Fendel; grandmother of 18; great-grandmother of 10.

† **HESS, John H.**, 74, St. Pius, Troy, Jan. 28. Brother of Ambrose, Ben, Sylvia Splater and Ann Splater.

† **HOFFMAN, Ralph A.**, 81, St. Mary, Greensburg, Jan. 24. Husband of Hazel; father of Robert G., John Edward, Dolores Korokovich and Ann Nordstrom.

† **HEFFRON, Florence (Carmichael)**, 90, St. Lawrence, Indianapolis, Jan. 21. Mother of Patricia A. Powell; sister of Clod V., Hugh H. and Paul Carmichael; grandmother of five; great-grandmother of six.

† **KING, Betty A.**, 66, Holy Trinity, Indianapolis, Jan. 27. Wife of Doney C.; mother of Don, Chris, Cindy Young and Beth; sister of Homer and Robert Beck.

† **LAURENCE, Patricia A.**, 68, St. Pius X, Indianapolis, Jan. 22. Mother of Peggy Dermody, Barry and Scott; sister of Betty Barber and Jayne Green; grandmother of Patty, Coleen, Kelly, Michael, and Katie and Joseph Dermody.

† **LITKENHOUS, Mary R. (Diedolt)**, 93, St. Mary, New Albany, Jan. 29. Mother of Louis E. and Mary Louise Lehner; sister of James and Frank Diedolt; grandmother of seven; great-grandmother of 13.

† **KEITH, Joseph Lee**, 67, St. Lawrence, Indianapolis, Jan. 11. Husband of Alberta (Autmuth); father of James P., John J., Thomas M., Mark T., and Janice K. Walton; grandfather of five.

† **MAURER, Colleen M.**, 32, Little Flower, Indianapolis, Jan. 18. Wife of Paul; mother of Alana and Kiera; daughter of Mr. and Mrs. O'Neal; sister of Robert and Kathleen O'Neal.

† **MCGINNESS, H. Patricia**, 68, St. Pius X, Indianapolis, Jan. 22. Mother of Peggy Dermody, Barry and Scott; sister of Betty Barber and Jayne Green; grandmother of Patty, Coleen, Kelly, Michael, and Katie and Joseph Dermody.

† **PEMBERTON, Cecilia A.**, 94, St. Joan of Arc, Indianapolis, Jan. 25. Mother of Richard K., Thomas B., and David J.; grandmother of three.

† **PENMAN, Mary (Higgins)**, 88, St. Mary, Indianapolis, Jan. 5. Sister of Margaret Higgins.

† **PRICE, Harold M.**, 68, Christ the King, Indianapolis, Jan. 24. Husband of Anita (Van Dusen); father of Michael, Patricia A., Ward, Marie L., Suzanne Perry and Nancy; brother of Theodore and Lawrence; grandfather of six.

† **RAINBOLT, Margaret Nolen**, 87, Our Lady of Perpetual Help, New Albany, Jan. 28. Mother of Paul, Dorothy Pickard and Charlotte; sister of Camilla Bir; grandmother of 13; great-grandmother of 18; great-great-grandmother of one.

† **RETHLAKE, Alfred (Pete)**, 74, St. Mary, Greensburg, Jan. 24. Father of Marilyn McIntosh and Barbara Hillers; brother of William and Martha Ann.

† **RIPBERGER, Eleanor M.**, 83, St. Mary of the Rock, Batesville, Dec. 25. Sister of Leonard and Arnold Schwegman, Augusta Knecht, Loretta Enneking and Dolores Holtman.

† **ROHRIG, John T. Jr.**, 62, St. John the Baptist, Osgood, Jan. 22. Husband of Louise (Johnson); father of Donna Huneke, Carroll, Daryle and John T. III; stepson of Alma; brother of George, Jim, Millie Edmondson, Loraine Manning, Posey Lauber and Alberta Roy; grandfather of nine.

† **SCHWERING, Elizabeth R.**, 88, St. Mary, Greensburg, Jan. 30. Mother of Ralph, Richard, Dale, Paul, Rosemary Wenning and Mary Catherine; sister of Albert, Harry and Robert B. Schwertmer.

† **SPANN, Virginia M.**, 78, Holy Name, Beech Grove, Jan. 15. Sister of Michael Etienne, Ethel Coles, Pearl Boling, Angelina Hendrix, Ruby Springer, Lucille DeWitt and Ester Martin.

† **THOMASON, Rita Smithberger**, 60, St. Christopher, Indianapolis, Jan. 28. Wife of Richard; mother of Cheryl Conces, Mark, James and Richard Jr.; sister of Maxine Gilbert and Lene Miller; grandmother of five.

† **WAININGER, Roselena M.**, 67, St. Meinrad, St. Meinrad, Jan. 23. Mother of Kathleen Olson and Sue Ann Kunkler; sister of Dorothy Sherman, Tillie Burger, Rita Leisner and Mary Doherty; grandmother of two.

† **WIESEN, Charles**, 43, St. Monica, Indianapolis, Jan. 15. Husband of Barbara; father of Walter and Jake; son of Dorothy; brother of James Jr., Robert, Pat Heidenreich and Dottie Pitz.



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What the Catholic bishops said about the war

by Jerry Filteau
Catholic News Service

WASHINGTON—"When I speak of peace, they are ready for war" (Ps 120:7).

If the Psalmist were living today, he might well have written those words in the name of the U.S. Catholic bishops in the days immediately surrounding the start of the Persian Gulf war.

A Catholic News Service analysis of nearly 100 statements by bishops before and after Jan. 16 indicates that:

War with Iraq prompts prayer, more debate

(Continued from page 1)

one seeks to eliminate," he said, then "one must at least reflect on whether proportionality is still possible."

Cardinal Roger Etchegaray, president of the Pontifical Council for Justice and Peace, said peace was lost in the Persian Gulf long before the war itself began because "the excess of armaments makes a country drunk with ambition and, sooner or later, it marches toward war."

He deplored the misunderstandings between the Jewish, Christian and Islamic religions that contributed to the climate of mistrust and hatred in the region.

La Civiltà Cattolica, a Rome-based Jesuit magazine that often reflects Vatican views, criticized both Iraq and the allied countries for lacking "the will to arrive at a peaceful solution. Every proposal for a peaceful solution was destined to fail," it said, because neither side tried to understand the other.

The pope Feb. 2 devoted his monthly rosary on Vatican Radio to the cause of peace. He expressed concern about "the quantity of weapons being used and the involvement in the conflict of whole civilian populations."

"Listen, Father, to the cry of innocent blood spilled on battlefields," he prayed.

While critics of the war continued in many quarters, observers noted that Catholic "just war" teaching has received an unusual amount of attention in President Bush's speeches on the war and in military press briefings.

Father J. Bryan Hehir, a former U.S. Catholic Conference official and leading figure in the development of the U.S. bishops' 1983 peace pastoral, said the focus on moral concerns in government thinking about the war was due in large part to the influence of the bishops.

Critics of the war by religious leaders in Great Britain drew a sharp rebuke from a prominent former military chaplain there. The Rev. Alistair Symington, head of the committee on armed forces chaplains of the (Presbyterian) Church of Scotland, said chaplains serving troops in the Gulf felt "separated and divorced from their own church" because church leaders at home were protesting the war.

U.S. Catholic bishops who have criticized the war have taken pains to emphasize that the troops and their families deserve the prayers, respect and support of everyone, including the war's critics.

►Opposition to starting war was virtually unanimous beforehand.

►Once war began, nearly all continued to harbor serious questions or reservations about its morality.

►Before the war they focused primarily on the just war principle of last resort; once it began, their main emphasis shifted to the issues of proportionality and moral limitations on the conduct of war—and to the immediate pastoral concerns of a nation at war.

CNS did not find a single statement by a U.S. bishop before Jan. 16 saying military hostilities at that time would be justified. To the extent there was a division among them, it was between those who said war would probably violate the just war principles—a majority—and those who said it definitely would do so—a minority, but a substantial one, drawn mainly from the ranks of the 91 U.S. bishops who belong to the Catholic peace organization, Pax Christi U.S.A.

Where have the nation's bishops lined up since the war began? Pastorally, they have spoken largely with one voice on several key issues confronting a nation at war:

►Faith demands prayer and penance. The bishops emphasized the need for prayers for the troops and their families, for an early and just peace, and for all the victims of war, including the Iraqis.

►Those who oppose the war must honor and support the soldiers fighting it.

►Those who support the war must respect the rights of those who conscientiously oppose war in general or the Persian Gulf war in particular, recognizing that disagreement is not disloyalty.

Morally, the bishops were clearly in agreement that several tests of a just war were met but divided on others.

They clearly agreed that Kuwait has suffered a brutal and unjust aggression, and its liberation and protection from further aggression constitutes a just cause.

They also agreed that Kuwait's liberation and protection from aggression was a right intention for entering war. They cautioned, however, that some intentions such as punishing Iraq or protecting oil supplies cannot serve as justifications for war.

Not all bishops agree that war had been entered as a last resort. Among statements reviewed by CNS only one, by Cardinal Bernard F. Law of Boston, explicitly defended and approved the Bush administration's argument that all peaceful alternatives had been exhausted before the decision to go to war was reached.

Even Cardinal Law told reporters Jan. 18 that on the eve of the war he had spoken with President Bush by telephone and "expressed to him my conviction at that time . . . that economic and diplomatic efforts would be the better way to go."

The vast majority of the bishops followed the lead of Archbishop Daniel E. Pilarczyk, president of the National Conference of Catholic Bishops.

"History will judge whether or when this war should have been launched," he said—signaling that the "last resort" debate was not settled, but also implying that with the war in progress it might be more fruitful for the bishops to concentrate on issues of its goals and conduct.

Some bishops, however, reaffirmed their prewar judgments that the war was not a last resort and publicly opposed Bush's decision to go to war.

The main moral concerns addressed by the bishops after Jan. 16, however, centered on issues of proportionality of ends and means and on the norm of protection of non-combatants.

Out of the many different approaches bishops took in addressing those issues, several main themes emerged.

►Many warned against indiscriminate bombing, attacks directed at civilians and escalation to the use of non-conventional weapons. Their criticisms of actual conduct in the first two weeks of war, however, were all directed at Iraqi actions, not at the U.S.-led multinational forces.

►Some bishops asked if the allies' legitimate goals and expectations of a victory were morally proportionate to the death and destruction the war would bring before it ended.

►Several warned against expanding the goals beyond Kuwait's liberation, to such things as destroying Iraq or eliminating Saddam Hussein.

Numerous bishops quoted recent statements against the Gulf war by Pope John Paul II, especially his warning that war was "an adventure without return" and his comment that "war cannot be an adequate means for completely solving problems existing between nations."

They differed in how they interpreted or applied such statements, however. Some quoted the pope to argue that war today is simply not a morally permissible course of action, while others cited his words as an urgent plea for the earliest possible cessation of hostilities, with an emphasis on negotiations as the key to a lasting peace.

The remarkably frequent and explicit references to just war principles by President Bush in defense of his decision to go to war—and by military officials describing their precautions to hit only military targets and avoid civilian casualties—suggested that U.S. officials have taken seriously the moral issues raised by the bishops.

As one Catholic official described it, the president and top military brass have been talking about the war in terms "you used to hear only in the seminary classroom."

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Curfew in Bethlehem: an imprisoned people

(continued from page 1)

tired of staying in their home, ventured out into the street; they were fined, but not imprisoned.

Fear is maintained by beatings and shooting. The area now is officially a military war zone and, as such, the Israeli Army can treat the civilian population accordingly. The soldiers can shoot to kill and often fire their weapons indiscriminately so that the people live in a total fog of uncertainty and dread.

Night time is particularly dangerous for the indigenous population. Somebody may have moved outside his home in the valley below us in the dark one evening. Israeli soldiers fired at least six tear gas canisters into the valley crowded with dwellings. The houses were enveloped in a large white cloud of gas. Within a very short time I had to leave the balcony of our house and rapidly move inside. From over a quarter mile away the now invisible gases had polluted our air. With the threat of gas attacks from Iraq, the sick irony of it all had not escaped my mind.

Inside the homes of Palestinians, families with six to 10 children live in two concrete rooms 24 feet square. In the refugee camps, just going to a window will attract a reprisal from the troops. There are more than 350,000 human beings in these zoos in Gaza alone. Yesterday, in Gaza, the men were allowed out for the first time.

The physical and psychological stresses are enormous even for the more fortunate families. I arrived by accident at a home in the neighboring town of Beit Jala the other day. Bethlehem had a two-hour break in curfew after four days and I mistakenly thought that Beit Jala had this "privilege" too. The family was amazed at my arrival.

When some of the very small children presumed my arrival meant there was a break in the curfew they tried to get out on the street which was just through the front door. At the same moment soldiers in jeeps were a few yards away and blasted a severe warning over their loud speakers. The response inside the house betrayed the deep fears responsible parents have. Such screams only mothers make! In the turmoil of it all one bewildered little fellow whispered, "I just want to go out in the sun and play."

This is not just a wholesale house arrest, but manipulation and control of a very large number of people. The two- to three-hour break for Bethlehem every three days did not

coincide with the next town of Beit Jala. Control includes isolating one village and town from another. It is very successful. We know little about what is going on in the refugee camp down the road and even less about what is happening in Gaza or Nablius. Cut or tapped telephones, no newspapers or local radio complete the isolation.

Although many people have food, their supplies are running out. I witnessed the frantic rush for scarce food in the shops in Bethlehem. Fruit and vegetables, eggs and dairy products have doubled in price. Mothers with babies in Gaza are apparently desperate for babies' milk. A tray of eggs that used to cost seven shekels now costs 11 or 12.

To buy food you need money. But nobody can go to work. Thousands of Palestinians who served as cheap labor on Israeli building sites and factories have lost their jobs to immigrants from Russia and thousands more have returned penniless from Kuwait and Iraq. From these factors alone, a 40 percent decline in the West Bank and Gaza national income has occurred.

The agricultural sector is one of the most important for the Palestinians. For livestock farmers there is a grave shortage of feed for the animals. Egg producers, if they can reach their hens, can only feed their chicken layers on barley which, over time, will reduce their output by 90 percent. In the greenhouse industry, it is reported, the entire crop is lost since there is no one to provide the irrigation and herbicides.

For two weeks the farmers have not been able to work in their fields. Throughout the West Bank and Gaza whole fields of rotting crops and severely underfed livestock can now be expected. Any food that could be made available from Israel is frequently diverted to the more lucrative military markets in the Gulf. Palestinians are just hoping to survive as they see their fragile economy in danger of collapse.

One wonders when the schools on the West Bank and Gaza will be allowed to function. Most of the universities were still closed before the war. Bethlehem University was open for one semester and it will only be able to operate if there is freedom of movement throughout the West Bank and Gaza. We have, for example, one in 10 of our students coming from Gaza.

The families and individuals I know here are fearful. Fearful of gas attacks, most homes have makeshift safe rooms. Fearful of the Israelis and the armed Jewish settlers who have occupied their land. Fearful that even if Israel does not directly drive them out from their homes into Jordan some will be forced to leave because there is no future. Either way they know that the Israeli leaders are intent on getting them out.

They know that such an intense curfew is imposed on them not merely for security reasons. The words, "We are drowning," "We ceased to exist in the eyes of the world," "We don't care anymore," "Who listens to us?" sum up many feelings. Nevertheless, Arab Palestinian patience and

stoicism still manifest themselves. The Palestinians have tremendous capacities to survive.

Yet, conferees of mine who have worked for the Palestinians for decades are desperately sad. They are distressed that, after 23 years, the Palestinian cause again appears to be brushed aside. They are frustrated by the mistakes made by Palestinian leaders outside the country and the western misinterpretation of the Arab point of view.

What many of the indigenous ordinary people of the Middle East are saying is quite clear. A hundred years of European, Israeli and American interference in their affairs is enough! My fellow missionaries are appalled at the way the Israeli government blandly explains to the world that things must be done in the name of security. And the world believes them.

When you love a people and know the families—mothers, fathers and children—and you see what is happening here, it is hard to accept.

We have Mass each evening (when there is no curfew). Our Jesuit chaplain leaves his cold apartment to say it for us. We are more than grateful. I tell you, our chapel is a prayerful place and in times of crisis the Eucharist reveals new meanings.

The friends I visited in Beit Jala told me about an Israeli who drives past their house to reach his home at the settlement on the top of the hill called Har Gilo. During the curfew he braved the protests of the Israeli soldiers and gave the Palestinian family much-needed fresh milk, cheese and bread. Goodness overcame fear. Would that this message could spread throughout our troubled Middle Eastern world!

Leaders protest curfew

Leaders of Christian churches in Jerusalem have protested the curfew that has been in effect in the West Bank and Gaza since the start of the war with Iraq on Jan. 17.

In a letter to Haim Herzog, president of Israel, the patriarchs of the Greek Orthodox, Latin and Armenian churches, and the Custos of the Holy Land, expressed their deep concern. The letter was sent on Jan. 30.

"This extended type of collective punishment is affecting the daily lives of thousands of children, women and old people," the letter said. "The prolonged curfew has occasioned considerable suffering to an entire population by depriving them of all basic facilities of life."

They asked Herzog to intervene to lift the curfew and restore normal life.

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