

# THE CRITERION

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## Vatican forming Mideast peace plan

Summit of patriarchs and bishops is picking up pieces of the Persian Gulf war

by Agostino Bono  
Catholic News Service

VATICAN CITY—Less than a week after the shooting stopped, the Catholic Church began picking up the pieces of the Persian Gulf War and forming them into a peace plan.

The main aims included immediate material aid for the shattered lives of war victims and giving the church a strong, unified voice in solving the political problems remaining in the Middle East.

Hammering out the peace proposal at a March 4-6 Vatican meeting were Pope John Paul II, Catholic leaders from countries directly involved in the conflict, and Vatican officials. They included:

►Seven patriarchs from the Persian Gulf and Middle East, representing the region's Catholic minority of 4 million.

►Seven heads of bishops conferences from other countries involved in the war, including the United States, Great Britain and France.

►Six high-level Vatican officials in charge of diplomacy, relief efforts, Eastern-rite churches and interreligious dialogue with Jews and Muslims.

The meeting was called by the pope, who has expressed continuing concern over the Gulf crisis and the negative effect it was having on the region's other political problems, relations between the West and the Arab-Islamic world, and Christian-Muslim-Jewish relations.

The pope quickly set the tone and outlined the goals of church efforts in the "post-war Gulf."

The meeting gathered Catholic leaders representing people who fought each other, and now "these same pastors call them to reconciliation to build together a future which permits everyone to live in dignity and peace," the pope said in opening the meeting.

This includes works of charity and working for "a just and durable peace" through solving pressing political problems, he said. Otherwise, we face "the anger inherited from the past," he said.

"If yesterday's problems are not resolved or do not even know the beginnings of a solution, the poor of the Middle East—I especially think of the Palestinians and the Lebanese—will be even more threatened," the pope added.

Other problems cited by the pope as needing immediate attention are "secular or legal, foreign debt relief, control on arms sales and an overall disarmament agreement for the region, and greater guarantees against military invasion."

The overall need is for a world order which excludes war as a means of solving disputes between nations, he said.

The pope also asked for greater freedom and respect by Arab governments for the tiny Catholic minority in the region. Throughout the area, Catholics face "1,000 difficulties, the greatest of which is to affirm themselves as a Christian minority in Islamic societies," he said.

Islamic attitudes range from tolerance to rejection, the pope said.

"There are countries which do not permit Christian communities to take root, celebrate their faith and live according to the demands of their confession. I think especially of Saudi Arabia," he said. "There is not a religious war in progress" and the Gulf fighting was not a "holy war" because "belief in God calls to understanding and dialogue," he added.

Catholics in Arab countries face the same problems as Muslims, he said.

The Catholic Church wants to show its solidarity, said the pope. "When war sows divisions, suffering and death,



IRAQI PRAYERS—Some of the Iraqi Muslim prisoners of war pray following their surrender to a U.S. Army division

during the Persian Gulf war's ground offensive in southern Iraq. (CNS photo from UPI-Reuters)

it is of primary importance that the Catholic Church appears in the eyes of the world as a community of charity," he said.

Archbishop Jean-Louis Tauran, in charge of Vatican relations with governments, said the church hopes to achieve its goals through diplomatic activity "so that negotiations prevail over armed confrontation" and by fostering massive aid programs for Middle East refugees.

From the time Iraq invaded Kuwait Aug. 2 until the war ended, the pope issued 55 separate appeals for peace and a negotiated solution to the conflict.

On March 3, at his midday Angelus talk, the pope said the church is concerned for the future of all the people of the region, especially the Kuwaitis and Iraqis.

"We feel solidarity with the people of Kuwait who, after the grave trials they faced, have regained their independence," he said.

"We feel close to the Iraqi population and its sufferings: We ask God that, with a definitive peace, the country is given the possibility of cooperation with its neighbors and other members of the international community," he said.

In a session with reporters in Rome March 3, several Middle Eastern patriarchs and a leading North African

archbishop called to the summit said that building a lasting peace in the region must include a solution to the Palestinian question, restoration of trust between the Arabs and the West, and aid to the Iraqi victims of the war.

Iraqi Chaldean Patriarch Raphael I Bidawid described the massive allied air assault on Iraq as "genocide" and said his people are in dire need of aid.

"The economic needs are enormous. . . . The infrastructure of the entire country has been completely annihilated. We have no water, no electricity and no gas for cooking—even food is lacking," he said.

Syria-base Melkite Patriarch Maximos V Hakim and Latin-rite Patriarch Michel Sabbah of Jerusalem both described "the Palestinian problem" as the key issue for any lasting peace.

Archbishop Henri Teissier of Algiers, Algeria, president of the North African Regional Bishops' Conference, said the deep anti-Western attitudes that the war provoked among Arabs and Muslims seriously threaten Christian-Muslim relations. Church leaders must show by their witness that the causes of the war were political and economic, not religious, he said.

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

by John F. Fink

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

Catholic Relief Services (CRS) is the prime beneficiary of the collection. Last year it received \$9,061,912. It provides emergency and long-term developmental aid to 66 countries. (For more about CRS see "From the Editor" on page 2.)

Three other agencies also benefit from the collection—Migration and Refugee Services, which last year received 1,599,161; the Holy Father's Relief Program, which received \$500,000; and the

Department of Social Development and World Peace of the U.S. Catholic Conference, \$313,705.

Migration and Refugee Services (MRS) provides reception and placement services for refugees and immigration counseling for those unable to afford private legal service. Through its Apostleship of the Sea, MRS offers pastoral care to merchant marines and their families.

The Holy Father's Relief Program helps victims of natural disasters and other emergencies throughout the world.

The USCC's Department of Social Development and World Peace is a public policy office of the U.S. bishops.

A letter from Archbishop O'Meara about the collection is on page 2.

THE CRITERION

Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## How CRS helps the needy in 66 countries

by John F. Fink

Catholics in the United States are often criticized for the small percentage of their incomes that they contribute to charitable organizations. When it comes to contributing to worthy causes, Catholics give less than those of any other religion. Fortunately, that is not true of the institutional Catholic Church in this country.

Each year I become more impressed with the tremendous work of Catholic Relief Services (CRS), the overseas development and relief agency of the U.S. Catholic bishops. When I read the reports of all that it is doing in 66 countries around the globe, I marvel that it is able to accomplish so much.

CRS is the largest religious relief organization in the world, and running it is indeed a big business. Its financial statements for 1989 (it's still too early for the audited 1990 statements), show total assets of \$101 million and total fund balances of \$71 million. During 1989 it had total revenue of \$232 million and total expenses of \$246 million. (Yes, it spent more than it took in.)

CRS is also remarkable for its small overhead, only 5.7 percent of revenue. In October of 1989 *The Wall Street Journal* published a list of overhead costs at some of the largest charities, and CRS's percentage was the lowest of the 10 agencies listed.

**PEOPLE USUALLY HEAR** about CRS when there's a disaster somewhere in the world because it is quick to get emergency aid into that area. But you should know that most of CRS's expenditures are for development assistance, helping people to help themselves so that emergency aid might not be necessary in the future. In 1989 \$161 million was spent for development assistance for



such things as nutrition programs, rural development, water and agricultural projects, and community promotion. In comparison, \$39 million was spent for disaster and emergency relief and \$15 million for refugee relief and resettlement.

When you look at a globe to see where CRS is working, you quickly see that it is below the 35th parallel north. In this hemisphere CRS is in Mexico in North America and 16 countries in Central and South America. It is operating in 28 countries in Africa and 20 countries in Asia. It is in only one country above the 35th parallel north, and only one country in Europe—Poland.

**IF DEVELOPMENT AID** will do more good over the long haul, emergency relief is more important to those suffering from a disaster. Right now, and ever since Iraq invaded Kuwait August 2, providing relief for war refugees has assumed importance. As refugees poured into Jordan, CRS was there with tents, foam mattresses, and food packages.

Actually, CRS is accustomed to caring for victims of wars, something it has been doing for a long time.

In Liberia, for example, where bitter fighting has been going on since Dec. 24, 1989, more than a million people have fled their homes, with more than 377,000 going to Guinea, 240,000 to the Ivory Coast, 150,000 to Sierra Leone, and 20,000 to Ghana. CRS responded by providing tons of food, clothing, blankets and medicines to those countries—for total expenditures of almost \$200,000. When security conditions permit, it is prepared to take food aid and \$250,000 worth of seeds and tools into Liberia to help the country recover.

In Sudan, a civil war has been going on for eight years and a serious drought there has created a famine. Nearly a quarter of the country's population has been displaced and normal agricultural life is impossible because of the war. In response, CRS during 1990 sent 14,700 tons of food over land to areas controlled by the

Sudan Peoples Liberation Army, is disbursing \$889,000 for a seed and tool project, and supported the Lutheran World Relief airlift to 200,000 displaced persons in a government-held town.

In El Salvador, the civil war forced many people to flee to Honduras nine years ago. CRS has been assisting 11,000 of these refugees who returned to El Salvador between November of 1989 and April of 1990.

In Thailand, there are still some 300,000 refugees from Cambodia who escaped the Pol Pot regime. (This is down from 750,000 refugees in 1980.) CRS is providing medical services, medical training, supplementary feeding and sanitation services for these refugees. It also continues to care for Vietnamese boat refugees in southern Thailand.

During 1990, CRS also was on the spot with help for victims of earthquakes in the Philippines, Peru and Iran, a cyclone in India, torrential rains in Honduras, and a serious famine in Peru.

**"MIRACLE IN ETHIOPIA"** is the title of a new book that describes how millions of lives were saved by a cooperative response to one of modern times' most extreme famines, the one in Ethiopia in 1984-86 (Friendship Press, P.O. Box 3784, Cincinnati, OH 45222-0844, \$10.95). As the book details, CRS took the lead in organizing the Joint Relief Partnership that was responsible for distributing one-fourth of the total tonnage of relief food taken into Ethiopia during those years.

The book is also a tale of ecumenism at work as it tells the story of cooperation among CRS, the Lutheran World Federation, the Ethiopian Catholic Church, the Ethiopian Evangelical Church Mekane Yesus (a Lutheran body), and the Ethiopian Orthodox Church.

Today there is another drought in Ethiopia, and continued war there is making it difficult to get food to those who need it. But the Joint Relief Partnership is still intact and is being permitted to manage large-scale food distributions across military lines.

## EDITORIAL COMMENTARY

## Now that the war is over, let's win the peace

by John F. Fink

Thank God the war is over! And thank God the military experts who prepared us for possible heavy casualties were wrong! As military campaigns go, it was a brilliant victory achieved through our superior technology and outstanding strategy on the part of General Norman Schwarzkopf.

I cannot be euphoric, though, knowing it was achieved by the killing of so many Iraqi soldiers. Fred Francis, NBC's Pentagon correspondent, put the number at 150,000, which is probably an exaggeration. But whatever the actual number is (and we will never know for sure since so many were buried in mass graves), imagine the grief in Iraq. Except for the butchers who performed the atrocities in Kuwait, most of these were innocent men (some as young as 13) who were forced to fight. Wives and mothers in Iraq are still waiting to find out if their husbands and children were killed or taken prisoner, hoping for the latter.

Now that the war is over, we must win the peace—which could be a lot harder. Saddam Hussein is still trying to claim victory over the weekend, but when the Iraqi soldiers return home the people there will learn the truth. The Bush administration is correct to let the Iraqi people solve the problem of Saddam. If he were killed by the U.S., he would be considered a martyr and his legend would grow. That's the

easiest way to lose the peace. If the Iraqis can get rid of him, though, and blame him for the destruction of Iraq, it will be best for everybody.

This week Secretary of State James Baker is in the Middle East trying to win the peace. Pray for his success. It's going to be a tough job.

Everybody acknowledges that the Palestinian problem must be solved before there can be peace in the Middle East. But the Palestinians lost support during the war because they were led to believe that Saddam was fighting for them and therefore backed him.

Next to Saddam himself, the biggest loser of the war was Yasser Arafat. Yet, he Nidal, his opposition, is much worse; it was he who ordered the killing of Saleh Khalaf, Arafat's second in command, when he differed over PLO support for Saddam.

Somehow, the Palestinians in the occupied territories must accept new leadership if they expect any change in their current conditions. My personal choice for that is Elias Freij, the Christian

Palestinian who has been mayor of Bethlehem for more than 20 years. I've met with him and know him to be a great leader of his people. The danger, though, is that he could suffer the same fate as Khalaf if he appears too moderate, which would be a real tragedy.

We hope that Baker and Israel's Prime Minister Yitzhak Shamir will be able to revive the plans Baker put forward when he first became secretary of state or that Shamir espoused a few years ago. Perhaps, at this point, there is hope for some measure of success. After the Palestinians' performance in the war, it's the best they could hope for.

The Israelis will expect something in return for staying out of the war despite the Scud missile attacks on Tel Aviv. Indeed, for them to have done so despite the provocation, it seems likely that they were probably promised something.

It is still to the Israelis' benefit to get the Palestinian issue settled. Otherwise the bitterness that has been boiling up will continue to cause violence. The curfew imposed on the Palestinians during the

war, while understandable from the Israelis' point of view, added fuel to the fire and was one of the reasons the Palestinians cheered the bombing of Israel.

It is probable, though, that the Palestinian issue will take a back seat to negotiations over the future of Iraq and relations among the Arab countries. Arab countries have now fought against other Arab countries and that alone is significant for the future of the Middle East.

Muslims were fighting against Muslims, too, and the split between Sunni and Shiite Muslims is important. The Sunnis rule Saudi Arabia, Syria, Egypt and most of the other Arab countries, while the Shi'ites rule Iran and constitute a majority of the population of Iraq, although Saddam's Baath Party is Sunni.

Egypt should play the biggest role in the area under the UN. Hosni Mubarak has been the United States' best friend among the Arabs since he became president after Anwar Sadat's assassination, and he has tried very hard to achieve peace.

When I met with him back in 1982 he had definite ideas about what it will take to achieve peace in the Middle East. That long ago he had nasty things to say about Saddam Hussein (also about Syria's Assad and Libya's Kadhafi), but said it was essential that Jordan have a role in solving the Palestinian problem.

## Help send crucially needed aid to struggling people overseas

Dear Beloved in Christ,

The American Bishops' Overseas Appeal will take place in our archdiocese on Laetare Sunday, March 10. The offerings collected will be used to send crucially needed aid to people around the world who are struggling to move out of poverty or to those who have been forced to flee their homes because of famine, war, or national disaster.

Today three times the population of the United States (that is, about 800 million people) live in poverty, and about 10 percent of the world's population goes hungry. About 14 million children die each year of starvation. The worldwide refugee population now totals more than 15 million.

By sharing, we can help a hungry child, a war-torn nation build peace, and a refugee make a new life. The four Catholic service agencies who receive the proceeds from the American Bishops' collection—Catholic Relief Services, Migration and Refugee Service, the Holy Father's Relief Program, and the United States Catholic Conference Department of Social Development and World Peace—are working to provide both immediate and long-term solutions to poverty.

Please be generous in your giving to others this Lent and especially to the collection on Laetare Sunday.

Sincerely yours in Our Lord,

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

## Archbishop O'Meara's Schedule

Week of March 10

MONDAY, March 11—National Conference of Catholic Bishops/United States Catholic Conference Budget and Finance Committee, Washington, D.C.

TUESDAY, March 12—Confirmation for St. Vincent de Paul, Bedford; St. Mary, Mitchell; Our Lady of the Springs, French Lick; and Christ the King, Paoli; at St. Vincent de Paul, 7:30 p.m.

WEDNESDAY, March 13—Confirmation for St. John, Dover, and St. Joseph, St. Leon, at St. John, 7:30 p.m.

THURSDAY, March 14—Confirmation for St. Rose, Franklin, and St. Joseph, Shelbyville, at St. Rose, 7:30 p.m.

FRIDAY, March 15—Indianapolis St. Patrick's Day Parade, 12 noon, Pennsylvania and North Sts.



## MOVING?

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THE CRITERION  
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# Planners hold regional, national meetings

by Margaret Nelson

Many parish leaders, priests and seminarians from the archdiocese comprised the 276 people who attended the regional workshop on "Pastoral Councils: Instruments of Visioning and Planning" at Union Station on March 2.

The event was sponsored by the Conference for Pastoral Planning and Council Development, a national organization of diocesan leaders which held a conference after the regional meeting, March 3-6.

Dennis J. O'Leary, director of planning and research for the Archdiocese of Seattle and president of the pastoral council of his parish, discussed the theme topic in his keynote presentation to the regional group.

Using charts, he showed the importance of research before beginning the developmental and implementation phases of planning.

O'Leary advised parish leaders. "If you come away with nothing else remember, 'Councils are for listening.'" Calling decision-making "a commitment to action," he said it is a challenge to the church to "seek to engage everybody in the consultative process" and to look for a consensus.

He said that new parish models should shape the community as a sign and witness of unity, while reflecting the diversity of the membership of the parish. The council should recommend parish priorities, direction, and strategy through pastoral planning. And it should promote communication and understanding of its programs in all levels of the church.

But O'Leary called addressing real life issues the "toughest challenge of all." These include: strengthening faith communities, keeping alive and transmitting the Catholic faith, and promoting Gospel values of justice and service.

He discussed results of a survey of Catholics conducted in the northwest U.S. to assess the needs, hopes, and dreams of the faithful. "Above any other was Sunday Mass," he said. Worship, leadership of prayer, calling people to vocations to the priesthood showed that people are "spiritually hungry," he said.

Families, adults, schools, and multicultural concerns followed. He acknowledged that "people don't come" to adult education programs, but said, "We need to find ways to come to them. We're here to serve them."

O'Leary said parishes should follow the advice of the U.S. bishops and make commitments to the schools. He called for finding ways "to make them viable, affordable, and accessible." And he said parish communities should help minority families to pass on their heritage.

O'Leary said what may be the most important, is also "the easiest for a lot of us"—to get involved in social service. "Can we as a parish community not participate in that problem?" he asked, mentioning unemployment, homelessness, hurting families, aging, addiction, and loneliness.

"Any small steps we take in any of these areas will help the Kingdom of God," he said.

The first of four major speakers at the national convention was Providence Sister Barbara Doherty who is in her seventh year as president of St. Mary of the Woods College. Her talk on Sunday afternoon was on "A Theology of Hope for the 21st Century."

Following St. Thomas Aquinas, she said, "The object of hope is a future good that is difficult but possible to attain. . . . It does not flow from our merits, but flows from grace alone."

Sister Barbara agreed with an article in the Feb. *Atlantic Monthly*, that false hopes can be illustrated by some of the American war slogans, in the kind of language "that does deservise to hope."

Noting that church leaders "do not live on an island," she called for America to "educate the skilled worker right now," build a "solidly stable infrastructure," and look to non-defense research and development.

"Large sums of money must be spent in these three areas in order to hope for this nation to be powerful," Sister Barbara stated. If done, she said "the budget deficit would correct itself." But the financial plan is "exactly the opposite."

"As an educator," she said, "I want my



Providence Sister Barbara Doherty

church to be inserted into this world." She added that she would be willing to "do a great deal of work to get to what I am hoping for. We have some gigantic tasks ahead of us in terms of hoping."

Sister Barbara said that another false hope is pretending everything is going well. False hopes can happen when people think they are in complete control of a situation. "Even if my plan, my dream, my

hope is splendid, I still must know that life escapes my control," she said.

"True hopes look like: 'We can hope to achieve frontiers that are within rather than frontiers that are expansionist,'" Sister Barbara said. She suggested "think read, talk, pray, comprehend where hope will take us. We need to learn to live with a principle of uncertainty," a principle of being a life-long learner—a life of continual inquiry."

Sister Barbara called the next true hope working through "the thicket of relationships among those humans with whom you work and serve, trying to forge a community out of all the gifts." She told the parish leaders, "Never come to the place where we say it can't be done," adding, "That kind of giving up is no kind of hope."

When all are "working toward an ever-broader, more substantial consensus, we discover that hope, often times for us, is going to lie in the communication of authority and the sharing of a common communicative authority and not be authoritarian? In parishes, we're floundering on this one."

She said leaders can not sit back and make excuses. They should be "somewhere between sitting and doing nothing and thinking," "I, singlehandedly, will carry this through."

"We do not come to hoping by our own efforts, because in hoping, God empowers us," Sister Barbara said.

## CASA volunteers speak for neglected children

by Cynthia Schultz

"A lot of people don't realize what kids are going through," said Joan Scott, a member of Sacred Heart Church in Jeffersonville. She was named director of Floyd County's CASA (Court Appointed Special Advocates) in December.

"What kids are going through" is abuse, neglect, and sometimes, abandonment. "Looking at the files pulls at your heart strings," Scott said. "You have to have a lot of compassion."

But she welcomes the challenge. "I wanted to get into social work," said the 36-year-old mother of three, who previously worked in attorneys' offices. Now she majors in sociology at Indiana University Southeast.

"People think that means a child is abused physically or sexually," Scott said. "But actually, many aren't being cared for in a safe home. There's not a lot of supervision. Every child is entitled to a safe and permanent home." Scott said that educating parents in methods of effective parenting would alleviate some of these problems. "I wish a lot of this (neglect) would never happen," she said.

CASA, a program of the New Albany Deaconry Catholic Charities, is one of 434 in the country that recruits, screens, trains and supervises volunteers to serve as advocates for the best interests of abused and neglected children.

Scott said that volunteers are critical to the program. "They're there for the best interest of the child. If it weren't for them,

where would we be?" she said. In Floyd County, 15 volunteers are currently handling 20 cases involving 34 children.

A volunteer investigates each case by talking to the child and family members, as well as acquaintances. Finally, the volunteer reviews records and documents pertaining to the case and submits a formal report to the court recommending the best placement for the child.

Floyd County Circuit Judge Henry Leist hears all of the cases of abuse and neglect in his court. "I feel that CASA has not only proven to be a great asset to the juvenile court, but to Floyd County itself," said the judge who initiated the CASA program in the county.

Judge Leist has high praise for those who help the children. "These people are volunteers. They are devoted people who give up their time to work without pay, thus saving the taxpayers of this county an enormous amount of money. Without CASA, I would have to appoint individuals, probably lawyers, to serve as guardians and would have to pay them their regular fees."

"I have had occasion to go over the work of many of these CASAs and I find that their reports are very intelligently

written and thorough, very much in detail," the judge said. "This shows that they have questioned all the parties. It helps the court to have an independent opinion in exercising its decision-making power."

Before acting as a CASA volunteer, an individual is required to take a minimum of 15 hours of training to learn how to conduct interviews and maintain client confidentiality. The trainee also observes courtroom procedures and receives information from an attorney, a representative of Child Protection Services, counselors, and social workers.

CASA's slogan is "a child's voice in court." In 1990, the American Bar Association endorsed the national CASA program.

In the metropolitan Louisville area, there are two other CASA programs. Superior Court Judge Clementine "Tiny" Barthold started the program in Clark County in 1983. Jefferson District Court Judge Tom McDonald in Louisville served two terms as national CASA president.

The next CASA training session begins March 25 and runs through Apr. 16, meeting from 6 to 9 p.m. Those wishing additional information should call the CASA office at 812-948-0438.

## INDIANA GENERAL ASSEMBLY

### Life sentence without parole bill is approved by committee

by Ann Wadleton

The judge and jury would be given an additional sentencing option in murder cases under a bill approved 9-0 by the Courts and Criminal Code Committee of the Indiana House of Representatives. Besides the death penalty or a life sentence, the convicted murderer could be sentenced to life in prison without parole.

Testifying in support of House Bill 1802, Dr. M. Desmond Ryan, executive director of the Indiana Catholic Conference, said the bill "affirms the sanctity of life while still protecting the community from violent criminals."

The bill's author, Rep. Jesse Villalpando (D-East Chicago), said the bill would provide an option for juries and judges who are philosophically against the death penalty but do not want the killer on the streets. Life sentences now carry a maximum of 60 years in prison which can be reduced to 30 years with good behavior. The proposed bill would mean that the convicted person would die in prison unless the sentence would be commuted by the governor.

The bill could also avoid the years of

legal appeals which must follow a death sentence and which keep most death-row inmates alive indefinitely. Two people have been executed in the state since 1978 when the death penalty was reinstated. Both waived their right to appeal.

In his testimony, Ryan said the Catholic Church does not deny the right of the state to execute murderers but is convinced that lethal punishment, instead of protecting society, accelerates the cycle of violence.

"Nor do we deny the seriousness of violent crime in our society or the reality of the pain of the victims of crime," he said. "But we reject the use of lethal means to solve social problems, whether those problems involve unwanted pregnancies, burdensome hospital patients or convicted killers."

The proposed bill also has the support of Larry Landis of the Indiana Public Defender Council who said that under the current options, jurors may not know that a life sentence means that the convicted person may be free in 30 years.

Thirty-seven states now have a death penalty. Twenty-five of those states have a sentence of life in prison without parole as an alternative to the death penalty.

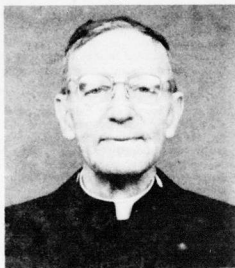
## Fr. Carl Kunkler dies at age 88

Father Carl N. Kunkler died in Jasper on Feb. 25 at the age of 88. The funeral liturgy was celebrated for him on Feb. 28 in St. Joseph Church, Jasper, followed by burial in St. Joseph's Cemetery in Evansville. Before his final retirement, he had served as administrator of St. Anne Parish in Hamburg.

Father Kunkler was a native of Evansville. He was ordained a priest at St. Meinrad Archabbey in 1929 and served his first assignments as the assistant pastor of St. Joseph, Evansville, and of St. Celestine, Celestine, now in the Evansville Diocese.

In 1937 Father Kunkler was named assistant pastor at St. Augustine Parish, Leopold, and in 1938 as administrator of St. Maurice Parish in Decatur Co. He became pastor of St. Martin Parish, Siberia, in 1943.

Father Kunkler was named pastor of St. John Parish, Starlight, in 1949. After serving as assistant pastor of St. Philip Neri Parish, Indianapolis, he retired in 1950 due



Father Carl Kunkler

to illness. Later he was chaplain pro tem for the Little Sisters of the Poor in Indianapolis. Father Kunkler leaves no immediate survivors.

# Commentary

## THE BOTTOM LINE

### Who wore the 'white hats' in the tube war?

by Antoinette Bosco

In the past weeks our lives may not have actually changed much, in spite of the fact that we became a nation at war. But, unquestionably, we cannot deny that the reality of war abounded, permeating our environment. It was war talk on most of the TV channels, radio stations, newspapers, magazines and in conversations with friends and family.

Many were mesmerized by television. Some were literally riveted to CNN, with its continual drum-beating between news bites and commer-



cial advertisements that accompanied its colorful words. "War in the Gulf." Its correspondent in Baghdad, Peter Arnett, himself generated a good deal of news, with some saying he was just a pawn of Saddam Hussein, reporting only the news the Iraqi leader allowed him to release. Others defend him, saying it was better to have a reporter in Baghdad than not to have one there. Time will tell.

Anyone watching the tube in the past month also learned that there are more experts around than this world dreams of. From CNN to MacNeil/Lehrer experts appeared, giving their expert analyses. I listened to experts on the Persian Gulf nations, the Arab nations, military strategy, air warfare, naval warfare, ground warfare, Islam, East-West relations, Iraq-U.S. relations, Palestinian-Israeli affairs. You name it, there were experts.

I wondered what makes a person an expert? From what I have observed, it could be a college professor, someone whose job title indicates expertise, someone who wrote a book on the subject or someone who edits a specialty newspaper. There is a problem, though. Experts often disagree with one another. So who do you believe?

To make this a truly strange time, we now have to wrestle with the dilemma of contradictions about whose side God is on in this war. On Jan. 28 President Bush finally revealed the truth to us. This is "a just war," he said, that is about "good vs. evil, right vs. wrong." Of course, this means God is on our side.

But Saddam Hussein had been saying long before then that this is a "holy war," the people of God against the infidels and the Satan in Washington. Of course, he means God is on his side.

Who is right—or could it be that both are wrong?

I keep remembering what Pope John Paul II said two days before President Bush began what he euphemistically called "the liberation of Kuwait." "Save humanity the tragic experience of a new war," the pope said. "A war would not resolve the problem; only aggravate them. How many civilians, how many women, how many elderly people would be innocent victims?" he asked.

And many of us, in pain and confusion, wondered with the Holy Father how the "liberation" of 400,000 Kuwaitis could justify the losses in life, land, resources and money that a war will bring.

The saddest thing I saw on television



was a boy, maybe 8 or 9 years old. We're there, he said, "to kick some butt!"

I think what has been forgotten by so many is the fuzzy history that preceded this war—who we support and why, who we ignore and why in this Persian Gulf region. The real, complex reasons why this thorn in our side was being surgically removed by war have been swept into a corner.

We turned this into cops and robbers, cowboys and Indians, the good guys against the bad guys and it is very clear in the United States who is wearing the white hats.

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## EVERYDAY FAITH

### After people are broken, life can be good again

by Lou Jacquet

As secret vines go, one of mine hardly qualifies as excessively wined. I confess an addiction to watching reruns of the NBC situation comedy "Night Court."

I'll admit that some of the behavior exhibited by characters on this series is far from exemplary. Sleazy prosecutor Dan Fielding, in particular lives a life that could hardly be called Gospel-centered. Yet his character, as portrayed by actor John Larroquette, is curiously compelling.

The more I watch "Night Court" reruns, the more something about Fielding and friends becomes clear to me. The real story of what happens in Judge Harold T.



Stone's mythical courtroom has less to do with one-liners and shtetl gags than with surprisingly deep friendships among hurting individuals. These broken people, all with their own character flaws, go to the mat for one another when difficulties arise. They look past the negative character traits of a Dan Fielding, for example, to see someone with overwhelmingly low self-esteem and a desperate inner longing for acceptance.

A decade ago I worried about the influence that characters like Dan Fielding might have on adolescents like my teenagers. Now I find myself less concerned with the promiscuous lifestyle that Fielding chooses (though I can't condone it) than I am with the way the folks around him respond to his character. My kids might learn some positive things from watching that show, it seems to me now.

Why the change? I think that what we choose to watch on television is to some

extent a mirror of who we are. Ten years ago, I was a much more judgmental human being. Life had not truly broken me yet, the way it had broken Dan Fielding and the way it must break each of us before we can begin to understand the pain others may be feeling inside.

Ernest Hemingway once wrote that "life breaks everyone, and afterwards many are stronger at the broken places." Life does break us, whether we accept the breaking or not. Afterwards, we can choose either to begin again with our new healed, re-created selves, or simply roll over and give up.

Although there is surely no joy in the brutal experience of being broken, there can be great joy in finding new hope after being broken by life. For those who survive with the help of luck or sheer willpower or the Lord's goodness, the world can be a beautiful place once more. Not the same place, certainly, because we cannot recapture the person we once were. But a

beautiful place nonetheless, because in the experience of being broken and then healed we are truly strengthened.

Lord, in this most imperfect of worlds, give us the strength to survive the breaking. Give us the endurance to get through the difficult times, of whatever nature they may be. Showers us with the grace to find renewed hope after divorce, death, failure in our careers or whatever difficulty has broken our spirits. Help us to find friendship and companionship to sustain us day to day. Finally, let those who have recovered from being broken serve as a living sign of hope to those still going through the painful process of being broken. Help them to know that there is life and hope and joy at the other end of the present darkness.

Let them know the wonderful truth that with you, Lord, there is truly life after death.

## THE HUMAN SIDE

### Research can help church learn needs, responses

by Fr. Eugene Herrick

People frequently ask me where I get the information for my columns. I welcome the question. It forces me to reflect on my work and how you, the readers of this column, contribute to it.

Most of my column topics are prompted by research conducted for the National Conference of Catholic Bishops where I am research director. In that position I work with all offices of the bishops' conference, each of which is well-informed on church issues.

My research also puts me in direct contact with The Catholic University of America in Washington, D.C., located virtually across the street from the bishops' conference headquarters.

Out of these relationships come most of my insights for columns. Not only is the work of the offices I serve fascinating, but each office is unique. Together they cover a vast range of current church concerns.

Over the years we have researched the priesthood, seminarians, campus ministers, permanent deacons, religious educa-

tors, family ministers, Catholic newspapers, religious orders, the sacrament of penance, ministries in the church, diocesan pastoral councils and a host of other subjects.

To give you an example of how topics suggest themselves for my columns and how you contribute, let's look at a current research project.

We are developing a summary of all pertinent research on Hispanics in the United States. This has put me in close touch with the bishops' conference office responsible for Hispanic affairs, and those involved with immigration, social justice and the church's theological understanding of culture.

Demographers from Catholic University also have been employed to study the 1990 census data for the major Hispanic concerns it raises. University anthropologists likewise have been employed to interpret the cultural background of Hispanic groups, so that parishes, schools, social-service agencies and Hispanics themselves can better understand and serve each other.

A research project like this proceeds in a way similar to what happens when a group of doctors performs a serious operation. Competence, teamwork, financial and moral support are required.

Just as the medical operation requires

specialists to work alongside laboratory and X-ray technicians using the best of equipment, so too a research project requires a team of technicians to work in unison with specialists and bishops' committees, backed by up-to-date facilities and financial assistance.

What the teamwork produces are insights pertinent to your lives. So is it in our research "laboratory" that the columns you read in this newspaper are born. Several recent columns, naturally, have been on Hispanic culture.

How do you contribute to this? Every diocese is assessed to help support the work of the bishops' conference. The sacrifice of people like you, who support a parish and diocese, also supports the conference. Every year dioceses also are asked to help support The Catholic University of America.

Bishops today face enormous pressures generated by growing economic and social problems, the need to respond to immigrants, the challenges of secularism and materialism, and the urgent need to update evangelization efforts.

But how do we know if we are responding in the best possible way to these challenges? The call frequently is heard for research that will help the church to discover the exact needs that exist and the possible ways of responding to them.

When you imagine a researcher, you might envisage someone in a distant lab dealing with esoteric questions. It is not like that at all, however.

Actually, the work of a church researcher is very down to earth, probing the challenges your parish and your diocese wrestle with every day.

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THE CRITERION



# Point of View

*Note that the war with Iraq is ended, it seems a good time to examine the war in light of the Catholic Church's moral principles. We present two views below.*

## The Gulf war was not a just war

by Sr. Mary Margaret Funk, OSB

I view the war with Iraq in light of the bishops' pastoral, "The Challenge of Peace." According to that pastoral, "War is permissible only to confront a real and certain danger, i.e., to protect innocent life, to preserve conditions necessary for decent human existence, and to secure basic human rights."

I believe the just war theory (*ius ad bellum*) is very helpful. If a war meets the criteria of a just war it could be a moral and right act to engage in war.

Unfortunately, the Iraq war failed on five of the seven criteria to meet the terms of a just and moral war. The criteria for a just war, and my judgment on whether or not those criteria are met, follows.

**Criterion #1: Just cause.** No. It is clear that Iraq annexed Kuwait and took innocent lives. It is quite clear that Kuwait had a just cause. However, the United States had only an immediate threat to *lifestyle* in its loss of low-cost oil. The U.S. had no life threatening cause.

**Criterion #2: Legitimate authority.** Yes. *Ius ad bello* theory says that war must be declared by those responsible for public order. President Bush could and did see himself as a competent authority in collaboration with the United Nations.

**Criterion #3: Comparative justice.** No. "Challenge of Peace" says that no country has absolute justice on its side. Every party to a conflict should acknowledge the limits of its "just cause" and the consequent requirements to use only limited means in pursuit of its objectives. Even though Iraq had the fourth largest army in the world, it seems that this war exceeded the comparative justice commensurate with conquering Kuwait. The allied forces of 28 countries demolished Iraq to liberate Kuwait.

**Criterion #4: Right intention.** No. "Challenge of Peace" says that war can be legitimately intended only for the reasons set forth by a just cause. During the conflict, right intention means pursuit of peace and reconciliation, including avoiding unnecessary destructive acts or imposing unreasonable conditions, e.g.,

unconditional surrender. This criterion was ignored by insisting on unconditional surrender on Jan. 15.

To insist on punishment and no linkage with other mideast groups is beyond the spirit of stopping an aggression. The United States used force to punish a dictator and enhance a new world order at the expense of innocent civilians, an ancient Iraq culture and at the cost of billions of dollars a day.

**Criterion #5: Last resort.** No. "Challenge of Peace" says that all peaceful alternatives must have been exhausted. The criterion of last resort was co-opted by the United Nations more as a threat than a promise. Does the military budget, research and technology drive U.S. policy? Why was the last resort on such a short fuse? There were no conferences, no diplomatic efforts that lasted beyond a few weeks to offer the years it will take to stabilize the region after the war.

In the balancing of costs in life and resources, was the very last resort or was American pride insulted and economic well being at stake?

**Criterion #6: Probability of success.** Yes. This criterion means that the warring nation must deem success probable and not futile. President Bush met this criterion. However, this successful war may mean a weakened infrastructure at home. Domestic priorities will go on hold.

**Criterion #7: Proportionality of goals and means.** No. "Challenge of Peace" says that this means that damage to be inflicted and the costs incurred by war must be proportionate to the good expected by taking up arms. This war cost too much. Violence begets violence and in light of the damage to lives, families, economy, and environment the U.S. retaliation seems excessive. Yes, Saddam Hussein was wrong in taking Kuwait. So in war we demolish Iraq, Kuwait and the Persian Gulf. It seems disproportionate.

Beyond the scope of this study is *ius in bello*, which is to speak to ethical behavior in war. With modern weapons it seems questionable if *ius in bello* can ever occur. The means to kill are so advanced no cause could be big enough and no war "just" enough to devastate countries and populations for generations to come. The ultimate weapon that can never be justified is nuclear.

This war, in my opinion, was an unjust war. This war had an 86 percent approval rating from the American public (which is 23 percent Catholic). Have we failed to teach our Christian tradition?

(Sister Mary Margaret is prioress of Our Lady of Grace Monastery in Beech Grove.)

## The Persian Gulf war was a just war

by State Senator Joseph V. Corcoran

The liberation of Kuwait was the stated and often repeated goal of President Bush and the coalition forces since the beginning of Operation Desert Storm. This war was not a pleasant task, for the president or for any of the brave men and women fighting in the Persian Gulf, but they realized, as we must, that the presence and the actions of the coalition forces were necessary and just.

Operation Desert Storm was just, according to the just war criteria established by Catholic moral tradition. The establishment for allied actions occurred on Aug. 2 when Iraqi forces invaded Kuwait, a peaceful neighbor which presented no threat to Saddam Hussein or Iraq's sovereignty.

Several sources of authority exist for the actions of U.S. and coalition forces. The United Nations Security Council and the U.S. Congress passed resolutions supporting the use of force in removing Iraqi forces from Kuwait. The 1972 War Powers Act established provisions for the deployment of U.S. forces without a congressional declaration of war, and the president followed the provisions of the War Powers Act meticulously during this conflict.

The restoration of the legitimate government of Kuwait was also the stated intention of allied leaders. Although some Americans may not agree with the type of government in power in Kuwait, we recognize the right of Kuwaiti citizens to be governed by their own people, not Iraqi military officials.

Before Operation Desert Storm began, U.S., French, British, Soviet and United Nations officials attempted to work with Saddam Hussein and other Iraqi officials to resolve this crisis peacefully. Iraq remained determined to continue its occupation of Kuwait, and efforts to compromise with Iraqi officials were met with ice-cold rejection. Given no alternative, and unwilling to allow Saddam Hussein's troops to remain in Kuwait indefinitely, coalition forces initiated Operation Desert Storm.

The events of the past two weeks satisfied the "probability of success" criterion for a just war. The coalition forces were better equipped and better trained for war than their enemies, and this meant a swift and decisive end to the hostilities.

The overriding value at stake in this war was self-government. By thwarting the Iraqi effort to retain control of Kuwait, the allied forces sent a signal that unprovoked terrorism and aggression will not be tolerated. The coalition forces received world-wide monetary support and suffered minimal casualties. The goals outlined in the U.N. resolutions justified the costs incurred by the coalition forces.

During the Iran-Iraq war, Iraqi forces used chemical weapons against their enemy and tested those weapons on an Iraqi village. Saddam Hussein sent boys as young as 12 years old in front of Iraqi tanks to test the fields ahead for possible land mines.

During the war just ended, Saddam Hussein orchestrated the single greatest man-made environmental tragedy in recorded history by dumping oil into the Persian Gulf and creating an oil slick several times larger than that created accidentally by the Exxon Valdez tragedy. He ordered the systematic execution of thousands of Kuwaiti citizens, and he used coalition forces in war as shields for Iraqi military targets.

Iraq, a signatory to the Geneva Conventions, violated them along with countless U.N. resolutions. The technological superiority of the coalition's conventional weapons allowed coalition forces to devastate enemy military strongholds without resorting to unacceptable, unconventional means.

The final criterion, discrimination, is perhaps the most important. Because coalition weapons are extremely accurate, Iraqi civilian populations were not targeted, and any civilian casualties were the result of Iraq's intentional exposure of women and children to military targets.

According to the just war criteria of Catholic moral tradition, the war in the Persian Gulf was justified. The coalition forces understood who they were fighting and the governments of each participating coalition country, in conjunction with the United Nations, authorized the use of armed forces against Iraq in order to restore the legitimate government of Kuwait.

Saddam Hussein and his military and terrorist machine presented a legitimate threat to Kuwait, the countries in the Middle East, and the world which civilized people were unwilling to tolerate.

(Senator Corcoran is serving his third four-year term in the Indiana Senate. A member of St. Ambrose Church in Seymour, he is a retired U.S. Air Force officer. During his 26 years of military service, most of which was spent in the field of intelligence, he saw combat in World War II and Vietnam.)

## LIGHT ONE CANDLE

### Put on a happy face

by Fr. John Catoir  
Director, The Christophers

Put on a happy face this Lent, even if you have all kinds of reasons for being sad. You don't have to try to impress anyone, just do it because the Lord enjoys a happy Christian and because you want to please him.

"When you fast do not put on a gloomy look as the hypocrites do. They pull long faces to let men know they are fasting. I tell you solemnly, they have their reward" (Mt 6:16).

Lent is a somber time for most people. Some seem to be gloomier than others. But if joy is the sign of the presence of God, we can never allow our lives to become joyless.

Joy is the by-product of a meaningful life. It rests on the belief that God loves each one of us personally and unconditionally. Joy isn't so much a feeling as it is a deep state of mind, a condition of spiritual comfort. Even when life is going poorly, appreciating God's love can do wonders to lift the blues.



You may be one of those sensitive Christians who worries about your faults and failings. Please remember you don't have to be perfect to attain joy. Who among us is perfect? Joy is possible even for people who are not too pleased with themselves, spiritually speaking. Joy doesn't mean self-satisfaction. For me joy is more an awareness that God's healing heart is at the center of my own life, calming the storm, holding all the disparate forces of my personality together, creating harmony from dissonance.

There's a quality of peace that comes over me when I trust my maker. Don't postpone joy for any reason. Follow the advice of St. Francis of Assisi who said, "Leave sadness to the devil. The devil has reason to be sad." Try not to be too disappointed that you're not the saint you'd like to be. Didn't the Lord promise that his grace would be sufficient? Your faults and failings may be painful to bear, but they serve a noble purpose; they bring you to your knees.

(For a copy of the *Christopher News Notes*, "Be of Good Cheer," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, NY 10007.)

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

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CORNUCOPIA

# Original sin not worth rerun

By Cynthia Deves

Little George of the golden curls and Geber baby countenance crawls toward his baby cousin, who is gurgling happily on a blanket on the floor. As Baby's pudgy fingers struggle to clutch a nerf ball, her mouth tensors intently with the effort. A sweet dollop of infant drool escapes her lips.

Before their mothers can exclaim "Isn't that cute!" George has Baby in a half-Nelson, partially strangling her cries as he leans around to smile into her stricken face. He is surprised and insulted when his mother forces him from his victim, and he hollers, if such is possible, even louder than Baby.

It was definitely a love/hate relationship, but George thought he meant well, overall. He was just trying to be friendly to the little interloper while establishing his precedence at the same time. True, he'd been warned over and over not to "be rough with her" because "you're bigger than she is," but when opportunity for demonstrating superiority presented itself he couldn't resist.

Joey is three and his dad is 33 but they both like to get drinks from the water cooler. Joe's favorite part is selecting the paper cup, so he is continually "tursty." After five trips to the cooler and five paper

cup in 30 minutes, Daddy finally says, "That's enough, Joe," and then continues to read his newspaper.

As he reads along, Dad hears the scraping of a chair being pulled across the room. Gurgle, gurgle, slosh. Disobeying a direct order, Joey is using one more paper cup for one more drink at the cooler.

Daddy scolds, "I said, that's enough!" while Joey protests, "But, me want to!"

George and Joey are not alone. We all learn early (if it is a learned behavior, and I doubt that it is) to go after what we want. We may not always be precise about what it is we want, but we go after it, regardless.

As they grow older, George and Joe may graduate to swiping someone's Mutant Ninja Turtle eraser at school, or conning a kid brother out of the best seat at the movies. Later, they may dazzle another's girlfriend away from her partner at the singles' dance, or take credit for a co-worker's idea when salaries are on the line.

As an only child, I was horrified when my kids came along and I finally learned the meaning of Original Sin. Up until then, it was an abstraction, an intellectual toy of the theologians, a factor only remotely connected to personal guilt and reconciliation. Father So-and-So and Sister Says and mom and dad were the designated experts in that department.

That's what I thought.

But there is indeed a certain propensity in the human person to sin, a sneaking desire to have our own way regardless, a

disregard for consequence when temptation is great. We are anxious to be God, and it shows up right from the start.

Lent is a good time to reflect on this. And Easter is a good time to remember that the original sin doesn't bear repeating.

## vips...

Rebecca A. Myer of Cardinal Ritter High School in Indianapolis will chair a panel presentation on "Non-Fiction Writing: A Portfolio Assessment Project" during the 1991 Spring Conference of the National Council of Teachers of English. Myer will also serve on the Hosts Committee for the conference of some 2,000 teachers and supervisors of elementary and secondary school English from the U.S. and Canada, which will be held in Indianapolis on March 14 through 16.

Pope John XXIII School in Madison has received a grant for the second semester from the Indiana Arts Commission and the National Endowments for the Arts. The grant will finance three performances by Mary Beth Roska, who will present workshops for American dance forms such as clogging and step-dancing. She will also present one-person dramatizations of African life in Freetown Village, and introduce students to Native American culture from prehistoric times to the late 1800s.

Glenn Tebbe, principal of St. Mary School in Greensburg, will present a panel discussion of "Two Elementary Schools Compare Annual Giving Strategies" with a principal from Lowell, Mass. during the 88th annual convention of the National Catholic Educational Association (NCEA) on April 1 to 4 in Boston, Mass. The annual convention, exposition and religious education congress which is expected to be attended by more than 20,000 delegates, is the largest gathering of Catholic educators in the world.

## check-it-out...

Kevin Barry Division #3, Ancient Order of Hibernians will hold its annual St. Patrick's Day Celebration on Sunday, March 17 beginning with Mass and Celtic Cross Memorial at 9:30 a.m. in St. John Church, 126 W. Georgia Street. A breakfast will follow at 11 a.m. in the Egyptian Ballroom of the Murat Temple. Benedictine Archabbot Timothy Sweeney of St. Meinrad Archabbey will be the guest speaker. An Irish Party will be held at 3 p.m. in Holy Cross Hall. For more information call 317-399-7147.

A "German Religion in Indiana" Conference will be held Friday, March 15 at Beech Grove Benedictine Center and Saturday, March 16 at Das Deutsche Haus-Athenaeum, 401 E. Michigan Street. Sponsored by the Indiana German History Society and the Indiana Religious History Association, the conference will focus on the congregational life of our ancestors and the religious tradition of the German immigrant. Reservations are due by March 11. Call 317-788-7881 for more information.

Cathedral High School Class of 1940 will hold its next quarterly meeting at 12

noon on Wednesday, March 13 at the K of C Hall, 19th and Delaware Streets. Class members Leo D. Bryant, Paul R. Gates, James W. Goldrick, William R. Jones, John J. Lanahan, William A. Lee and John E. Olmstead have not been located. Anyone having information about them may call Paul Lime at 317-786-0038 or Thomas Neelan at 317-787-0021. Future meetings will be held on June 12, September 11 and December 11, 1991.

On March 19, the Feast of St. Joseph, wealthy landowners in Sicily prepare elaborate tables of food which is distributed to the poor of the local community. In America, this custom evolved into huge dinner and banquet fund raisers served in parishes with large Italian-American congregations. To celebrate the 200th anniversary of Columbus' discovery of the New World, the Columbus '92 Commission, a local Italian-American group, will sponsor the first St. Joseph's Table on Sunday, March 24 in Priori Hall at Holy Rosary Parish. Profits will be divided among the poor of Holy Cross, Holy Rosary, Sacred Heart, St. Catherine, St. James and St. Patrick parishes, as well as Central Catholic and Holy Cross schools. Tickets for the varied buffet of Italian foods will cost \$7, available in advance or at the door. For more information call 317-632-3809.

Lisa Marie Wagner will present the one-woman show, "Haunted By God: The Life of Dorothy Day," at 7:30 p.m. on Saturday, March 9 at St. Michael Parish in Greenfield. Tickets are \$3 per person or \$10 per family. Call 317-462-4240 for more information.

A Traditional Seder Supper will be presented by Steven Sherman from 6:30 to 9 p.m. on Thursday, March 21 at Conen Hall of St. Lawrence Parish, 4650 N. Shadeland Ave. The cost is \$5. Call 317-543-4925 for details.

A 20th Anniversary Murat DeMolay Branch in memory of Rose Zebrowski will be held from 11 a.m. to 1 p.m. on Saturday, March 23 in the Egyptian Room of the Murat Temple in Indianapolis. Traditional Polish food, including kielbasa, golabki, chrusciki, peiczona kura, and jajecznica will be served, and entertainment by the Murat Music Men. Lewie Miller and the Murat Clowns will be featured. Tickets are \$7.50 for adults, \$4 for children under 12, and free for 3 and under. Call 317-638-6576 or 317-787-0187 for more information.

The Medjugorje Network will present two appearances by Paul Rymniak who will conduct Healing Rosary Services from 2 to 4 p.m. on Saturday, March 9 at St. Louis de Montfort Parish, 11441 Hague Road, Fishers, from 2 to 4 p.m. on Sunday, March 10 at Our Lady of the Greenwood Parish in Greenwood, and following 6 p.m. Mass on Sunday, March 10 at St. Gabriel Parish, 6000 West 34th Street. Rymniak owns the "Catholic" weekly TV program in Atlanta, Ga. and is director of the only Center for Peace in the state of Georgia. He and his wife, Dottie, have made seven pilgrimages to Medjugorje.

The Retired Senior Volunteer Program (RSVP) of Catholic Social Services is accepting orders for its annual St. Patrick's Day Carnation Sale until 3 p.m. on Wednesday, March 13. Long-stem carnations cost \$1 each or \$10/dozen and boutonnières cost \$1.50 apiece. Orders of a dozen or more will be delivered and payment collected on Thursday, March 14. Call 317-256-1500 to order.



EASTER BASKETS—Members of St. Francis Hospital Auxiliary display the handmade Easter baskets they made for their annual Easter Baskets sale which will continue through Saturday, March 30 in the main lobby of the hospital. The one-of-a-kind baskets cost from \$2 to \$8.50, and other hand-crafted Easter items sell for 50 cents and up. Proceeds from the sale benefit the St. Francis Healthcare Foundation.

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# Holy Trinity kids dress like their black heroes

by Margaret Nelson

Smiles and friendly laughter were everywhere as 75 pre-schoolers played "dress-up" at Holy Trinity Community Day Care Center's 1991 Black History Celebration Feb. 27.

The youngsters dressed as famous black heroes or heroines they had studied. They put on a 40-minute show for appreciative family members, staff, parishioners, volunteers, friends and neighbors.

One three-year-old thought of Father Kenneth Taylor as a hero, so he donned a miniature priest's collar. Others his age portrayed author Alex Haley, singer/dancer/actor Sammy Davis Jr. and educator Booker T. Washington.

Four-year-olds dressed like activist Rosa Parks and actress Cicely Tyson, as well as local deputy mayor Paula Parker-Sawyers, Millionaire Madame C.J. Walker, Althea Gibson, Janet Jackson, Aretha Franklin, Mahalia Jackson, General Colin Powell, Barbara Jordan, Shirley Chisholm, Joyce Joyner, Michael Jordan and Mike Tyson were chosen by pre-kindergartners.

The eldest members of the "all-star" cast depicted the likes of writer Alexander Dumas, African activists Nelson Mandela and Bishop Desmond Tutu and Sarah Vaughn. P.B.S. Pinchback, first black female bank president, was characterized.

Most of the small fry were shy when introducing the portrayals. But some of the

kindergartners announced their roles proudly. Mark Smith as "Dr. Martin Luther King Jr." said boldly, "I worked for civil rights. My speeches were very fine."

And everyone laughed with approval when one young woman, Rachel Demmons, strode confidently across the stage to take the microphone in much the same manner as her famous role model, Josephine Baker, would have.

The whole group sang "Lift Every Voice and Sing" and recited the "Wee Folks Pledge":

My heritage is one of greatness  
and I know that I can do more.  
I must never, never do less  
than those who have gone before.

The day care children and their audience gathered for a soul luncheon after the show. They enjoyed greens, sweet potato pie, cornbread, macaroni, fried fish and chicken wings.

"Mystery" guests included Jeff Golec, city councilman and division director of employment, Dr. Robert Dalton, deputy superintendent from the Indiana Department of Education, Steve Jones, Indiana director of affirmative action, and R.G. Raby, director of human relations from Wayne Township schools.

After the meal, Parker-Sawyers read a story to some of the children, Pamela Carter, the governor's health and human services executive assistant, also presented a reading.

Sue Ann Yovanovich is director of the Holy Trinity Day Care Center.



ENLIVENED HISTORY—Children in Holy Trinity Day Care Center dress as their role models during the 1991 Black History celebration Feb. 27. (Photo by Margaret Nelson)

# Church Mouse Thrift House is 'treasure' to St. Joan of Arc

by Margaret Nelson

"Every church should have one of these," said Trudy Balinski. She was talking about the Church Mouse Thrift House at St. Joan of Arc, Indianapolis.

The place is full of clothing for men, women and children, shoes, hats, purses and jewelry, dishes, baskets, pictures and other household items, curtains and drapes, books and cards.

Right now, all items are half price, and they were already very reasonable. The shop is preparing for its March 21-23 bag sale. Each empty bag sells for \$3 plus tax. The customers can fill them with whatever they choose. After that sale is over, everything will be cleared out except the jewelry. It's the changeover for summer. (A similar change takes place on Labor Day.)

Whatever is left after the bag sale is given to the Girl Scout troop for its rummage sale—where the girls can earn money to go to camp. Craine House—a rehabilitation center for women—and The Talbot House for men. After Easter, everything will be new.

Fliers and ads announce it as a thrift shop "devoted to neighborhood and church." And that is how Balinski sees it. Many in the area shop there and find very affordable clothing and household items. One neighborhood woman comes in every Saturday and spends about \$20, she said.

There is no outside sign except when it's open. Customers enter the shop from the 42nd Street entrance to the church, then go downstairs. The shop is open every Thursday and Friday from 10 a.m. to 4 p.m. and on Saturday it closes at 2 p.m. It will be closed during Holy Week and is never open on holidays.

"My husband said it was the dumbest idea I ever had," Trudy said of her husband Vic. But the operation, beginning its fifth year, has netted the parish five-figure amounts almost annually. And, sometimes picking up items for the store in his truck. "It has worked out real well," she said.

Balinski's "partner" is Myra Stemmok. The two have been getting each other involved in so many volunteer projects that they are both constantly busy. Stemmok takes care of the thrift shop on Friday.

Balinski got Stemmok involved in volunteer work at St. Augustine, to the point that she chaired the recent 15th

anniversary celebration of the Little Sisters of the Poor. In return, Stemmok got Balinski involved in her work with the Guardian Angel Guild, and she ended up treasurer for two years.

Janet Orth takes responsibility for Saturday operations. It takes five other volunteers each week to fill out the schedule so that there are two in the shop at all times. The weekday helpers take "shifts" and the Saturday assistant stays all day.

"It is a service for the neighborhood," Balinski said. "We buy our own stuff. Too there is plenty for everybody. The first year, I was afraid we would not get enough stuff," but she has never had a problem with that. She said that most of the customers are women, but "the men get such good buys" in clothing.

Balinski said that the shop was opened when Father Donald Schmidlin was pastor. "He was so proud of it," she said. "Father (Thomas) Murphy is so good. He comes down the steps shouting, 'Hello, customers!' He tells people this is where he gets his tennis shorts." The pastor also includes the thrift shop when he is showing the parish to visitors.

Besides parishioners' used donations, the shop gets some new things. "One couple was moving to Chicago and they gave us some wedding gifts still in the boxes." Recently, they received cases of new candy that they are selling at cut-rate prices.

"The whole thing is a riot!" said Balinski. "Every day it is something different."



SHOPPERS—Volunteers Trudy Balinski (left) and Betty O'Brien look over items in the Church Mouse Thrift Shop at St. Joan of Arc. (Photo by Margaret Nelson)

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**A MURDER IN BETHLEHEM**

# 'Don't take my son! I have only one son!'

by Bro. Patrick White  
Special to The Criterion

*(The author is an English brother who teaches at the Vatican-established Bethlehem University on the West Bank.)*

BETHLEHEM, Israeli Occupied Territory, Feb. 20—“No, don't take my son!” she screamed. “I have only one son!”

The four Israeli soldiers had burst into the house during the curfew. She stood in front of them to prevent them from crossing the sitting room where her 14-year-old son was sitting at his computer. Two daughters sat tensely on one side of the room.

“You have no right. You are breaking the law,” she shouted. The officer, seeing that she had been watching a program on the Israeli television, told her to speak in Hebrew. She told him she would speak in whatever language she liked (she is fluent in six).

The Israeli soldiers left. The Palestinian mother told me later that they would have taken him. He was 14 and 14-year-olds are not issued identity cards. Under the curfew she would not have been able to leave the house to search for him. “He's my only son, my only son,” she gasped.

The next day more soldiers came to the house. They searched every room but could not find her son. As she recounted the events of the two previous days she shifted nervously in her chair. Through the window we saw an Israeli jeep moving down the road toward the house. It passed by. “I've not slept for two nights,” she murmured.

Three days ago, in the same town of Beit

Sahour, a Palestinian boy of 14 from another Christian family was shot through the head by a Jewish settler. His blood fountained from his head and part of his brains splattered on the kitchen floor. His mother beside him was cooking the evening meal. He still had the television remote control in his hand when his mother reached down to touch his hand. Later his body was taken under guard to Abu Kebeer in Tel Aviv for an autopsy.

He had been sitting with his uncle watching television at 6 p.m. during the curfew. He moved from the veranda into the adjoining kitchen to ask his mother when supper would be ready. At the same time the Jewish settler got out of his car and fired into the kitchen window from about 200 yards up the road. He fired several shots. One bullet from his M-16 rifle crashed through the small kitchen window killing Salam Musleh instantly.

Immediately after the shooting the whole town of Beit Sahour suffered nearly a full week of severe curfew. Nobody could move from their homes. The inhabitants were free to travel to pay their respects to the bereaved family only the Monday of the week following the killing. We took advantage of the raising of the curfew and with a group of university staff went to Beit Sahour to express our condolences.

We were taken into a house next to the home of Salam and invited into a room cleared to receive visitors. We slipped coffee as the father explained what happened. Later several other members of the family added further details and the priest described the scenes in the church.

We were taken to the house and to the kitchen. The small kitchen window had double panes of glass. The outer glass had

the small hole made by the bullet. The blunted bullet then made a much larger opening and shattered the thick glass of the second pane. I shuddered to think what the impact of the bullet did to the boy's head.

We were taken up the road and shown where the settler apparently rested his M-16 on the roof of his car and fired several rounds. It was dusk and the lights were on in the kitchen and also in the glass veranda of the house next door where there were people. Bullets went through the glass of the illuminated veranda, another into the lit-up kitchen, and three more into specific targets: the water tanks on the roofs.

They told us the boy's body was taken to the Hussein Hospital in Beit Jala and then to East Jerusalem to the Makaset Hospital. Later the army demanded the boy's body for the autopsy. The spontaneous words one Palestinian relative used relating to the Israeli orders were: “He should be delivered unto them.” How strange, bizarre: This is the Holy Land.

The priest told us the funeral was allowed to take place at 1:30 in the morning. In the church the army insisted on only 20 relatives attending. Three priests were jostled and others forced out after soldiers counted the people in the church. He was buried close by in the cemetery near the church.

There are 70,000 Jewish and Israeli settlers living on land in the West Bank

and Gaza—land the Palestinians claim has been theirs for thousands of years. But now well over 40 percent of the West Bank has been taken for Jewish settlers. The settlers thrive under a totally different system of government and law in the region they call Samaria and Judea. They are not soldiers but citizens who are heavily armed and who do not hesitate to fire modern automatic weapons into Palestinian homes.

The record shows that settlers are tried under a different system of law than the Palestinians. Often shooting offenses by settlers, sometimes resulting in the loss of Palestinian lives, lead to short or suspended sentences. In the other hand, 75,000 Palestinians have been arrested since the beginning of the *Intifada* and many of them have been imprisoned for six months to a year without trial.

This evening at Mass, among prayers for peace in the Gulf, we prayed for the repose of the soul of Salam, his bereaved family and the Jewish settler.

Two of the women on the Bethlehem University staff were given pictures of Salam with these words in Arabic: “If a grain from an ear of wheat falls and dies, then the valley will be full of ears of wheat.” Salam Musleh's home is located near the alluvial valley we call the Shepherds' Fields. His name, Salam, means peace in Arabic. And he was his mother's only son.

## Lenten penance services set

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

Following is a list of services which have been reported to *The Criterion*, according to deanery:

- Indianapolis North Deanery**  
 March 12, 7:30 p.m., St. Thomas Aquinas.  
 March 13, 7:30 p.m., St. Matthew.  
 March 19, 7:30 p.m., Christ the King.  
 March 19, 7:30 p.m., Immaculate Heart.  
 March 20, 7:30 p.m., St. Pius X.  
 March 21, 7:30 p.m., St. Luke.  
 March 24, 3 p.m., St. Joan of Arc.  
 March 25, 7:30 p.m., St. Lawrence.  
 Private Penance, St. Andrew.

- Indianapolis East Deanery**  
 March 11, 7:30 p.m., Holy Spirit.  
 March 13, 7:30 p.m., St. Bernadette.  
 March 14, 7 p.m., Holy Cross.  
 March 15, 7 p.m., St. Michael, Greenfield.  
 March 17, 3 p.m., Our Lady of Lourdes.  
 March 19, 7:30 p.m., St. Thomas, Fortville.  
 March 20, 7 p.m., St. Mary.  
 March 21, 7 p.m., SS. Peter and Paul Cathedral.  
 March 25, 7:30 p.m., St. Simon.  
 March 27, 7 p.m., St. Philip Neri.  
 March 29, 5:30 p.m., St. Rita.

- Indianapolis South Deanery**  
 March 13, 7:30 p.m., St. Barnabas.  
 March 14, 7:30 p.m., Holy Name, Beech Grove.  
 March 17, 4 p.m., Sacred Heart, St. James, St. Patrick, St. Catherine, and Holy Rosary, at Holy Rosary.  
 March 18, 7 p.m., St. Mark.  
 March 18, 7:30 p.m., St. Ann.  
 March 21, 7 p.m., Sacred Heart, St. James, St. Patrick, St. Catherine and Holy Rosary, at Sacred Heart.  
 March 25, 7 p.m., St. Jude.

- Indianapolis West Deanery**  
 March 13, 7:30 p.m., St. Christopher.  
 March 14, 7:30 p.m., St. Susanna.  
 March 17, 10:30 a.m., St. Bridget.  
 March 18, 7:30 p.m., St. Joseph.  
 March 19, 7:30 p.m., St. Gabriel.  
 March 20, 7 p.m., Holy Angels.  
 March 20, 7:30 p.m., St. Malachy, Brownsburg.  
 March 20, 7:30 p.m., St. Monica.  
 March 24, 2 p.m., St. Anthony.  
 March 24, 2 p.m., St. Anthony.  
 March 26, all morning, Ritter High School.

- Batesville Deanery**  
 March 12, 7 p.m., St. Lawrence, Lawrenceburg.  
 March 14, 7 p.m., St. Peter, Franklin Co.  
 March 17, 4 p.m., Immaculate Conception, Millhouses.  
 March 17, 7:30 p.m., St. Maurice, Napoleon.

- March 19, 7 p.m., St. John, Dover.  
 March 20, 7 p.m., St. John and St. Margaret, at St. John, Osogood.  
 March 20, 7:30 p.m., St. Mary, Aurora.  
 March 21, 7 p.m., St. Leon, St. Leon.  
 March 22, 7:30 p.m., St. Mary, Greensburg.  
 March 24, 2 p.m., St. Louis, Batesville.  
 March 24, 1:30 p.m., St. John and St. Joseph, at St. John, Ernschburg.  
 March 26, 7:30 p.m., Holy Family, Oldenburg.

- Connorsville Deanery**  
 March 12, 7:30 p.m., Holy Guardian Angels, Cedar Grove.  
 March 14, 7 p.m., St. Bridget, Liberty.  
 March 14, 7:30 p.m., St. Michael, Brookville.  
 March 18, 7 p.m., St. Elizabeth, Cambridge City.  
 March 19, 7 p.m., St. Gabriel, Connorsville.  
 March 21, 7:30 p.m., St. Mary, Rushville.  
 March 21, 7 p.m., Holy Family, Richmond.  
 March 23, 12:05 p.m., St. Mary, Richmond.  
 March 25, 7 p.m., St. Andrew, Richmond.

- New Albany Deanery**  
 March 12, 7 p.m., St. Michael, Charlestown.  
 March 12, 7:30 p.m., Holy Family, New Albany.  
 March 13, 7 p.m., St. Michael, Bradford.  
 March 14, 7 p.m., St. Joseph, St. Joseph Hill.  
 March 14, 7:30 p.m., St. John, Starlight.  
 March 19, 7:30 p.m., St. Mary of the Knobs, Floyds Knobs.

- March 20, 7:30 p.m., St. Paul, Sellersburg.  
 March 21, 7:30 p.m., St. Mary, New Albany.  
 March 21, 7:30 p.m., St. Mary, Navilleton.  
 March 25, 7 p.m., Sacred Heart and St. Augustine, Jeffersonville, at St. Augustine.  
 March 27, 7 p.m., St. Anthony, Clarksville.

- Seymour Deanery**  
 March 15, 7 p.m., American Martyrs, Scottsburg.  
 March 17, 7 p.m., St. Ambrose, Seymour.  
 March 18, 7:30 p.m., St. Mary, North Vernon.  
 March 19, 7 p.m., St. Columba, Columbus.  
 March 20, 7 p.m., St. Michael, Madison.

- Tell City Deanery**  
 March 10, 7 p.m., St. Augustine, Leopold.  
 March 13, 7:30 p.m., St. Meinrad, St. Meinrad.  
 March 17, 7 p.m., St. Mark, Perry Co.  
 March 24, 7 p.m., St. Michael, Cannellton, St. Paul, Tell City, and St. Pius, Troy, at St. Paul.  
 March 27, 7:30 p.m., St. Isidore, Bristow.

- Terre Haute Deanery**  
 March 10, 6 p.m., St. Patrick, Terre Haute.  
 March 17, 7 p.m., St. Joseph, Rockville.  
 March 20, 7 p.m., Sacred Heart, Clinton.  
 March 21, 7:30 p.m., St. Benedict, Terre Haute.

*“This is where God wants me.”*

### Sister Maureen

AGE 46  
 NATIVE OF West Long Branch, New Jersey  
 VOCATION: Service to God  
 WORK: Nursing incurable cancer patients  
 PRIOR EXPERIENCE: Insurance broker for a casualty agency.  
 INTERESTS: Reading, photography, sports, walking, cross stitching and needlework



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# Labor and management in the 1990s: two perspectives

## Partnership is essential for 1990s

by Edward J. Fillenwarth, Jr.

The basic principles of *Remun Novarum* and the church's later social encyclicals, as they relate to labor and management, are these:

1. Labor is not a mere article or commodity of commerce; people are not to be equated to machines.
  2. Labor is to be performed with dignity and the remuneration for labor is to be just and equitable;
  3. Workers have a right to join unions and unions are needed by workers;
  4. Workers should become partners with their employers, and should share in the ownership, management and profits of the enterprise;
  5. Unemployment and underemployment are matters of grave social concern;
  6. Too much economic power and wealth in the hands of a few is a threat to proper social order;
  7. It is the duty of the state to see to it that labor agreements are entered into according to norms of justice and equity.
- While we have some good examples of labor and management working together as partners, for the most part the decade of

the 1980s saw a radical departure from the principles set forth above.

Unemployment and, just as significant, underemployment have become widespread, as employers have displaced thousands of workers by moving jobs to countries where they can pay workers little or nothing and increase profits.

Workers have been forced to take pay cuts while their bosses have received large pay increases and increased company profits.

Workers have been discouraged from joining unions by antiquated labor laws that make it cheaper for employers to violate the law than to follow it.

Massive amounts of wealth and power in this country are increasingly in the hands of fewer and fewer people.

Government has done little to deter these trends and, in fact, has fostered it through legislation and policy.

Personal and corporate greed have become the order of the day, and in many cases, greed exists among workers as well. Massive amounts of wealth and power in this country are increasingly in the hands of fewer and fewer people.

Government has done little to deter these trends and, in fact, has fostered it through legislation and policy. Personal and corporate greed have become the order of the day, and in many cases, greed exists among workers as well. Massive amounts of wealth and power in this country are increasingly in the hands of fewer and fewer people.

need is for them once again to make their collective voice heard.

Fortunately, in this country we do have a vehicle for having our voices heard, and that is through the ballot box. Workers must concentrate on labor issues and demand a total reform of our labor laws, which were adopted over 50 years ago—prior to the huge multi-national corporations that control our economy today.

State and federal governments must bring our laws up to date to reduce the ability of a few to dominate and control the vast majority. We must return to a recognition that a human being is more important than a machine. We must promote partnership in the work place, through legislation, that will return dignity to all workers and reduce the fears they now experience of layoff, plant relocation and an inability to support their families.

Workers also must recognize their responsibilities to their employers to be a part of the team to improve productivity, and to give a fair day's work for a fair day's pay. Workers have to be willing to respond to some changes, while at the same time insisting on treatment according to norms of justice or equity.

I have serious concerns that a continuation of what we experienced in the 1980s will devastate our economy. In time, as the unemployed and underemployed become less able to spend what is necessary to keep the economy at present levels. It took a depression to bring working people together 60 years ago, and that generated the labor laws of the 1930s which were appropriate at that time. Now we have come full-circle and the need for change is as great today as it was in the 1930s.

Workers have the power to force changes to return labor and management to a more balanced playing field than we have today, if they will only work together toward that goal. If that happens, we will have in place a vehicle for reasserting the principles of the encyclicals in the work place. If that does not happen, we will continue to have the few good examples of labor and management working together, but we will also continue to see a decline in the dignity of the American worker. We simply cannot afford the latter, as with the loss of dignity come the numerous family and social problems we have seen on the rise in the 1980s.

The 1990s must be a decade of partnership between labor and management, with legal mandates to ensure justice and equity. We need to reduce the fears of workers and increase the recognition that labor is not an article of commerce. We need to foster respect for workers from employers and respect for employers from workers.

Labor and management must work together, with all realizing that government will require such dealings to be based on justice and equity. If that happens, in the year 2000 we will be able to look proudly on the decade of the 1990s as a decade where we truly applied the teachings of the church to labor and management.

## Ethical challenges facing managers

by George H. Maley

The encyclical *Remun Novarum* of Pope Leo XIII, written in another age, still challenges modern society with its concepts of social and economic justice. The 1990s, however, bring many new complexities to the world of commerce that do not exist when the encyclical was written.

For the first part of this century the United States was primarily developing most of its gross national product from the manufacturing sector. The service and government sectors of our economy prior to World War II were relatively small compared to our much larger industrial society that exists today.

The 1930s saw the battle for the right of unions to organize coupled with a strong tinge of socialism that lurked in the background. During the first portion of this century an intellectual battle revolved around which social system should predominate throughout the world. However,

after World War II, there was a significant change in the aim of secular intellectuals, a shift of emphasis from utopianism to hedonism.

For the modern corporate manager the encyclical's concern about the then-impending battle between socialism and absolute capitalism has today become a non-issue. Pure socialism of the Marxist-Leninist philosophy has proven an economic disaster after 74 years of experimentation in the Soviet Union. In a similar vein, *laissez faire* capitalism has been highly modified both here in the United States and in Western Europe with results much more gratifying.

In this decade, what will be the key ethical issues facing Catholic corporate owners and managers? From my own experience of being a former president of a company employing nearly 250 people, several observations are offered.

The continuing development of a qualified, well-motivated and well-educated work force is probably the biggest challenge facing America today. A well-thought management recognizes that well-qualified and dedicated employees are worth not only a just wage but a proper degree of human dignity that was so much of a concern to Pope Leo XIII.

Yet at no time in the past has America been faced with such a task as paying a just wage and getting a receiving an adequate work ethic in return. Many of those applying for jobs do not possess the basic skills to perform the normal entry functions. Much of our unemployment problem is not a shortage of jobs but a shortage of skills.

In some respect blame is placed on the concept of our capitalist society since that face of the system seems to fail many people who "fall through the cracks." Yet for the past 20 years the quality of the new entrant into the workforce has been declining in traits essential for performance in our high tech environment.

Much of the fault lies in the public school system which, while aspiring for excellence, is failing to provide future employees with basic skills so desperately needed in their work place.

The blame also has to be shared by an increasing amount of dysfunctional family life creating a hostile atmosphere for the nurturing of our children. Single-parent families, divorce and remarriage with his and her kids, latch-key children and the great new idol of our modern age, TV, have impacted adversely on the younger generation and poverty levels in general. In America we are trying to stay competitive with world standards of quality becoming more stringent each year.

The corporate manager cannot change the world, but he or she can make the world a better place for the company's employees by the nature of the business culture he starts at the very top. Not to be simplistic, but Christianity does make for good common sense in corporate decision-making.

Catholic business managers have the responsibility to promote sound Christian ethics not only when times are good but, more importantly, when times are tough. The character of top corporate management will be seen clearly when times of stress are operating throughout the economy.

Social justice as espoused by Pope Leo XIII dictates compassion and understanding in the event of firings, layoffs or total close-downs. In probably no other area is management perceived as enlightened, just and socially concerned as when and how a business is undergoing a down-sizing.

Although the Catholic population of the United States is nearly 30 percent, the impact of Catholic business types upon the policy direction of American society is far below our proportion of the total population. If the tenets of *Remun Novarum* are truly to be applied to our society, then Catholic leadership across the land must take its rightful place.

Corporate managers and business owners must become better role models to us all. They must, when the need arises, challenge our American culture when to be fundamentalists of our faith are found to be in conflict in the marketplace and our society as well.

From past associations, I have found Catholic professionals of high competency in their respective fields. But so many of these same individuals seem to lack a sense of a deep faith commitment as well as a knowledge of the faith. For Catholics to take their rightful places in leading society tomorrow, these deficiencies will need to be corrected.

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# Faith Alive!

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## What is the Bible for?

by Fr. Eugene LaVerdiere  
Catholic News Service

She was sitting quietly, with a Bible open on her lap. The subway train was crowded.

Others, seated and standing, were reading the day's papers. Nothing unusual for 3:30 p.m. on the New York City Lexington line.

That day the news was all about the war in the Persian Gulf. That is all anyone was talking about.

Over and over again, people had been asking me what I thought about the situation in the Gulf. I had been doing the same.

I knew nothing, they knew nothing, but still we asked.

That is why the woman caught my attention.

Everyone else seemed anxious and preoccupied. She was very composed.

Every few minutes she would look down into her Bible and read a verse or eyes and pray, her lips barely moving.

I envied her composure.

After awhile she noticed I was watching her, and she smiled a big generous smile.

I smiled back and said, "You are reading a good book."

With her hand, she pointed to the page. Her Bible was open to Psalm 23. "The Lord is my shepherd; I shall not want. In verdant pastures, he gives me repose."

Then her eyes closed again. But I moved on through the psalm:

"Even though I walk in the dark valley I fear no evil; for you are at my side."

While the rest of us looked to one another and to the news media for some sign of assurance, the woman on the subway knew just where to find repose.

People turn to the Bible for many reasons.

The woman in the subway turned to a favorite passage to pray. Psalm 23 helped her to keep things in perspective. In it she found peace, something we all were looking for.

Some people turn to the Bible for guidance, others for consolation. Some want to pray with its inspired prayers.

Some open the Bible because they know it has the right message for just about any occasion.

Some turn to it simply because they enjoy its stories—stories like the book of Esther and the book of Esther, which are hard to beat.

The Bible is great inspired literature that is both human and divine. That is why in the church's ministry it is used for preaching, catechesis, public prayers and liturgy.

Priests, deacons, nuns and lay ministers all know that with the Bible they are giving people more than their own personal ideas.

What is the Bible for?

Someone came to me once looking for advice or assistance. Many years ago, her husband had disappeared in Vietnam. Like so many others, he had gone out on a mission and never returned. She waited for years, hoping against hope.

During all that time, she had many ups and downs as hope alternated with near despair. After many years—more than a decade—she came to accept that he would never return.

It had been worse than ordinary mourning, which can be very painful, but at least it diminishes after awhile. Not knowing is terrible, and the mourning goes on and on.

Her Bible never had meant much to the woman before. But it became one thing that sustained her during this ordeal. Little by little, she started taking it on her own.

One of her favorite prayers became the prayer of Jesus at Gethsemane: "Father, if you are willing, take this cup away from me; still, not my will but yours be done."

She would read the whole story of Jesus at Gethsemane, in Luke for example, and pause a long time over the words of Jesus at prayer. These were the words of someone who really knew what it meant to suffer!

The reason the woman came to me is that people kept coming to her for help as she made her way through her own grief. She learned she was not alone with this problem.

She had come to realize that charity—love for others—had played a great part in her spiritual survival. She saw that while Jesus prayed at Gethsemane that the cup pass away from him, he never lost sight of his concern for the disciples. He asked them to pray as he prayed, that they too might not be overwhelmed in a time of stress.

So now the woman wanted to know about other biblical texts to which she might point people who were bereaved. These people needed to accept their loss, but they also needed to be sustained by God, by their fellow Christians, and by God's word.

We found other passages from the Gospels, especially those that show the relationship between passion and resurrection, between taking up our cross and walking with Christ to new life.

St. Paul proved a rich mine for the same purpose.

That woman had a positive experience with the Bible. As I reflect on it, I realize there is a final consideration to bear in mind when we make the effort to put the Bible to use.

For all our efforts at reading the Bible, it is God who finally shows us the way.

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



FAITH—While others on the subway were in a tither about the Persian Gulf War, one elderly woman quietly read her Bible during the ride. Most Americans looked to each other and to the news media for some sign of assurance, but this woman knew just where to turn to find repose. (CNS photos from Reuters UPI, at top, and ABS)

## 'Twin facts' about the Bible can prompt reflection

by David Gibson  
Catholic News Service

The Bible offers comfort to suffering people. But it can also disturb those who are comfortable.

The Bible provides instructions and guidelines for God's people. But it is not a handbook for "looking up" solutions.

The Bible introduces people to a tradition rooted in past events. But it is

about the present and addresses the future too.

The Bible is replete with ideas for the mind, addresses the heart, and invites action.

The Bible is read aloud for the worshipping community. It is also for the individual who prays in quiet moments.

The Bible is all about God, but it is also about the flesh-and-blood world of human predicaments. It provides something for incarnate beings endeavoring to unravel the threads that give color to their lives.



## DISCUSSION POINT

### The Bible helps people see God

#### This Week's Question

What, in your own words, is the purpose or the value of the Bible?

"The Bible . . . has a combination of uses . . . But I don't know very many people who read the Bible just to read it." (Sally Dupler, Harper Woods, Michigan)

"(The Bible) helps us see God in all our experiences." (Rose Virostek, Leechburg, Pennsylvania)

"For me personally, the Bible is a contemplative reading for provoking thought and prayer. It answers the questions in today's hectic world and brings understanding in the everyday chaos." (Mark DeWolf-Ott, Saginaw, Michigan)

"The Old Testament stories provide all the illustrations we need for teaching basic values. And in the four Gospels Jesus tells us how God wants us to respond to his love." (Helen Eidsmoe, Rice Lake, Wisconsin)

"To me, the Bible's value is that it provides the written history of the founding of the church and Christ's days on earth." (Douglas Rohlfman, Harper Woods, Michigan)

"In times of distress, I have turned to the Bible and come away with great faith in God. Seems that somehow I find the passage that I need to ease my mind." (Paul A. Jackson, Terre Haute, Indiana)

#### Send Us Your Voice

An upcoming edition asks: "What is one obstacle that groups (parish councils, committees of all kinds) must surpass in the process of developing an approach to a new challenge or need?"

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

# Scriptural prayer helps Christians talk to God

by Loretta Giraitis  
Catholic News Service

Prayer is communication.

That means prayer is more than petition, more than reciting memorized texts. In prayer there is a two-way line, with both parties involved in a back-and-forth exchange.

The Scriptures provide an excellent opportunity for learning this process. What is in it for you? I believe it is an opportunity to develop a friendship with God.

Allow me to suggest two methods of acquiring intimacy with God through Scriptural prayer.

The simplest method is to take a familiar phrase and to repeat it slowly and rhythmically, letting it sink into your spirit.

One phrase might be "Come and see," repeated as you visualize Jesus extending his invitation to the two disciples to whom John the Baptist had pointed out the Lamb of God. You may want to read the selection first to get the picture (John 1:35-39).

Repeat the phrase with openness, with a willingness to follow Jesus where he leads so that you, too, might see.

Another familiar phrase is "I am the vine and you are the branches." Read it in context (John 15:1-8), and as you slowly repeat the phrase, let the Spirit bring to the surface the feelings and insights that make you one with Jesus or bring an awareness of where you may be separated from him.

Turn to Luke 4:16-19. This brief selection describes Jesus' acceptance of his mission. There are rich phrases here: "The Spirit of the Lord is upon me" and "God has anointed me to..." The

repetition of either one can lead you toward a commitment to do what God has anointed you to do.

What do you know about salt? Your immersion into the words "You are the salt of the earth" (Matthew 5:13) can bring hope and a certainty that you are God's instrument.

A second method is contemplation. We contemplate when we "look at" something. Some people can contemplate a flower, a spider, a facial expression, a picture, a baby, and be awed by its beauty, simplicity and mystery. It is possible to do this with a scene from Scripture.

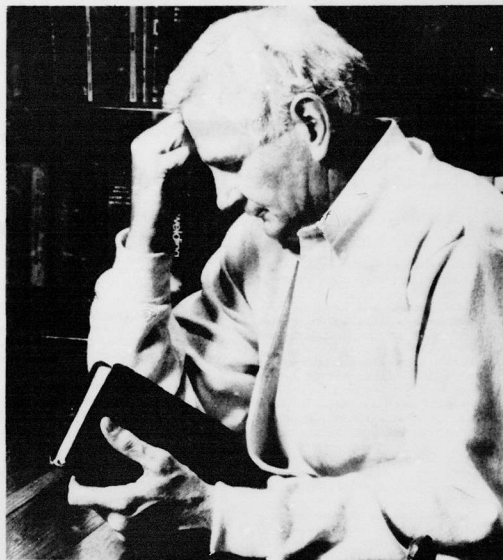
First, choose one with which you are familiar. Take the story of the woman who washes Jesus' feet in Simon's house (Luke 7:36-48). Read the story completely and then look at each character separately.

Place yourself in the woman's place here, seeing yourself washing Jesus' feet, conscious of your sinfulness and need for forgiveness. Imagine how you would feel on hearing Jesus' words. Make whatever response is appropriate.

Then look at Jesus and take his role. What does it mean to be Jesus in this situation? Visualize someone like this woman washing your feet. How do you feel? Embarrassed? Reluctant to have someone wash your feet? Compassionate? Can you love as Jesus loves?

Or contemplate Simon and Judas, their strengths and weaknesses. Imagine what they felt. What insights about yourself does this contemplation provide?

Do you see an aspect of your own personality in each of these characters? How can Jesus help you develop your strengths and deal with your weaknesses? Choose other stories that you can



**CONTEMPLATIVE PRAYER**—Setting aside time for prayer through contemplation helps people recognize their dependence upon the Creator and inspires them to accept the mission they have been given to reflect God to others. (CNS photo by Bob Taylor)

relearn in a contemplative way. In Lent, for example, place yourself in the roles of Pilate, Mary, Mary Magdalen, a member of the crowd on Palm Sunday, and identify their weaknesses and strengths. Can you utter Jesus' words of agony as he is dying?

This kind of prayer helps you recognize your dependence upon the Creator. It inspires you to accept the mission you have been given to reflect God to others.

(Loretta Giraitis is a religious educator and adult education consultant.)

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FOURTH SUNDAY OF LENT

# The Sunday Readings

Sunday, March 10, 1991

2 Chronicles 36:14-17, 19-23 — Ephesians 2:4-10 — John 3:14-21

by Fr. Owen F. Campion

The Second Book of Chronicles is the source of this weekend's first liturgical reading from the Bible. Only rarely does this ancient book furnish a reading in the liturgy.

The Chronicles, divided long ago into two sections, is a history, but it is precisely a religious history. That is to say that its purpose was not to catalogue events and personalities active within them as much as to insist that God was, and is, active in human affairs. That belief was the constant cry of the prophets. It was, and still is, fundamental to the Jewish concept of divinity and reality.

With religion so central in its theme, Chronicles views contemporary figures on the scale of loyalty to God. As is clear in its reading, it decided that most prominent figures failed the test of loyalty to God. Their disloyalty brought disaster upon God's people.

To rescue the people, to reverse this unhappy situation, Chronicles presents the figure of Cyrus, the king of Persia. An actual historic figure, Cyrus moved militarily from his homeland, present-day Iran, to Babylonia, today's Iraq, and subdued the once mighty Babylonian empire.

For generations, the Babylonians had kept

Jews in Babylon as hostages. It was an especially bitter experience for the displaced Jews. Cyrus released them to return home. Many of the Old Testament's most impressive chapters movingly tell either the distress of the exile or the thrill of being freed.

What was so extraordinary, even to the point of being seen as fantastic, for the Jews was that their deliverer, acting in God's behalf in their mind, was King Cyrus, who, after all, was a pagan. Surely before the king's decree was spoken aloud, no devout Jew could have believed God's will, his people's rescue, would be effected by a pagan and an overlord over the true people of God. Yet, through Cyrus, the will of God took shape and unfolded on earth.

Early Christian teachings, such as the Epistle to the Ephesians, this weekend's second reading, had to summon faithful Christians to great steadfastness in their beliefs, but also to the realization that their human limitations were healed and overcome by the power of God.

That is the message of this weekend's second reading. Faith is no mere intellectual assent to a theological proposition. It is deeper in the human being. It requires absolute consent, total commitment. Surely intellectual assent is a critical part of the process, but faith also means a complete gift of self to God.

To extend that gift is appealing at times, but also often is demanding. It was demanding in the first generations of Christianity. Then devout Christians put their religion first. That meant, in the eyes

of the prevailing political power, they were unworthy and even dangerous members of society. So the public authorities hunted Christians, arrested them, and executed them for their "crime" of Christianity. This atmosphere created a risk that had great demands, obviously, upon followers of Jesus.

This epistle called such followers to the realization that in their faith God had touched them. It was a sign, and an effect, of his love for them. It strengthened and enlightened them. It transformed them from hopeless earthly figures to God's own children, heirs and heiresses with his Son to eternal salvation.

St. John's Gospel, providing this weekend with its second reading, recalls an incident long before in salvation history when Moses lifted a serpent on a staff for all to see. All who looked upon the serpent on the staff were spared death. For many of the ancient peoples, snakes represented everlasting life. Snakes disposed of their skins, with all their imperfections and abrasions, and seemingly moved on to a new life equipped with new skins.

In this reading, the Lord calls upon those who love him to look to him as the ancients looked to the staff. He alone is the true example. Such trust in him will require faith. But, faith is not foolish. It enlightens, heals, and fortifies.

**Reflection**

One hundred and twenty-five years ago, the great financiers, politicians, and

civil engineers of this country were excited about the completion of railroads to link the West with the East. In time, a series of rail lines moved from the Mississippi River basin to the Pacific. Each was a technological marvel. Each passed through terrain so overwhelming that less determined, and less imaginative, plans would have left the project untried or at least incomplete. The strong-willed, the excited, and the innovative won the day when each new line completed its path from the coast eastward.

Christians must all be equally as strong and perhaps as imaginative in their spiritual lives. Personal disappointments, hurts, sins, and blindnesses can present obstacles as massive as any mountain range in a soul's progress toward God. But the Christian cannot relent in that progress.

These readings assure us that God not only awaits us, but guides us and nourishes us along the way. With him at our side, we will not fall short or lose sight of the path. However, God will not drag us or beat us. Nor can we reach heaven looking back toward those things our selfishness would build for us: our personal ambitions, instincts, and fears. We must turn ourselves totally over to him. We must trust him. That makes severe demands upon us. Thus, in Lent, we discipline ourselves for the process.



THE POPE TEACHES

## Strive to live the Gospel

by Pope John Paul II  
Remarks at audience February 27

The Holy Spirit "instructs and directs the church through a diversity of gifts both hierarchical and charismatic, and he adorns her with the fruits of his grace" (*Lumen Gentium*, 4).

Referring to the variety of gifts which have their origin in the one Spirit, St. Paul makes it clear that all are given "for the common good" (cf. 1 Corinthians 12:4-7).

Among these spiritual gifts, Paul himself gives preference to the charisms which contribute to the building up of the church (cf. 1 Corinthians 14:12), of which the greatest is love.

The Second Vatican Council teaches that the Spirit's gifts "are to be accepted with thanksgiving, since they are primarily suited to... the needs of the church," while "judgement about their genuineness and their ordered use belongs to those who preside over the church" (*Lumen Gentium*, 12).

Among the charisms which foster the

fullness of the spiritual life, those which are expressed in the various forms of consecrated life are especially important, because they reveal the infinite power of the Holy Spirit at work in bringing the members of the church to the perfection of charity. Indeed, the Spirit's gifts can be recognized in all who strive to live the Gospel according to their own state of life.

Because the church's hierarchical structure is itself the work of the Holy Spirit, and all who are ordained have received "the gift of God... through the laying on of hands" (2 Timothy 1:6), it is incorrect to contrast "charisms" and "hierarchical ministries" in the church.

All who exercise official ministry and "offices" in the church are endowed with the necessary spiritual gifts. All the Spirit's gifts to the church must be discovered and supported. Just as there is a charism of Peter, we can also speak of charisms proper to bishops, priests and deacons. In the end, the church's faith itself is the gift of the Spirit, for, as St. Paul points out, "no one can say 'Jesus is the Lord' except by the Holy Spirit" (1 Corinthians 12:3).

MY JOURNEY TO GOD

### Lenten Morning

awakened  
in the dark of morning  
I realize  
the journey has begun  
I am walking  
an acceptable road  
in an acceptable time  
the very air is light  
heavy with the power  
of many souls  
freed of burdens  
singing praise  
giving thanks  
breaking chains  
shaking off selfishness  
taking a deep breath  
I start over

—by Sandra Marek Behringer

(Sandra Behringer is a member of St. Luke Church in Indianapolis.)



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# Entertainment

VIEWING WITH ARNOLD

## 'L.A. Story' combines love with visual gags

by James W. Arnold

"L.A. Story" is basically a series of funny Los Angeles jokes held together by a sort of inept but stypendiously glorified love story. I guess it fits the title and theme: the combination is in the grand Hollywood tradition.

This is comedian-writer Steve Martin's first screenplay since "Roxanne," his brave 1988 comedy takeoff on "Cyrano." Since Woody Allen has mostly gone serious and Robin Williams seems headed in the same direction, Martin is arguably the current standard, in America anyway, for brighter, sharper top-of-the-line screen comedy.

Nobody will take "L.A. Story" as something to be saved for the national archives. But its quota of laughs is far above the level achieved by other TV alums (Ackroyd, Chase) whose movie efforts have often been pathetic. The love story, unfortunately, makes practically no sense and at crucial times submerges into dimbulb sex farce. At the same time,



Martin (an unabashed romantic) begs the audience to find it as inspiring as "Romeo and Juliet."

On the positive side, Martin the fun-yman understands the medium, loves to take risks, and (with the sometimes frenzied help of British director Mick Jackson) exploits movie magic with an unpredictable creative whimsy.

Somehow, as a southern California native, Martin can invent satirical jokes about L.A. and its inhabitants while being affectionate rather than nasty. The visual gags start during the opening titles: a choreographed pickup of morning newspapers from the front lawns by bathrobed suburbanians in adjacent ranch houses, a left, who cheerfully wave each other on and then smash into each other, etc.

As usual, Martin plays his own hero, Harris Telemacher, a typical Martinquean optimist who works as a comic TV weatherman (what other kind of weatherman is possible in L.A.?) Harris is the sort of guy who does "crazy" things, like roller skating through the art museum for a hyperactive shepherd who is taking classes to be a spokesperson. She never stops moving and sort of represents all the falsely hip young women who energize the beachwalk at Venice.

Then a "miracle" happens. He steps in front of an electronic freeway sign and suddenly finds it "talking" to him. "Hug me," it reads, and he does. The sign, a kind of oracle and surrogate for the magic, mystery and benevolence in the world, predicts his life will change.

Of course, it does. At an amusingly satirical L.A. lunch (everyone orders fancy caitiff concoctions with decad and ignores



FOLLOWING DIRECTIONS—As TV weatherman Harris K. Telemacher, Steve Martin follows directions from a chatty freeway sign in his pursuit of English journalist Sara McDowell, played by Martin's wife, Victoria Tennant, in "L.A. Story." The film casts a critical eye on trendy life in Los Angeles. Because of the movie's casual attitude toward premarital sex and minimal rough language, the U.S. Catholic Conference classified the movie A-III for adults. (CNS photo from Tri-Star Pictures)

serious signs of an earthquake), he's bowled over by a *London Times* reporter, Sara (real-life spouse Victoria Tennant). The tuba-playing Sara hopes to explain L.A. to the British, but starts off badly, by insisting on driving on the left.

True love presumably blooms, and its effects are wondrously created on the screen. (E.g., the neon splendor of Melrose Avenue is transformed into a garden with doves and fountains where Harris and Sara walk as children. Later, as the movie ends under the friendly freeway sign, the music behind the euphoric fadeout kiss is a soaring bagpipe version of "Amazing Grace".)

Before getting to the happy ending, however, we endure a tasteless and trite weekend at a Santa Barbara resort where Harris and SanDee and Sara and her ex-husband make love in adjoining bedrooms while wishing they were with their true-love partners. While this may be intended as moral satire, it doesn't add

much to the sympathy or stature of Martin's leading characters. It's just a mistake.

Steve is much surer with comedy than plot, and the L.A. spoofery is fresh and volunuous. One of the better sequences has to do with the difficulty of making reservations at an "in" restaurant and the celebrity-watching and status-checking that goes on in such places.

Strange as it sounds, Martin also works in a motif with running gags about Shakespeare, including a Forest Lawn re-creation of the graverigger scene from "Hamlet" with an unbilled Rick Moranis. Movie buffs will enjoy a very serious TV critic's review of a movie called "Slice Up Mommy."

(Mostly on-target wit and romantic fable about mores in Lotusland; some careless extra-marital sex situations; otherwise satisfactory for mature audiences.)

USCC Classification: A-III, adults.

### Recent USCC Film Classifications

Heaven and Earth	A-II
Open Doors	A-III
Princes in Exile	A-II
Shipwrecked	A-I
Superstar: The Life and Times of Andy Warhol	A-III

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

## 'Lantern Hill' reconciles family during Depression

by Henry Herx  
Catholic News Service

The "Wondersworks Family Movie" presents a young girl trying to reunite her parents during the '30s Depression in "Lantern Hill," a two-hour feature already fed by satellite to PBS stations for airing during March at a time best suited for their community.

WFYI Channel 20 in Indianapolis will air the movie Sunday, March 17, at 8:10 p.m. (Check local listings to verify program date and time outside the Indianapolis broadcast area.)

When her mother is stricken with polio, young Jane Stuart (Matron Bennett) is taken in by her rich, proper grandmother (Zoe Caldwell).

Jane has grown up thinking her father was dead, but soon after arriving at her grandmother's she learns he is alive and wants her to visit him.

Her father, Andrew (Sam Waterston), is a journalist without much money but he reopens Lantern Hill, the home that has been closed since his wife left him 11 years before, taking Jane, their infant daughter, with her.

The reason for their separation is a dark mystery that Jane finally solves with the help of a local psychic (Colleen Dewhurst) and a feisty young urchin (Sarah Polley).

Now all that remains for Jane is to figure out how to get her mother and father back together again.

A co-production of The Disney Channel, the Canadian Broadcasting Corp. and Telefilm Canada among others, the drama was produced and directed by Kevin Sullivan, who won an Emmy for "Anne of Green Gables."

Adapted from Lucy Maud Montgomery's novel, this story of a sad 12-year-old Canadian girl is unfortunately weighed down with adult motivations and convoluted machinations that young children are likely to find confusing and older ones of little interest.

Though it has its bright spots, especially the urchin's

spunky bravado and the genial psychic's daffy family, the story bogs down in the mystery behind her parent's separation.

The happy conclusion doesn't really rely upon putting to rest the ghost of the past—literally as it happens—but upon Jane's getting her father to declare his love directly to her mother. The movie is for romantics of whatever age, but they're unlikely to be of the male gender.

### TV Programs of Note

Sunday, March 10, 9:10-30 p.m. (PBS) "Twentieth Anniversary Favorites: The Six Wives of Henry VIII." In its continuing retrospective of past series, "Mastepiece Theater" presents the episode in which King Henry (Keith Michell) weds his fifth wife, the 17-year-old Catherine Howard (Angela Pleasence).

Monday, March 11, 8-9 p.m. (PBS) "Big Bird's Birthday or Let Me Eat Cake." In this "Sesame Street" production, Big Bird celebrates his birthday at a roller skating party in the park, but unfortunately the Cookie Monster is left alone with his birthday cake.

Monday, March 11, 9-10 p.m. (PBS) "The Time Has Come (1964-66)." The first episode in this rebroadcast of the "Eyes on the Prize II" series is devoted to Malcolm X, among others, who began calling for black power a decade after the civil rights movement began its struggle for justice.

Monday, March 11, 9-11 p.m. (ABC) "Lucky Day." When a mentally retarded young woman (Chloe Webb) wins the lottery, it leads to a showdown between the sister (Amy Madigan) who has raised her and their mother (Olympia Dukakis), a recovering alcoholic whom they have not seen for years. It's unlikely fare for young viewers. (M-1988.)  
 March 11, 10-11 p.m. (PBS) "Two Societies (1965-68)." The rebroadcast of the "Eyes on the Prize II" series continues with a program documenting the Kerner Commission's finding that America is becoming "two societies—one black, one white—separate and unequal."  
 Tuesday, March 12, 8-9 p.m. (PBS) "The Miracle of Life." Rebroadcast of a 1962 "Nova" documentary,

following the progress of sperm and egg, their life-giving encounter, and the growth of a human being from a glistening sphere of cells.

Tuesday, March 12, 9-10 p.m. (PBS) "Power! (1967-68)." The third episode in the rebroadcast of the "Eyes on the Prize II" series shows that in the wake of America's urban riots, black aspirations were channeled into the fight for community control, focusing on events in Cleveland, Oakland, Calif., and Brooklyn, N.Y.

Tuesday, March 12, 10-11 p.m. (PBS) "The Promised Land (1967-68)." Rebroadcast of the "Eyes on the Prize II" series devotes its fourth episode to the last year in the life of the Rev. Martin Luther King Jr. from his opposition to the war in Vietnam to his assassination in Memphis.

Wednesday, March 13, 9-10 p.m. (PBS) "Ain't Gonna Shuffle No More (1964-72)." The fifth episode in the rebroadcast of the "Eyes on the Prize II" series follows the growth of the black consciousness movement and its call to pride of race and need for unity in the face of growing repression.

Wednesday, March 13, 10-11 p.m. (PBS) "A Nation of Laws" (1968-71)." The "Eyes on the Prize II" rebroadcast continues with a look at how black activism is increasingly met with violent responses from local and federal law enforcement agencies, concluding with the Attica prison riot.

Thursday, March 14, 10-11 p.m. (PBS) "The Keys to the Kingdom (1974-80)." The seventh episode in the rebroadcast of the "Eyes on the Prize II" series examines how the gains made by the civil rights movement in the past decade were put to the test in Boston and Atlanta, and also by the Supreme Court.

Saturday, March 16, 8-9 p.m. (PBS) "Of Moose and Men: The Rocky and Bullwinkle Story." William Conrad narrates a tribute to the wacky but dull cartoon series that featured a down-to-earth flying squirrel and a spacy moose, among other colorful characters.

(Check local listings to verify program dates and times. Herx is director of the U.S. Catholic Conference Office for Film and Broadcasting.)

QUESTION CORNER

# Family has two faiths

by Fr. John Dietzen

**Q** I want to know if we as Catholics can at times attend a Lutheran church.

We often travel to visit our son who was raised Catholic but later divorced and remarried. His first marriage was annulled, but when he was to marry in the Catholic Church there was a problem because his new bride, a Baptist, was also divorced. They married in a Lutheran church.

Is it right for us to go to church with them on Sunday when we visit? We are elderly, married 51 years, and wish to do what is best. (Wisconsin)



**A** As far as Catholic regulations are concerned, you are entirely free to attend Lutheran services with your son and his wife when you visit.

Catholics may occasionally share in such liturgical worship for any good reason, responsibilities of public office, blood relationship or friendship, desire to be better informed, an ecumenical gathering, and so on.

Such participation may not be a substitution for Sunday Mass, and Catholics should not receive Communion at the non-Catholic liturgy; they may, however, share in all the rest—prayers, responses, hymns and actions of the community of which they are guests ("Directory for Ecumenical Matters," May 14, 1967).

In addition, you have your own faith in relation to your son's faith to consider. I'm sure you will prayerfully make decisions that will be best for everyone.

**Q** I have been devoted to the Blessed Virgin Mary, but have often wondered why her mother and father are never mentioned.

FAMILY TALK

## Man needs help to control his temper

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** My problem is my temper, especially when I'm tired or have had a few beers. This is becoming worse, and I have come very close to losing control of myself. My wife has been afraid I'll hit her or one of our kids. I haven't done so yet, but it's a possibility. Don't tell me to make a firm resolve to stay in control. I've tried that and it doesn't work. Help me before I do something for which I'll be ashamed. (Iowa)

**Answer:** Thanks for your straightforward letter. Temper control is a problem you share with many adults.

Anger is not in itself a bad or immoral thing. Anger is a very normal response to frustration, the experience of being blocked in the pursuit of some personal goal. Your first reaction might ordinarily be anger.

Your body's nervous system has "stepped it up a notch." Energy has been provided and mobilized by you to deal with the problem. Anger can also look for a cause, leading us to blame another, oneself, or the situation.

Up to this point, anger can serve a productive purpose: to get you on with your task. What you don't want is to let your anger get out of control so that you behave irrationally and perhaps hurt someone.

Here are some suggestions to help keep your temper in check. The first three are general, while the last four are concerned with temperate responses to other people.

► Stay focused on the problem. If your pen is lost, do what it takes to find it or get another one. Don't waste time hollering at your wife or children.

► If you have to let off steam, go for a walk or run. Physical effort is the best way to handle your own aroused physiology.

► As much as possible, keep from being overtired or from overdrinking. If you like beer, one beer should mellow you; two should be plenty. If drinking even one beer leads to a loss of temper, then don't drink.

When another person makes you angry, speak out. Say how you feel. Avoid blaming. In your discussion, use "I" rather than "you," as in "I can't find my pen" or "I'm frustrated" rather than "Where did you leave my pen?"

► Take enough time to explain your point. Don't resort to some cutting remark. Remember that the object is to solve your problem, not to "get" the other person.

► Don't take too much time. Avoid interminable arguments that go nowhere but serve only to make you more irritated. Five minutes is usually enough time to make a point in a heated moment.

► Know when to leave. By now, you should know the warning signs. When the temperature rises, let this be your cue to go to separate places for a few minutes.

You sound like a very practical and honest man. Good luck in a sometimes difficult task.

(Address questions to the Kennys, 219 W. Harrison, Rensselaer, Ind. 47978.)

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She confides in her cousin Elizabeth, but not her parents. Did I miss something in my Bible reading? (Illinois)

**A** No, you did not miss anything. The Gospels do not, and did not intend to, give us a "life" of the mother of Jesus, or for that matter, of Jesus himself.

The intention of the four Gospels, each in its own way, was to describe and tell the story of the Good News ("gospel") of God our Father's love for us as that love is revealed in Jesus Christ.

As far as we can tell, all choices of what to include or exclude in the Gospels were made on that basis. They are not interested in providing incidental details simply to satisfy our curiosity.

What you note about Mary's relation to Elizabeth is a good case in point. Assuming that our Blessed Mother's

parents were living and available, she probably spoke with them and sought their advice as any other young wife. But that was not relevant to the message.

Her relationship with Elizabeth, and the words concerning her visit with Elizabeth, develop the connection between Jesus and John the Baptist, who of course was to play a major role years later in bringing Jesus to the attention of the people of Judea.

We know nothing for certain about the maternal grandparents of Jesus. All we know about them, including their names, comes from the apocryphal "Gospel of James" and a few other early documents of doubtful credibility.

The feast of St. Joachim and St. Anne have been observed in the Western (Latin) church only in the past few hundred years.

(A free brochure explaining Catholic teaching and practices on annulments is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

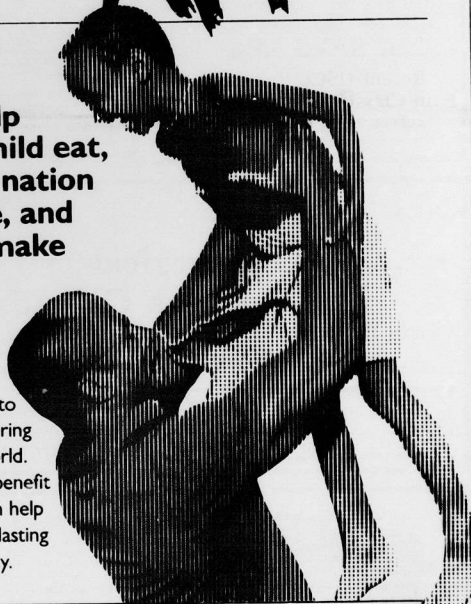
(Questions for this column should be sent to Father Dietzen at the same address.)

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Rev. James D. Barton  
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 1400 N. Meridian St., P.O. Box 1410  
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# Conference participants show wealth of Catholic social work

by Jerry Filteau  
Catholic News Service

WASHINGTON—"The church's social teaching is not only a doctrine but a way of life," Pope John Paul II said in a video message opening "A Century of Social Teaching," a national conference of church workers Feb. 24-27 in Washington.

The 500 participants and dozens of speakers at the meeting were a living witness to the truth of the pope's words—Catholics who work in Catholic Charities offices, minority ministries, justice and peace organizations, community organizing, human rights or anti-poverty programs.

Their interests, and the general sessions and dozens of workshops at the conference, were as wide-ranging as the century of Catholic social teaching they were celebrating: poverty, hunger, rural life, family life, racism, human rights, war and peace, Third World development, Eastern Europe, the Middle East, corporate ethics, multiculturalism and minority concerns, coalition building, child care, women, labor unions, health care, immigrants, youth, the elderly.

The conference was organized by the U.S. Bishops' Department of Social Development and World Peace and co-sponsored by 11 other bishops' offices and national Catholic organizations.

The meeting commemorated "Rerum Novarum," Pope Leo XIII's 1891 encyclical on work and workers' rights, but

it focused on the challenge today of the whole heritage of Catholic social teaching begun by that encyclical.

In a keynote speech Feb. 24 Cardinal Roger Etchegaray, president of the Pontifical Justice and Peace Council, reinforced the pope's message that social teaching demands action. The church must "live what it teaches about the social field," he said.

He praised American Catholics for their long leadership in many fields of social justice.

Participants interrupted the Vatican official with sustained applause when he summed up the teachings of recent popes on modern warfare: "Less and less can we work for peace with the arms of war. More and more must we work for peace with the arms of peace."

The meeting opened just after the start of the ground war in Iraq and Kuwait, and organizers had expanded the original conference agenda to add several sessions on war and peace and a nightly prayer vigil for peace.

In a luncheon talk Feb. 25 Archbishop John R. Roach of St. Paul-Minneapolis, chairman of the U.S. Bishops' International Policy Committee, outlined and defended the policy stance of the bishops before and during the war.

He said some have been "disappointed" that the bishops as a whole "have withheld a definitive judgment" on the war's morality.

"We (bishops) offer not easy answers, but hard questions, not certainty, but substantial doubts," he said. He added that as moral leaders and teachers, "we are not

called to be cheerleaders for war no matter how popular nor are we called to oppose all use of military force."

At one session five bishops reviewed results so far and the future agenda of key pastoral letters and pastoral plans issued by the hierarchy in recent years on major social concerns: on war and peace, economic justice, pro-life activities, Hispanic Catholics and black Catholics.

The conference moved from a downtown Washington hotel to Capitol Hill Feb. 26 for a session in a Senate auditorium on federal legislative issues.

There were three speakers—Housing and Urban Development Secretary Jack Kemp, Children's Defense Fund President Marian Wright Edelman and political analyst Kevin Phillips—described the poverty of millions of Americans, especially children, as an urgent problem calling for bipartisan solutions and extensive collaboration between the government and the private sector.

Kemp said some government policies should be changed, such as the higher tax rates for single parents and rules penalizing those on welfare who try to save money to "get a rung up the ladder."

Edelman described the United States as a nation able to mobilize for war against a distant dictator but unwilling to give the same effort for the much greater danger to the future of the nation, the poverty of some 12 million U.S. children.

Phillips described the 1980s as the "greed decade" in which business boomed, labor lost ground, social programs were dismantled and there was "a massive increase in wealth at the top." He said the massive societal change needed to conquer poverty will come "only when the middle class decides changes have to be made."

After quick updates on other current legislative issues—civil rights, family medical leave and U.S. aid to El Salvador—participants headed out to congressional offices to lobby their own senators or representatives on issues they were concerned about. Conference organizer Nancy Wisco said participants at the meeting represented nearly every state in the nation.

A number of sessions during the conference focused on the multicultural character of the United States and U.S. church. Several speakers challenged perceptions of the church as "all-white" or as a barrier to an immigrant church.

Ronald Cruz of the bishops' secretariat for Hispanic Affairs said that "persons of color are already the majority in the U.S. church if one adds together blacks, Hispanics, Asians and other non-whites who are part of the church."

Msr. George Higgins of The Catholic University of America, a leading U.S. Catholic spokesman on social issues for decades and a *Criterion* columnist, said that the U.S. church has a larger number of immigrant members today than at any time in history. He called labor organizing, clericalism, agnosticism and homophobia "in the church."

Jackie Wilson, director of the Washington archdiocesan Office for Black Catholics, praised diversity in the church and called for dialogue concerning racism, sexism, clericalism, agnosticism and homophobia.

"We need to resolve our differences, not dissolve our differences. There's a big difference," she said.

At a general session on international issues, participants heard human rights leaders from El Salvador and Liberia call for an end to the arms flow from the United States to Third World countries. Massive weapons purchases divert needed funds from development and contribute to human rights violations, they said.

A third international speaker, Polish Parliament Deputy Maria Stolzmann, described the needs in post-communist Poland and other Eastern European countries for "technical, financial and, above all, moral support" in rebuilding their societies.

## 50th married ex-Episcopal priest to be ordained

by Catholic News Service

ROCKY MOUNT, N.C.—A North Carolina man moved closer in February to becoming the 50th married former Episcopal priest to join the Catholic priesthood in the United States.

Richard W. Turner, 57, was ordained to the transitional diaconate Feb. 16 and will be ordained a priest March 23. He and his wife, Jane, have three grown children.

Twelve more cases of former Episcopal married priests are awaiting review by Pope John Paul II, who approves each petition personally, and another 30 are in preliminary stages. The married former Episcopal priests are admitted to the Catholic priesthood under a special program established in 1980 by the National Conference of Catholic Bishops. The first ordination under the program was in 1982.

Turner and his family have been members of Our Lady of Perpetual Help Parish in Rocky Mount, in the Diocese of Raleigh, N.C., since they moved from Akron, Ohio, in 1981.

In accord with instructions from the Vatican, which provides for the Catholic ordination of former Episcopal priests, Turner had completed additional theological studies and had passed oral and written examinations at The Catholic University of America in Washington.

Raleigh Bishop P. Joseph Gossman ordained Turner a transitional deacon, the last step to priestly ordination. At the ceremony, he said the ordination was not a repudiation of Turner's past, but a step beyond it built upon what he had been before.

Father Gerald Lewis, a member of the diocesan priest personnel committee, told the *North Carolina Catholic* newspaper of the Raleigh Diocese, "I think Richard Turner has prayed and worked long and hard for this step in his life."

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# Pope talks with Serra board about vocations

by John Thavis  
Catholic News Service

VATICAN CITY—Promoting vocations to the priesthood and religious life must include creating an environment "in which God's call can be heard, understood and accepted," Pope John Paul II said.

The pope made his remarks in a Feb. 28 meeting with the board of directors of Serra International. Among those present was George Maley of Indianapolis, who will become president of the international organization in July.

"By cherishing the ideals and the necessity of priestly and religious life in the face of widespread neglect or

indifference, your organization tends the seedbed of God's planting, his gentle summons to respond to these special vocations within the context of the family, the local community, the parish and the diocese," the pope said.

"On behalf of the whole church, I thank you and all the members of Serra International for the efforts you are making to foster vocations through your prayers and activities," he said.

The pope said promoting vocations to the priesthood and religious life is "essential for the church's life and mission." While all of the baptized have a role to play in the church's mission, "it is the ordained priest who makes possible the church's sacramental communion around the Eucharist," he said.

Religious life also has a special quality because it is "the radical sign within the church that the demands of the Gospel are being met in the total gift of self to God and his Kingdom as exemplified in the life of Christ."

An increase of vocations to the priesthood and religious life are needed today to strengthen the church, he said.

But those involved in promoting vocations must realize that they are "instruments" of God's plan for individuals and for the church. "We recognize that the initiative for every vocation rests with God and not ourselves."

The pope also told the Serrans that even as the needs of the church increase, they must continue trusting that God will listen to their prayers and make their efforts fruitful "in his own time and in his own way."

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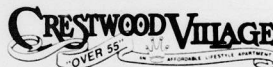
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CRT 391

# The Active List

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

## March 8

A Lenten Fish Fry will be held from 5-7 p.m. at Sacred Heart Parish, 1530 Union St. Stations 7 p.m.

☆☆☆

The Contemporary Issues in the Catholic Church series at St. Thomas Aquinas Parish, 46th and Illinois Sts., continues at 1:30 p.m. and at 7:30 p.m. with "Tensions Between U.S. Catholics and Rome."

☆☆☆

A Lenten Holy Hour will be held at 7 p.m. in St. Monica Church, 6131 N. Michigan Rd. Stations, Scripture, Eucharist, rosary.

## March 8-10

Holy Trinity Father Tom Stepan-

ski will present a Women's Weekend Retreat on "In Our Busy Lives, Where is God?" at Fatima Retreat House, 5363 E. 56th St. Call 317-545-7681 for details.

☆☆☆

A Beginning Experience Weekend for newly divorced or widowed persons will be held at St. Bernadette Parish retreat center. Call 317-236-1596 for information.

☆☆☆

St. Mary of the Woods Concert Theatre Series will present "Stepping Out" at 7:30 p.m. Fri. and Sat. and at 2 p.m. Sun. in Cecilian Auditorium. Tickets \$5, \$3.50.

☆☆☆

A Marriage Encounter Weekend will be held at the Sisters of St. Joseph motherhouse in Tipton. Call Dave and Mary Timmerman 317-897-2652 for details.

☆☆☆

Benedictine Father Eric Lies will conduct a retreat on "Six Roads to Inner Peace" at St. Meinrad guest house. Call 812-357-6585.

## March 9

A free Catechist Prayer Day on "Spirituality in Everyday Life" will be held at St. Lawrence Church, 4850 N. Shadeland Ave.

☆☆☆

Baritone Everett Greene will present a Gospel Concert at 7:30 p.m. at St. Monica Parish, 6131 N. Michigan Rd. Tickets \$7 at the door.

☆☆☆

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

☆☆☆

A FIRE Growth Weekend Lenten

retreat will be held from 9 a.m.-8 p.m. at St. Nicholas Church, Sunman. \$10 donation; bring sack lunch and dessert or salad. Call 812-934-3110 or 812-623-2675.

☆☆☆

The Irish American Heritage Society of Indianapolis will hold its annual St. Patrick's Day dinner at 6 p.m. at Our Lady of Lourdes Parish social hall, 5330 E. Washington St. Call 317-353-6664 for ticket details.

## March 10

The Lenten Concert Series at St. John Church, 126 W. Georgia St. continues at 4 p.m. with Puccini's opera "Sister Angelica."

☆☆☆

Benedictine Father Columbia Kelly will direct Musicum Novum IV at 2 p.m. in St. Meinrad Archabbey Church.

☆☆☆

A Pre-Cana Conference for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$30 fee; pre-registration required.

☆☆☆

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

☆☆☆

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.

☆☆☆

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A Spanish Language Mass is celebrated at 7:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey St.

☆☆☆

Jesuit Father Theo Mathias continues the free Lenten lecture series on The Church and International Issues with "Rich and Poor Nations" at 6 p.m. at Holy Spirit Parish, 7243 E. 10th St.

☆☆☆

The Catholic Alumni Club (CAC) will attend 11 a.m. Mass in St. John Church, 126 W. Georgia St. followed by Brunch at TGIF at Ramada Inn. Call Mary 317-255-3841 late evenings for details.

☆☆☆

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

☆☆☆

The PTO of St. Monica Parish,

6131 N. Michigan Rd. will sponsor its monthly Pancake Breakfast from 8 a.m.-12 noon. (sorry, wrong notice last week).

## March 11

The Inquiry Class at St. Lawrence Parish, 4650 N. Shadeland Ave. continues at 7 p.m. with "Maturity."

☆☆☆

Systematic Training for Effective Parenting (STEP) classes continue from 7-8:30 p.m. in Room 314 of Our Lady of the Greenwood School. Call 317-888-2861.

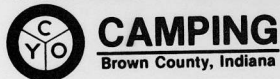
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Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Program on Spring auto vacations in Central Indiana.

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

Systematic Training for Effective Parenting (STEP) classes will continue from 7:30 p.m. at Walker Career Center, 9500 E. 16th St.

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

**March 11-13**

St. Pius X Parish, 7200 Sarto Dr. will hold a Parish Retreat. Morning sessions 10 a.m.-12 noon. Call 317-257-1085 for details.

**March 12**

The Traditions of Catholic Liturgy program concludes at 7:30 p.m. at Pope John XXIII School, Madison.

Systematic Training for Effective Parenting of Teens (STEP/Teen) classes conclude from 7:30-9:30 p.m. at St. Lawrence School Library, 4850 N. Shadeland Ave.

A Lenten series on Ways of Praying continues with "Centering Prayer" from 7:30 p.m. at IU/PUL Newman Center, 1309 W. Michigan St. Call 317-632-4378.

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

The Ave Maria Guild will meet at 12:30 p.m. in St. Paul Heritage, Beech Grove Desert, business meeting.

**March 13**

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

Cathedral High School Class of 1940 will meet at 12 noon at the K of C Hall, 13th and Delaware Sts. Call 317-786-0038 for information.

A Lenten Soup Supper, Mass, and Film Discussion will be held at 5:45 p.m. at St. Andrew Parish Center, Richmond.

Exposition of the Blessed Sacrament is held each Fri. from 7-9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596.

The Lenten Study Series on 100 Years of Catholic Social Teaching will conclude from 7:30-9 p.m. at St. Lawrence Parish, 4650 N. Shadeland.

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

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.

**March 14**

The Great Christian Women series continues from 9:30-11 a.m. at Beech Grove Benedictine Center.

St. Vincent Hospital Guild's 58th Founders Day Luncheon and Fashion Show will be held at 11 a.m. at Radisson Plaza Hotel, Keystone at the Crossing. Call 317-253-6727.

A Lenten Morning of Renewal for Senior Citizens will be held at 9 a.m. in St. Joseph Center chapel, Terre Haute, Mass. presentation, lunch.

The Third Quarterly Meeting of the Indianapolis Deacons Council of Catholic Women will be held at 10 a.m. at Fatima Retreat House, 5353 E. 56th St. Lunch \$10. Call Paulette Anderson 317-251-7489.

Greenpeace spokesperson Christopher Childs will be featured at 7:30 p.m. in the College Arts/Lecture Series at St. Mary of the Woods College.

**March 15**

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

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.

An All-You-Can-Eat Fish Fry will be held from 4-7 p.m. at St. Mary Parish, Aurora.

Exposition of the Blessed Sacrament is held each Fri. from 7-9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596.

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

A Lenten Holy Hour will be held at 7 p.m. at St. Monica Church, 6131 N. Michigan Rd. Stations, Scripture, Eucharist, rosary.

A Lenten Fish Fry will be held from 5:7 p.m. at Sacred Heart Parish, 1530 Union St. Stations 7 p.m.

Lenten Devotions at St. John Church, 126 W. Georgia St. continue at 12:10 p.m. with "Jesus is Buried."

Catholic Alumni Club (CAC) will play volleyball at 8 p.m. at St. Thomas Aquinas gym, 46th and Illinois Sts. \$3. Social afterward.

A Jonah Fish Fry will be held from 4-7:30 p.m. at St. Ann Parish, 1440 Locust St., Terre Haute. Adults \$4.50; kids under 12 \$3.50. 50 cents less advance. Carry-out available.

**March 15-17**

A Women's Weekend Retreat "Praying the Seasons of My Life" will be held at Fatima Retreat

House, 5353 E. 56th St. Call 317-545-7681.

The CACD of St. Meinrad College will present "America's Seven Wonders" as its annual Sounds of Spring musical show at 8 p.m. Fri. and Sat. and at 2 p.m. Sat. and Sun. Est. Adults \$4; kids \$2.

**March 16**

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

St. Patrick Parish, Terre Haute begins its 14th Annual St. Patrick Day Party with corned beef and cabbage at 6:30 p.m. Call 812-235-4113 for tickets. Parade 1 p.m.

A St. Patrick's Day Covered Dish Dinner and Dance will be held after 5:30 p.m. Mass at St. Augustine Parish, Jeffersonville. Bring covered dish. Music by Sounds Unlimited.

The Altar Society of St. Catherine of Siena Parish, 2245 Locust St. will sponsor an Easter Boutique and Bake Sale from 10 a.m.-3 p.m.

A Craft Fair will be held from 9

a.m.-4 p.m. at Beech Grove Benedictine Center gym. Items and other handmade items baked goods.

**March 16-17**

The Ladies Guild of St. Bernadette Parish, 4826 Fletcher Ave. will sponsor its Annual Easter Boutique from 1-7 p.m. Sat. and from 8 a.m.-1 p.m. Sun. Easter crafts, bake sale, raffle, candy.

**March 17**

The Free Lenten Concert Series at St. John Church, 126 W. Georgia St. continues at 4 p.m. with an All-Mozart Recital by soprano Rebecca Vernon.

Benedictine Father Conrad Louis will present a Scripture Evening at 3 p.m. at "Convent: Key Concept of the Bible." \$10 fee. Call 317-545-7681.

Jesus Father Theo Mathias continues The Church and International Issues series with "Is War Ever Just?" at 6 p.m. at Holy Spirit Parish, 7243 E. 10th St.

The Catholic Widowed Organization (CWO) will hold a St. Patrick's Day Party at 3:30 p.m. at the Catholic Center, 1400 N. Meridian St. Wine and cheese, pitching in dinner, games. \$2 fee; bring covered dish. Call 317-236-

1596 by March 14 for reservations.

A Calk 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.

Kevin Barry Division #3, Ancient Order of Hibernians will hold its 121st Annual St. Patrick's Day celebration beginning with 9:30 a.m. Mass and Celtic Cross Memorial in St. John Church, 126 W. Georgia St. Breakfast follows at Mount Temple. Tickets \$12.50. Call 317-359-7147 by March 10 for reservations.

St. Anthony Parish, 379 N. St. Warman St. continues its centennial celebration with 11 a.m. Mass followed by a St. Patrick's Day Pancake Breakfast.

A St. Pat's Day Sunday Brunch will be served from 10 a.m.-1:30 p.m. at Holy Trinity Parish, 902 N. Holmes Ave. Adults \$5; kids 6-12 \$2.50; under 6 free. Prize drawings.

Catholic Alumni Club (CAC) will hold a St. Patrick's Day party at 3 p.m. at 74 N. 13th, Beech Grove. Call Jan 317-786-4509 for details.

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**fatima retreat HOUSE**  
**March/April**  
**March 1-3 — Women's Weekend Retreat** "Calm Amidst the Storm." **GERRY F. J. JAWORSKI**, 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. Fee: \$10, \$5 deposit.  
**March 8-10 — Women's Weekend Retreat**. "In Our Busy Lives, Where is God?" **Directed by: Fr. Tom Stepanis**, St. Pastoral Care Staff, St. Francis Hospital, Beech Grove, Indiana. Fee: \$85, \$10 deposit.  
**March 15-17 — Women's Weekend Retreat**. "Praying the Seasons of My Life." Take a weekend away to delve into the mystery of the seasons of 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. By praying and sharing together on this weekend, we can celebrate the wonderful way that God is ever present, touching and fashioning our lives so we're always becoming a new creation. **Directors: Sister Diane Jamison, OSF, Fatima Spiritual Development Coordinator; Father John Dozier, OFM, director of novices, Franciscan House Friary, Franklin, Indiana.**  
**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.**  
**March 22-24 — Tobit Weekend**. Marriage preparation retreat for engaged couples. **Directors: Tobit Retreat Team.**  
**April 5-7 — Tobit Weekend**. Marriage preparation retreat for engaged couples. **Directors: Tobit Retreat Team.**  
**April 9 (T) — Over 50 Day**. "Images of God — Images of Self." Is God a reflection of me or am I a reflection of God? Has my life influenced my image of God? Has my image of God influenced my life? What images of God are found in Scripture? We will consider the answers to these questions and explore the many images of God together. We will also look at how our image of God affects our behavior. **Presenter: Sister Barbara Piller, OSF, Pastoral Associate, St. Pius X Parish.**  
**April 19-21 — Tobit Weekend**. Marriage preparation retreat for engaged couples. **Directors: Tobit Retreat Team.**  
**April 23 (T) — Leisure Day**. "Christ, Storytelling and You." The day will focus on discovering the power of a good story with which to describe one's faith journey. We will... reflect on the stories Jesus used. **Presenter: Father James Farrell, Pastor, Sacred Heart Parish, Jeffersonville, Indiana.**  
 Pre-registration and deposit required.  
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## Youth News/Views

# Teen's prayer reflects thanks to God for help as Gulf War unfolded

by Amy Scales

First I would like to take the opportunity to thank you, God.

The relief that I feel and I hope everyone else here feels is really an amazing feeling!

The night of Jan. 16 I thought I would never have this weight lifted from my shoulders. And now I do. Thank you!

I know a lot of people all of a sudden turned to you—either as a scapegoat or a friend. I believe it's just hard for us with our human qualities to handle a war.

A war, a conflict, an invasion, a military action; whatever it's called under the circumstances—it's never easy.

I have asked more of you lately, God, and I know that's not necessarily right. What I was really seeking was your wisdom and guidance for me and all the people of this world—no matter what race, creed, or nationality. Everyone was affected somehow by the actions taken.

What exactly was I praying for?

First and foremost, I prayed for peace and serenity, but I knew the war had to take its course. During that, I prayed that

you would guide those in power to make clear, ethical and smart decisions. I prayed that you would watch over the troops no matter what side of the line they fought. I asked that you guard their lives with your love. They are and always will be the bravest and most courageous people you've ever made. I prayed that you would comfort those of us left behind to wait for word and wonder about the outcome.

You've reconfirmed my faith in the power of prayer, God. These past 48 days of prayer have really paid off.

I would like to share one more thing with you, God. Though the ending of the war was a happy moment, I know no moment will compare to a time when all U.S. soldiers are safe, once again, on American land.

Thanks again, God!

(Amy Scales is a senior at Brebeuf Preparatory School in Indianapolis. She attends St. Matthew Church. Her older brother, Steven, joined the Airborne Rangers after graduating from Cathedral High School. He is currently serving in Saudi Arabia as part of Operation Desert Storm.)



**PRAYERS**—Brebeuf Preparatory School seniors Amy Scales and P. J. Rutar present spiritual reflections during the Jesuit school's interfaith peace vigil on March 1. Christian, Moslem and Jewish students gathered to celebrate the cease-fire in the Persian Gulf and to pray for true peace in the world. (Photo by Mary Ann Wyand)

## Brebeuf students seek true peace

by Mary Ann Wyand

Brebeuf Preparatory School students gathered for an interfaith prayer service March 1 to celebrate the cease-fire in the Persian Gulf War, to remember those who died in the war, to reflect on inhumane treatment of soldiers and civilians, and to pray for true peace throughout the world.

Originally planned as a prayer vigil for peace, the multi-faith school assembly gave Christian, Moslem and Jewish students an opportunity to express feelings about the tragedies of war and importance of peace.

Seniors Amy Scales and P. J. Rutar spoke to the students about their relatives stationed in the Persian Gulf.

Amy's brother, Steven, joined the Airborne Rangers after graduating from Cathedral High School. He was transferred to Saudi Arabia in August.

Peter's uncle, Capt. Jack Dixon, serves as a Lutheran chaplain for the 387th Quartermaster Battalion of the 18th Airborne Division.

In each of his letters, Peter said, "he talked about the fear of the troops and the pressure the troops were under."

# Roncalli's Renaissance Day recreates an earlier time

by Jeff Dougherty

When Roncalli High School's History Club hosted its seventh annual Renaissance Day on Feb. 27, students transformed the gymnasium at the Indianapolis South Deanery interparochial high school into "A Day at the Fair."

Renaissance Day is an opportunity for all students from history teacher Kathy Damon's classes and the school's History Club to get together for an educational, enjoyable day in which they present their quarter projects.

In order to participate, students were required to do a creative, imaginative project pertaining to Renaissance Day.

Damon said she likes to encourage maximum freedom on assignments of this nature and Renaissance Day is the perfect opportunity to do so.

Students dressed in period costumes and decorated the gymnasium to give it the appearance of an ancient fair.

The wide variety of projects included a fortune-telling booth and a Renaissance store to give passers-by an idea of what was sold during that time period.

Other authentic displays included examples of early execution and torture devices such as a guillotine and a rack.

Modern technology was incorporated into the Renaissance fair in the form of historical video that offered an opportunity for the audience to travel back in time to witness some of the events that occurred in the lives of King Henry VIII and his descendants.

Students from the choral department sang an assortment of Renaissance songs under the direction of Lynn Starkey, fine arts director. Dressed in period costumes, Roncalli's Madrigal Singers performed "Now Is the Month of May," "Come Again Sweet Love," and other selections.

The best was saved for last when six members of the Society for Creative Anachronism came to re-enact a series of battles with an assortment of weapons.

Members of this non-profit organization are dedicated to recreating the lifestyle of the Renaissance period for educational purposes. Their high-spirited show was the perfect end to an unusual school day.

(Jeff Dougherty is a freshman at Roncalli High School in Indianapolis. He is a member of St. Barnabas Church.)



**ACTORS**—Members of the Society for Creative Anachronism recreate a romantic drama before a mock battle with help from Roncalli High School senior Linda Cise (right) during the school's Renaissance Day programming.



**MINSTRELS**—The Madrigal Singers from Roncalli High School's choral department harmonize during their rendition of the song "Come Again Sweet Love" as part of the school's annual Renaissance Fair on Feb. 27.



**JESTERS**—Roncalli High School sophomores Jeff Mader (left) and Tom Utmage share jokes during the Renaissance Day fair. Their behavior was appropriate, as both were recreating the role of court jester. (Photos by Mary Ann Wyand)

# True peace begins in the heart and in the home

by Peter Wallace

When I was younger, my sister and I used to fight a lot. She'd borrow something of mine and not give it back or she'd tease me and call me stupid. You know, the typical older sister stuff. And then I'd attack her and we'd beat up on each other until my mother would come and send us to our rooms.

Of course, we're both older now and we look back and see how ridiculous we were then.

I mean, is it really worth a black eye just to get my teddy bear back? Oh, sure, it made sense to me at the time. If I let her take my teddy bear, what's next? My Winnie the Pooh books? My read-along records? My baseball glove? Or even (gasp!) my Star Wars figures???

It seemed clear to me what I had to do: I had to attack her and liberate Teddy before the rest of my stuff was taken. 'Cause I know deep in my heart that my Hitleresque sister would stop at nothing to own every single toy I had!

Reminds me of recent events in the world. Except the U.S. gave Iraq a little more than a black eye to take away its newly acquired toy.

The problem is that the countries of the world don't have a mother to keep her eye on them. The closest we have is the United Nations, which is a lot more like an ineffective baby sitter.

Yes, she sits talking on the phone.

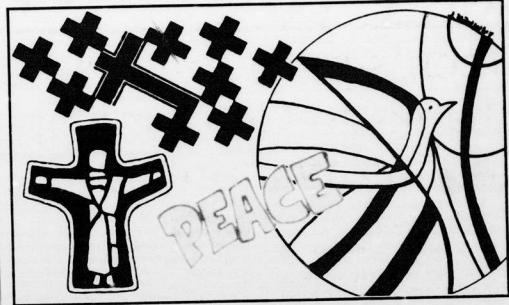
guzzling another diet cola, and watching "The Dating Game." And she's hoping that the kids in the next room aren't playing softball. When the house does catch on fire, she doesn't know whether to save the kids or watch them burn.

So obviously the countries are gonna have to learn to take care of themselves. We've got to learn to get along if we want to survive. And whether or not you agree with this war, you must understand the importance of peace.

Sure, it's easy to imagine Rambo with his shirt off and muscles bulging, kicking Iraqis with a machine gun in each hand, little beads of sweat collecting on his brow. He stops to mug for the camera before blowing up another village with his grenade-launcher. But it ain't like that and it's never gonna be like that.

Our soldiers want to come home. They want that war to be over! They want peace! And it looks like they're gonna get it. And we're all happy for that.

But we've got to look ahead. We've got to look beyond the homecomings. We can't lose sight of the future amid the celebrations and ticker-tape parades, amongst the music videos and inevitable, bad TV movies. And with big business nearly wetting its pants over the prospect of the billion-dollar contracts for rebuilding Kuwait (it's easy to say war is good for the economy), we mustn't forget how important peace is. We've got to watch out for next time.



The next time someone steals our teddy bear—and they will, folks; they always do—what are we gonna do? Are we gonna be less hesitant to fight 'cause we whipped 'em in Iraq? Is the wound of Vietnam finally healed over because we suffered only minor bruises on this one? And have we truly been successful this time around? You just try telling that to the families of the soldiers who died in this war. I'm sure that they'll be relieved that this war was not just for oil.

(Hi, Mr. and Mrs. Johnson. I'm from the U.S. Government. We're truly sorry

that your son, Billy, won't be coming home. But at least we won the war, eh? And remember, Billy didn't die just for cheap gas; he died for freedom, democracy, and the President's 80 percent approval rating. Have a nice day!!

Peace is not a joke, folks, and it's not a slogan. It's real and it's inside each of us. Make it happen. Peace!

(Peter Wallace is a senior at Brebeuf Preparatory School in Indianapolis. He delivered this speech during a multi-faith prayer service March 1 at the Jesuit college preparatory school.)

## World's smallest circus is coming to Batesville

Youth ministry programming in the Batesville Deanery will get a financial boost next month when the Royal Lichtenstein Circus comes to Batesville High School on April 3 at 7 p.m.

Deanery directors of religious education will host the "world's smallest complete circus," with proceeds from the unique fund-raiser targeted for youth ministry activities.

Tickets go on sale March 10 and are available from the directors of religious education in each of the Batesville Deanery parishes. Admission costs \$3 for adults, \$2 for students, and \$1 for children under age 5. If purchased in advance, a family ticket sells for \$8.

The all-new 19th annual edition of the Royal Lichtenstein Circus features balancing and acrobatic acts, split-second ensemble juggling, comedy, magic, mime, and both domestic and exotic animals.

Brian Reynolds, co-founder of the Center for Youth Ministry Development, is the keynote speaker for the first session of the Early Adolescent Ministry Project March 15-16 at the Catholic Center in Indianapolis.

For program information, contact the Catholic Youth Organization office at 317-632-9311.

St. Mark Parish youth group members will host the next monthly Catholic Youth Organization Dance March 17 from 6:30 p.m. to 9 p.m. at the Indianapolis South Deanery school. Admission is \$3 per person.

"Being the Best Me: Creating Lifestyles of Integrity and Compassion" is the theme for the final Seven Super Mondays program March 18 at 7 p.m. at the CYO Youth Center.

The program is the last in a series of free discussion sessions for teen-agers on "Choices: Tackling Your Biggest Decisions" sponsored by the Catholic Youth Organization. Contact the CYO office at 317-632-9311 for information.

Catholic schools in the Batesville Deanery celebrated Catholic Schools Week together with the deanery's first annual Brain Game competition Feb. 23 at the Immaculate Conception Academy in Oldenburg.

Students from St. Mary School in Aurora finished first ahead of teams from five other deanery schools to earn top honors in the academic competition.

Jan Herpel, deanery administrator, worked with school principals to organize the event, which was funded by the Batesville Deanery Board of Catholic Education.

St. Michael Parish in Greentield will host a concert by the Christian music group Captive Free for high school and junior high school students March 12 at 7 p.m. at St. Michael's Activity Center.

Captive Free is a group of eight young adults who are touring the United States to share their faith through song and drama.

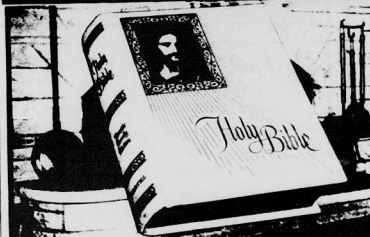
The parish is co-sponsoring the event with St. James Lutheran Church, also in Greentield. There will be a free-will offering to help defray expenses. For more information, contact Colleen McGrane, St. Michael's youth ministry coordinator, at 317-462-4240.

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BOOK REVIEW

# 'A street is not a home' shown

A STREET IS NOT A HOME: SOLVING AMERICA'S HOMELESS DILEMMA, by Robert C. Coates, Prometheus Books (Buffalo, N.Y.), 356 pp., paperback, \$14.95.

Reviewed by Nancy Roberts

In a sea of platitudes about the poor, "A Street Is Not a Home: Solving America's Homeless Dilemma" offers a fresh approach to a problem that has too long been with us. Author Robert C. Coates, a San Diego Municipal Court judge, has worked with the homeless for many years. He shares his insights in a thorough, thoughtful and interestingly written analysis.

The first chapter defines exactly how today's homeless Americans differ from the "down and out" citizens of the past. During the Depression, for instance, "the destitute made up a third of the nation's workforce," while "only a sixth of today's homeless are employable." Today's poor include many more single women with children, many more severely mentally ill people (who in the past were most likely to be institutionalized), and many more young people.

In subsequent chapters, Coates focuses on different homeless populations, from women and children, the

elderly, and veterans to runaway teen-agers. Each chapter offers practical, credible solutions, along with a rich bibliography for further reading. Other sections discuss such topics as how to cycle the able-bodied homeless into jobs, how to mobilize religious congregations, and how to undertake political action on behalf of the homeless. A chapter on ethics traces the historical significance and justification of altruism, while another on economics discusses the huge indirect community costs of ignoring

the destitute. Extensive appendices cover the legal rights of the homeless.

The strengths of "A Street Is Not a Home" include its many vivid examples and anecdotes, buttressed by clear, credible statistics where appropriate. The writing is energetic and easy to read—never dull. This book may well become the definitive handbook for social workers, legislators, clergy and community activists. It is indispensable reading for anyone concerned about the problem of homelessness in America.

(Roberts, author of "Dorothy Day and the Catholic Worker" (SUNY Press, 1984), teaches journalism at the University of Minnesota.)

(At your bookstore or order prepaid from Prometheus Books, 700 E. Antisell St., Buffalo, NY 14215. Add \$2 for shipping and handling.)

## † 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.)

† **BATTRELL, Clifford**, 85, Little Flower, Indianapolis. Feb. 17. Husband of Viola (Essig); father of Maryann Mulcahy,

grandfather of six; great-grandfather of two.  
† **BIRD, Claude**, 37, St. Mary, New Albany, Feb. 21. Husband of Linda, son of Mrs. John W.; brother of Bonnie G.

† **BISCHOFF, Frances C.**, 88, St. Peter, Brookville, Feb. 22. Mother of Rowand and Patricia Dunbar; grandmother of six; great-grandmother of four.

† **BRAND, Bertha C. (Hoffman)**, 84, Holy Name, Beech Grove, Feb. 27. Wife of Leo A. Kenneth J., and Dolores Patterson; sister of Robert Hoffman and Alma Elizabeth Herman, grandmother of three.

† **BRIDGEWATER, William R.**, 54, St. Barnabas, Indianapolis, Feb. 25. Husband of Genoveva (Lopez); father of Linda Jo Wenzel, Michael R. and Steven E.; son of Clara; brother of James, and Sharon Moore; grandfather of four.

† **BROTHERS, Kenneth R.**, 61, St. Bernadette, Indianapolis, Feb. 16. Husband of Anna R. (Barbrick); father of Kenneth David and Steven Frank; brother of James, Lawrence, Don, Louise Carrico and Rose Erwin; grandfather of two.

† **HICKEY, Holy Cross Brother** **Fernand (James)**, 70, formerly of Beech Grove, Feb. 25. Taught at Gibault School for Boys, Terre Haute, 1962. Brother of eight, including Holy Cross Brother Timothy and Providence Sister Mary.

† **FOX, Vincent**, 66, St. James the Greater, Indianapolis, Feb. 21. Husband of Pat; father of David, Barbara Stelzel, Jane Cyr, Catherine Geiger and Joan Dale; brother of Paul, Theresa Ann Vera, Martha Williams, Rita Dyer and Virginia Zeitler.

† **HURT, Betty Marie (McMillan)**, 70, Holy Name, Beech Grove, Feb. 22. Wife of Lester R.; mother of James R. and Jerry D. Davis, Michael, Dennis, Janice Tru, Betty and Debbie Young Springer; sister of Robert McMillan and Eva Shovers; grandmother of seven; great-grandmother of 10.

† **JOHNSON, Helen R.**, 57, St. Francis Xavier, Henryville, Feb. 8. Mother of Rick, and Rhetta Greenwood; sister of James Pribble; grandmother of two.

† **KLEAVING, Delbert C.**, 73, St. Paul, Tell City, Feb. 20. Father of Brenda Owen, Peggy Roberts, Betty Kessens and Steve; brother

of Marcellus, LaVern Zuelly, Velma Dickman, Geraldine George and Erlus May Snyder; grandfather of nine; great-grandfather of seven; step-great-grandfather of four.

† **MANSON, Eleanor S.**, 88, St. Peter of Lima, Franklin, Feb. 25. Mother of Shirley Conrad, Beverly Betty Sandy and Leonard; grandmother of eight; great-grandmother of three.

† **MATLAK, Charles J.**, 82, St. Christopher, Indianapolis, Feb. 22. Stepfather of John W. Czernek.

† **MCCOOL, Mildred L.**, 77, St. Peter, Brookville, Feb. 21. Mother of Ronald, Larry, Allen and Deborah, Horstberger; grandmother of 21; great-grandmother of 25; great-great-grandmother of two.

† **MUNCHEL, Theresa**, 96, St. Mary, Rushville, Feb. 28. Mother of Viola Kramer, Bernie Vanderheide and William; grandmother of 23; great-grandmother of 65.

† **PFLANZER, Raymond**, 73, Holy Name, Beech Grove, Feb. 17. Husband of Alce E. (Ryskey); father of Richard G., Raymond B., Randy J., Linda Marie Dean and Patricia A. Bowen; brother of Kate Billings; grandfather of 13.

† **PHILLIPS, Jerry**, 74, St. Vincent de Paul, Bedford, Feb. 24. Husband of Gertrude (Scher-schel); father of Peter, Joseph, Therese Owens, Mary Ann Book, Catherine Sharp, Patricia Rynders, Bernadette Lyton and Agnes Stigall; brother of Natalie Meno; grandfather of 14.

† **SCHHEEL, Anthony J.**, 88, Holy Family, Oldenburg, Feb. 17. Father of Paul J., Gerald A., Wilfred J., James F., and Juliana Litzinger; brother of Joseph J., Marian Karle and Helen Tekube; grandfather of 11; great-grandfather of five.

† **SCHNEIDER, Leo J.**, 81, St. Pius, Troy, Feb. 19. Brother of Urban and Denny.

† **SUSEMICHEL, Theresa M.**, 53, St. Jude, Indianapolis, Feb. 24. Wife of Robert C.; mother of Robert F., Paul M. and Peggy A.; sister of Joseph C. and John E. Noone and Helen Freeman.

† **VENEZIA, Izetta**, 66, St. Barnabas, Indianapolis, Feb. 7. Mother of Barbara J. Gilley; sister of Jerry and Roland Beckham and Dolores Phillips; grand-mother of Michael D. Gilley.

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# Poll shows most consider pro-lifers 'extremist'

by Patricia Zapor  
Catholic News Service

WASHINGTON—Americans tend to perceive pro-lifers as extremist and not part of the mainstream even though their own beliefs are more closely in line with abortion opponents, according to a survey released Feb. 28.

The poll of 2,100 adults for Americans United for Life showed that even though 74 percent often or consistently disapprove of abortion, 54 percent think of pro-lifers as "extremist," and only 39 percent would describe them as "mainstream."

About 48 percent said they would consider abortion rights advocates as "extremist," while 47 percent would call them "mainstream."

Other responses showed that 89 percent of Americans are either unfamiliar with or misunderstand the 1973 Roe vs. Wade decision permitting abortions for any reason of physical or emotional well-being. Of those surveyed, 42 percent said they thought the ruling made abortions legal only during the first three months of pregnancy.

Spokesmen for Americans United for Life said at a press conference that the results show the need for better public education by abortion opponents.

"Despite all that saturation coverage of this issue, Americans remain uninformed," said Laurie Anne Ramsey, public affairs vice president for the non-profit law firm that represents the pro-life movement.

"What struck me is that so many people misunderstand what rights were created (by Roe vs. Wade)," said Victor G. Rosenblum, vice chairman of Americans United for Life.

According to Ramsey, the survey shows the majority of Americans are opposed to abortion in most circumstances, but "they lack the conviction that it must stop."

In response to questioning about whether that means the pro-life movement has failed from a public relations perspective, Ramsey said abortion foes "haven't focused as much on the public relations aspect as our opponents have." Organizations that support abortion rights have been more conscious of "using the right words" and conducting opinion surveys that are used to support their perspectives, she said.

While about 86 percent of those surveyed said they would support at least some measures restricting abortion, only about 25 percent consider the pro-life view to be that of the "silent majority." About 28 percent said they think the pro-choice viewpoint is that of the "silent majority."

Parts of the survey confirmed some of the findings of a poll conducted last summer by the Wirthlin Group for the U.S. Catholic Conference. The Wirthlin poll showed 56 percent of Americans either oppose all abortions or believe they should be allowed only to save the mother's life or in cases of rape or incest.

A spokesman for the National Abortion Rights Action League, which supports legalized abortion, said there was "really nothing new" in the Americans United for Life

survey. "Most polls show Americans are very conflicted about the issue of abortion," said Renee Cravens, media coordinator for the abortion rights group. "But most also show people believe the decision should be left up to a woman and her doctor."

She cited recent surveys conducted by Cable News Network, Time-Mirror and CBS as confirming a dichotomy in Americans' beliefs.

The Americans United for Life survey also asked questions about who should influence an abortion decision.

In one question, 92 percent said the pregnant woman should have a say. In another, more than 69 percent said the law, courts or a judge should have little or no voice in such decisions. About 80 percent said the federal government should have little or no voice in the matter.

The survey was written by a team of social scientists for Americans United for Life and conducted by the Gallup Organization. Analysis and interpretation of the results was done by a research fellow for the law firm. The survey as a whole was said to have a margin of error of 3 percent.

## Cincinnati raises parish assessments

by Jennifer Roedersheimer  
Catholic News Service

CINCINNATI—Cincinnati Archbishop Daniel E. Pilarczyk announced Feb. 20 that parish assessments would go up 36 percent to avert a predicted archdiocesan budget deficit of \$1.5 million over the next three years.

Effective July 1, the assessment, which operates much like a tax on parish income, will go from 4.2 percent to 5.7 percent. (In the Archdiocese of Indianapolis parish assessments average less than 3 percent.)

Archdiocesan department directors had earlier recommended a major restructuring of the archdiocese's central offices to help save money. But Archbishop Pilarczyk decided to increase revenues through higher assessments after consulting with priests and receiving reactions from archdiocesan employees and other groups.

In a Feb. 15 meeting, the archdiocesan priests' council advised Archbishop Pilarczyk to raise the assessment with the understanding that the new rate would be re-evaluated next year.

A majority of priests saw the higher assessment rate as more favorable than combinations of office restructuring plans with cutbacks on inner-city school funding and priest retirement benefits.

A letter from Archbishop Pilarczyk to pastors said the archdiocesan structure will remain intact "with some adjustments for economy and pastoral effectiveness."

Adjustments, he said, will likely include a hiring freeze. He did not rule out the possibility of layoffs. "We're going to continue to look for ways to economize within the same structure that we have now," the archbishop said.

Pastors "will be challenged to make the adjustments necessary after paying an increased amount to the

archdiocese," said Father Giles Pater, priests' council president. That could mean layoffs for parish and school employees, he added, but that is something "each parish will have to determine itself."

When the archdiocesan restructuring recommendations were released in December, many opposed the plan, saying services should not be cut. Although no layoff figures were released, it was expected that many employees would have lost their jobs.

Mark Brinkmoeller, regional director of the Dayton Office of Social Action and World Peace, told the *Catholic Telegraph*, Cincinnati's archdiocesan newspaper, that the decision to leave archdiocesan offices intact was "very heartening" to employees.

"We are certainly pleased that the parishes were listened to," Brinkmoeller said.

Sister Marilyn Kerber, archdiocesan director of religious education, said she was relieved that "a lot of people don't have to lose their jobs." Her office has dwindled from 22 employees to 10 in the last 15 years.

Sister Marilyn, a Sister of Notre Dame de Namur, feared Catholics would have "a misconception" that the assessment increase will go just to archdiocesan employees' salaries.

"People seem to look at the church's budget like a pie," she said. "And now that the archdiocese has got a bigger piece of it, it looks like there is less for everyone else."

The question before archdiocesan officials, Sister Marilyn asked, is, "Can we bake a bigger pie?"

The archdiocese will start a major stewardship program in September and is forming a task force to look at ways to address the priests' retirement endowment—one of the biggest items in the archdiocesan budget.

The proposed restructuring and threat of layoffs was a blow to the morale of some archdiocesan employees, Sister Marilyn said.

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# Latin American religious pledge loyalty to pope

by Mike Tangeman  
Catholic News Service

CAUAUITLAN, Mexico—Delegates to this year's meeting of the Confederation of Latin American Religious pledged loyalty to the pope, but cautioned church officials against making unfair criticism of pastoral programs generated by the region's religious.

Referring to recent papal "directives and orientations" for Latin American religious, the delegates in a statement spoke out against "generalizing" about all religious from the theological deviations of a few.

In an apparent reference to the hierarchy, the statement called for a "process of fraternal correction prior to public and ecclesial accusation and condemnation."

The religious confederation, known by the acronym CLAR and representing 160,000 men and women religious in Latin America, began its Feb. 19-28 assembly in Cuautilan amid an atmosphere of tension over Pope John Paul II's decision to put the choice of its new executive board in Vatican hands.

On Feb. 25, the assembly sent to the Vatican Congregation for Institutes of Consecrated Life and Societies of Apostolic Life a list of names of superiors general voted for by the delegates. Under the special norms ordered by the pope, the Vatican congregation will choose the organization's new president, three vice presidents and secretary from the list.

Normally, CLAR's executive board is chosen by the delegates at the general assembly, held every three years, through secret ballot.

The papal decision came after two years of tension between the Vatican and the CLAR, which included the suppression of a controversial pastoral plan developed by the religious. The plan, said some Latin American bishops, contained an "ideological and reductive reading" of Scriptures.

A 44-point "Message of the 11th Assembly of the CLAR to the Religious Men and Women of Latin America," issued

at the close of their meeting, said the delegates focused on the role of religious in ending increasing poverty in the region. They said the commitment of religious to the church's preferential option for the poor is a "blessing of the Spirit for the church."

But the statement also said that while the delegates had a spirit of "filial meekness and submission to the Holy Father," they felt "sadness and pain" over his criticisms and decision on choosing the executive board.

The statement linked the pope's Jan. 10 address at the Vatican to Latin American superiors general, in which he said some aspects of Latin American religious life "cause negative repercussions within the entire ecclesial community" to that decision.

It said the delegates had analyzed that address as well as concerns the pope expressed in a June 29, 1990, apostolic letter to Latin American religious and had undertaken "a self-critique of our attitudes and actions in order to adjust them to the directives."

The statement added that the delegates had not voiced all their concerns or agreed the directives are adequate for "the overall situation of religious life in the continent." But, it added, the delegates had "accepted them in obedience (and) in faith."

The statement said that the problems the pope spoke of "in no way refer to the immense majority of the religious women and the religious men of Latin America."

In the apparent reference to the region's hierarchy, it added that "we are invited to not generalize, (but) to specify

and objectify those cases and situations, many of them already overcome, and to always follow the evangelical process of fraternal correction prior to public and ecclesial accusation and condemnation."

The statement urged new "channels of evangelical and ecclesial dialogue at all levels."

The statement also said the pope's special envoy to the assembly, Colombian Bishop Hector Lopez Hurtado, and the Vatican religious life congregation's delegate, Chilean Bishop Francisco Javier Errazuriz, had been "friendly" and "sincere."

It said the papal directives helped the delegates reaffirm the "fundamental options of religious life in Latin America which the CLAR has been promoting in obedience to the Council (Vatican II) and to the General Conferences of the Latin American Episcopate."

It added that the assembly hopes Latin American religious can avoid the appearance of "orienting pastoral action which contrasts with that of other local or continental ecclesial organizations."

But it also said in "certain repressive governments" as well as among "men and women of the church and even within our own communities there is no lack of those who make use of certain expressions from the church's teachings in order to support processes of regression and to justify antibiblical practices."

The statement also said the delegates hoped their choices for the executive board, expressed in the voting, "find agreement within the (Vatican) congregation."

## Honduras cancels evangelical program

by Catholic News Service

TEGUCIGALPA, Honduras—The Honduran government, in deference to the Catholic hierarchy, said it was terminating an educational program sponsored by the country's rapidly growing evangelical movement.

"We are cancelling the program with much regret," Education Minister Jaime Martinez told a Tegucigalpa radio station. "We have taken this decision out of the simple respect that we owe the Catholic Church."

He did not elaborate, but the Honduran bishops' conference had said the educational program, co-sponsored by U.S. evangelicals, was part of a ploy to convert Catholics to the evangelical movement.

About 90 percent of Hondurans are Catholic, but evangelical sects have sprung up across the country in recent years, eroding Catholic Church influence.

The educational program was to have featured bilingual classes and computer science.

Catholic leaders from Pope John Paul II to the bishops of Honduras have raised alarms about the success of evangelical sects in attracting Latin American Catholics.

During his visit to Mexico last year, the pope criticized the "proselytizing activities of sects" and accused them of spreading "ambiguities and confusion."

The evangelical issue played a major role in the 1990 Peruvian and Guatemalan presidential elections.

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