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Council hears report on center city

Archbishop also speaks about United Catholic Appeal, meeting with black leaders

by John E. Fink

At last Saturday's meeting of the Archdiocesan Pastoral Council, members heard updated reports on strategic planning and discussed and made recommendations for reorganization of parish, deanery and the archdiocesan councils. The meeting was held at St. Mark's Church on the south side of Indianapolis.

After brief opening remarks, Archbishop Daniel M. Buechlein spoke about the United Catholic Appeal, decisions regarding the center city of Indianapolis, and a meeting with leaders of the black Catholic community.

Before council members viewed a video prepared for this year's United Catholic Appeal drive, the archbishop said that the financial needs of the archdiocese continue to expand. He also said that he is constantly impressed by the number of volunteers who serve the church in parishes and agencies. (See his column on page 2.)

The archbishop addressed the perception of some people that there is more money available this year because of the surplus reported in this year's financial report. He said it would be wrong to think there is a fund sitting somewhere that is not being

Father Barton marks 50 years since ordination

by Margaret Nelson

Father James D. Barton will celebrate his golden anniversary as a priest with a celebration on Sunday, Feb. 27. He was ordained by then-Archbishop Joseph Elmer Ritter on March 3, 1944 at Oldenburg.

The special liturgy will be held at 9 a.m. at St. Bridget Church in Liberty, where Father Barton serves as pastor. His brother, former Indianapolis mayor John Barton, is expected to attend, as are his sisters Margaret, Kenne and Martha Barton. A reception will be held at St. Bridget's Center after the Mass.

Father Barton, born Oct. 6, 1918, was one of 14 children. After graduating from Holy Angels School in Indianapolis, he entered St. Meinrad from St. Peter and Paul Cathedral Parish, at the encouragement of Bishop Joseph Chartrand.

(See FATHER JAMES BARTON, page 2)

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used. The funds reported in the financial statements, he said, are mainly in endowment funds that belong to the parishes. The annual budget must still be met from contributions toward the United Catholic Appeal, he said.

The archbishop called council members' attention to the articles in *The Criterion* about plans for the center city of Indianapolis. He said that he had decided, with great regret, that it was necessary to close two parishes, but that all eight of the present center-city Catholic schools will not only remain open but will be strengthened. The plans, he said, call for funding the schools, developing plans to improve their Catholic identity and scholastic excellence, and become accessible to all children in the center city.

Father David Coats, vicar general and chairman of a committee to implement the plans for the center city, told the council that the plans that have been developed will strengthen the church's ministry in the center city in important ways. He said that, although parishioners of Assumption and St. Bridget parishes, the two parishes to be closed, are understandably disappointed, he was impressed by the spirit of acceptance by most parishioners. He said they seem to understand the reasons.

In answer to a question about non-Catholic students in the center-city



TEACHER—Eighth-grade students at St. Philip Neri School share what they've learned with Archbishop Daniel M. Buechlein and their pastor, Father Michael O'Mara. The archbishop was in the school for a news conference announcing archdiocesan plans to support center-city schools. See story on page 3. (Photo by Margaret Nelson)

Catholic schools, Father Coats said that one reason the schools are staying open is because of their importance in evangelization. He said also that Catholic schools are the best way families in the center city can break out of a cycle of poverty.

Father Coats went on to say that there will be a four-way partnership in the center-city schools among parents, parishes, the archdiocese and the community at large. He said that the CHOICE Charitable Trust has

contributed much to the center-city families by making it possible for them to send their children to non-public schools, and it will continue to do so.

Suzanne Magnant, chancellor, reported briefly on a communications symposium held on Dec. 16. She said that a number of recommendations were received and will be pursued.

Archbishop Buechlein also told the council members that he had met with about 30 African-American Catholic leaders to hear their concerns. He said that they recommended a commission for black Catholics that would replace Black Catholics Concerned.

The archbishop also said that plans for a new cemetery in the northern part of Indianapolis will be announced soon.

A major portion of the meeting was taken up with discussions, in small groups, of recommendations being made by the Strategic Planning Governance Issues Task Force, chaired by Magnant. The recommendations concern structures for parish, deanery and archdiocesan councils.

Mother Teresa's talk is on pages 20-21

Because the talk given by Mother Teresa at the National Prayer Breakfast in Washington Feb. 3 has drawn so much attention, its entire text is on pages 20 and 21 of this issue.



GOLD MEDAL WINNER—American Tommy Moe holds his Olympic gold medal over his head during the awards ceremony after he placed first in men's downhill skiing Feb. 13 at the 1994 Winter Olympics in Lillehammer, Norway. Moe also captured an Olympic silver medal on Feb. 17, his 24th birthday. Moe is only one of several Catholics who have won gold medals in the Winter Olympics. See page 19 for more information about Moe in the Olympics. (CNS photo from Reuters)

THE CRITERION

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SEEKING THE FACE OF THE LORD

Church volunteers are deeply appreciated

by Archbishop Daniel M. Buechlein, OSB

One of the joys of traveling around the archdiocese is the opportunity to visit more and more parishes, schools, programs, agencies and other institutions, all of which are dedicated to our shared church mission. Lately I have been thinking a lot about so many of you who do volunteer service in our parishes, schools and various programs. And I pray specially for you.

I am amazed to meet some of you who, because of your personal circumstances, are able to volunteer six days a week! I meet volunteer young adults who come back to serve in youth programs that helped them through difficult times. I meet retired folks who help as classroom aides in our schools. I meet those of you who clean our churches and take care of the sacristy. You school teachers teach for less because of your commitment to Catholic education.

I meet senior members of our community who cannot get around without canes or walkers, yet you come to the Catholic Center in Indianapolis to help staff envelopes for archdiocesan mailings. Some of you are volunteers in our various youth programs like scouting and CYO. Volunteers do the cooking and serving and dishwashing at Fatima Retreat House. Members of the



St. Vincent de Paul Society, the Knights of Columbus, the Knights and Ladies of Peter Claver serve uncounted hours in all kinds of programs.

Some of you visit the sick and shut-ins. Some of you young adults are spiritual companions to our high school students. Hundreds of you serve hour upon hour at meetings of our archdiocesan, deanery and parish councils, boards and commissions. Some of you serve in our homes for unwed mothers, our child and senior daycare centers and in our nursing homes. I could go on and on naming groups of people who do so much to help accomplish God's work.

A taxi driver once told me he wasn't Catholic, but he had a daughter in a Catholic school and that was like taking on a second job. Another person remarked that volunteering to work for the church was like stepping into quicksand! As Shakespeare once wrote, "Full many a truth is told in jest." I want to say for all of us who are the church in central and southern Indiana that the many of you who serve so generously and faithfully are not only needed! but also deeply appreciated!

At the same time it must be said that offering one's time and talent (and, yes, treasure) is appropriate because the mission of the church is a shared mission. The mission and ministry of the church is not a responsibility reserved to priests and religious and others who provide professional service to the church. A vocation from God is not merely reserved to those who are called to ordained ministry or religious life. God calls every baptized Catholic to a particular vocation in the church.

The primary call to discipleship for most lay members of

the church is in the family home and the secular "marketplace." The fundamental Christian action for every one of us is charity. To quote Mother Teresa, the Christian vocation is a call to charity "with Jesus, for Jesus, and to Jesus." Charity in the family home and in the workplace is fundamental. But the mission of our church is so large and so more is needed.

Perhaps it is more important to point out another need as well, namely our need to be generous, our need to give without strings attached. All good things come from God. Life itself is a gift from God. Salvation and our faith and the church are gifts from God. We have a need to give back and Jesus invited us to do so by serving the poor among us. When we think about Christian service we need to remember that poverty has many faces among us—physical, material, spiritual and moral. All of us experience God's blessings, all of us experience human poverty in one way or another.

This Lenten season is a good time to do some serious thinking about our Christian vocation, our call to a discipleship of service. For those of us who already offer extra good works to the mission of the church, this is a season of grace for renewed commitment. For those who still have much to give, this is a season for new beginnings. Every commitment begins with a single step.

Mother Teresa says her mission of charity would never have flourished as it has throughout the world if she had not passed by that first dying man lying in the gutter in the streets of Calcutta. No, we are not Mother Teresa, but we can do much of what she does.

EDITORIAL COMMENTARY

How your money is helping Eastern Europe

by John F. Fink
Editor, The Criterion

The fourth annual collection to aid the Catholic Church in Central and Eastern Europe will be held either this weekend or next weekend (parishes have a choice).

This year it is easy for me to urge readers to be generous to this collection because I had a chance to observe what a difference your contributions to the three previous collections is making in the countries that used to be behind the Iron Curtain. During my visit to four of those countries in December, our group was told time and again that what they were doing was the result of a grant received from the U.S. bishops' collection.

The best example of that was in Poland where, three weeks before our visit, the *Katolicka Agencja Informacyjna* (Catholic Information Agency) was dedicated. This, we were told, was the result of a \$500,000 grant from the U.S. bishops. It is a daily news service that is being sent electronically to Poland's Catholic newspapers and radio stations. Our group was much impressed by what we saw.

We saw other things contributed by the U.S. bishops in the other three countries we visited—Lithuania, Slovakia and the Czech Republic—although not as elaborate as the Polish news service. What we saw pertained mainly to communications, but we also noted these things that came from the collection:

- In the Czech Republic, pastoral centers and catechetical programs are being established all across the country.
- In Slovakia, the collection supports pro-life activities, including legal protec-

tion for the unborn, natural family planning, and teaching materials for youth on marriage and sexuality.

► In Lithuania, the collection is making it

possible for a new generation of priests and seminarians to study at the pontifical universities in Rome.

In all, the collection is aiding the church in

Meeting the needs of the church in Eastern and Central Europe

Dear Brothers and Sisters in Christ,

Many of you can remember when we prayed for the conversion of Russia at the end of each Mass, wondering whether it would ever come about. Through those dark years of forced atheism, the church held up the light of faith.

Now that communism has fallen, the church is struggling to revive the faith; however, there are difficulties. In some countries, politicians—many of whom are former Communist Party leaders—are attempting to complicate efforts to form new parishes and re-establish religious communities. Civil authorities have stalled the return of church property confiscated by past dictatorial regimes and are imposing burdensome taxes on the church and sapping resources. Religious cults and sects are also the rise. They want to break the bond between the church and the people of these traditionally Catholic regions.

Despite the problems, the church is trying to restore its parishes, charities, communications, and seminaries. While the Catholics in the area are doing what they can in the process of restoration and renewal, they look to the faithful of other countries—especially the United States—to help them. Please keep them in your prayers and give generously to the collection for the Catholic Church in Central and Eastern Europe.

Sincerely yours in Christ,

+ Daniel M. Buechlein
Most Rev. Daniel M. Buechlein, OSB
Archbishop of Indianapolis

Father James Barton marks 50 years since ordination as priest

(Continued from page 1)

Archbishop Ritter ordained Father Barton early because he needed chaplains. He sent the new priest to Camp Aterbury to serve the Italian and German prisoners of war there.

Father Barton's first assignment was as assistant pastor of St. Philip Neri, while teaching at St. Mary Academy. He worked with the youth and their athletic teams then and as assistant for a year at St. Mary, Greensburg; two years at Holy Angels, Indianapolis; three years at St. Vincent de Paul, Bedford; and two at St. Joseph, Shelbyville.

In 1958, Father Barton was appointed as pastor of St. Bridget in Liberty, his present assignment. In 1976, Archbishop George Biskup named Father Barton to his present work as archdiocesan director of the Society for the Propagation of the Faith.

Fathers Joseph Dooley, Raymond McGinnis and Richard Mueller were classmates of Father Barton who were ordained on May 30



Father James D. Barton

about 20 countries. In the three years since the collection was started, it has provided more than \$17 million to more than 450 projects throughout the region.

Your contribution through this collection has helped to produce religious textbooks for grammar schools; pay salaries for catechists; buy cars for priests to help them spread the faith and administer the sacraments; restore pastoral centers; set up Marriage Encounter groups; and meet other needs in the areas of education, leadership training, lay apostolate, youth and family ministry, building renovation, and social services.

In addition to grants, the Office to Aid the Catholic Church in Central and Eastern Europe has helped send volunteers to that area of the world. These volunteers, lay and religious, are assisting in the church's reconstruction after 40 years of communism. One of those volunteers is the young woman I wrote about in one of my columns, Rebecca Martin of Indianapolis, who arranged our meetings with Catholic journalists in Lithuania.

My trip revealed to me the tremendous strides the church in those countries has made in only four years since communism was overthrown. And much of that was accomplished with help from the United States.

We also could see that a great deal more should be done. Of the four countries we visited, the church in Lithuania was by far the poorest, with Slovakia running a close second.

Please help this weekend, through your contribution to this special collection, to see that the aid that they still so vitally need continues to come to them.

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UNITED CATHOLIC APPEAL

Couple suggests: give up pizza to help

Because of their 'strange working hours,' they help church with financial contributions

by Margaret Nelson

Patrick and Catherine McAndrews are young professional pharmacists. And they are members of the Miter Society of the archdiocese. That means they donate at least \$1,000 to the United Catholic Appeal.

"You could give up pizza once a week," said Patrick. "Or give up a movie or

something," said Catherine. "So that some child could have a coat or some shoes," her husband concluded.

Catherine said, "Because we both work, we have full schedules and we don't really have much time. So we try to give where we can, which is financially."

The two are members of St. Michael Parish in Indianapolis. She works at the neighborhood Walgreen pharmacy and Patrick just began working for the Veterans

Administration. They met when they were studying pharmacy at Butler University.

"The appeal supports so many things that we can use the financial help," said Patrick. "It's a time in our lives when we can always spend the money someplace else, but it's better spent to help people."

"I trust the church to do good with this money," Catherine said. "It's not like some organizations where the money goes for fundraising," said Patrick. "This actually goes to help people, like people in the communities in southern Indiana."

Patrick's great-uncle is a Benedictine brother in St. Meinrad and his mother grew up in Crawford County, near the Kentucky border. "I spent some time growing up down there, so I'm aware of their needs," he said.

Catherine said, "I also like it that 25 percent is returned to the parishes when they make their goal. We like to help the parish, too." She said that St. Michael Parish has many young families.

Patrick said that the appeal helps human resources and indirectly, the priests and nuns. "When we're so involved in our careers... we're not really active participants in the parish, but we can take some of the pressure off by helping provide human resources," he said.

A financial planner, Patrick suggests, "People should just start giving; they can give a little more every year. They can give quarterly—or monthly—payments over a year."

"If more people would do that, the archdiocese could do more things. Families

can take it out of the budget before they spend it," said Catherine.

Patrick said, "You really don't miss it; it doesn't have to be a huge amount," Catherine added. "The money does so much good."

"The government isn't capable of taking care of all of us," Patrick said. "You have to look out for yourself and your family and then take care of others, too."

"We've been very fortunate with everything in life, so we're glad to share it," said Catherine.

Her husband added, "Those with means should really take an active role in helping others." Catherine said, "Sometime along the line, we may need help, too." Patrick agreed. "There may be a day when we're not so fortunate."

The two have "strange hours," working evenings and weekends, so it's difficult for them to get involved in parish activities.

Besides that, they visit Cathy's family in Hammond on the (every other) weekends they have off. And on the weekends they are in Indianapolis, "Sunday 8 a.m. Mass is the only choice we have," Cathy said.

Patrick McAndrews said, "Ten dollars a week shouldn't break anyone, but over a year, that's \$520 and that can really help some families. If 100 people do that, that's \$52,000. Small contributions from a large number of people can do a lot of good."

"We have a huge pool of people to get it from," said Catherine. "The church is very important in most people's lives. Wouldn't you want to strengthen it? You could help a lot of people."



MITER MEMBERS—Catherine and Patrick McAndrews, members of St. Michael Church, are members of the Miter Society. (Photo by Margaret Nelson)

Archbishop meets state legislators for Mass, lunch, and prayer

by Margaret Nelson and John F. Fink

As chairman of the Indiana Catholic Conference (ICC), Archbishop Daniel M. Buechlein presided at a Feb. 17 Mass at St. John Church for Indiana's Catholic legislators. Later, he opened the session of the House of Representatives with a prayer.

In his homily, the archbishop urged the legislators to emulate St. Thomas More in his day-to-day fidelity to prayer. He called the saint the patron of those who serve the public, especially those in government service.

St. Thomas More was the chancellor of England who was martyred by King Henry VIII in 1535, when he opposed the Act of Supremacy that conferred on the king the title of Supreme Head of the Church of England.

Archbishop Buechlein said that St. Thomas More made his choices in favor of

integrity. His large, courageous choices, he said, were the result of "day-to-day living the truth."

After the Mass, the legislators joined ICC staff members for lunch at St. John rectory.

Three Catholics from the archdiocese have served 20 or more years in the legislature. They are: Dennis Hoeske, from Dubois, since 1964; Edward Earl Goble, from Batesville, since 1970; and John J. Day, from Indianapolis, since 1974.

SERVICE—State Representatives John Day (from left) and Robert J. Bischoff, with Archbishop Daniel M. Buechlein, Representatives Edward Earl Goble and Paul J. Robertson, and Senators Jean Leising and Richard D. Young are Catholics from the archdiocese who serve in the Indiana legislature. Goble and Day have served more than 20 years. They attended a Feb. 17 Mass celebrated by the archbishop before he led the Indiana House of Representatives in prayer. (Photo by Margaret Nelson)



Archbishop teaches meaning of German name to St. Philip students

by Margaret Nelson

Archbishop Daniel M. Buechlein went to school last Thursday. He seemed to enjoy his visit, but then the archbishop has spent most of his life in schools.

First, the prelate "met the media" in St. Philip Neri School library to announce that all eight center-city Catholic schools would remain open under the new Center City Commitment 2000 plan. And he said that the archdiocese would affirm, strengthen and promote the schools.

The archbishop read a letter he received from Nicholas Barroso, a third grader: "Welcome to St. Philip. I hope you like it here. I hope you let our school stay open."

One reporter asked Dan Elsener, director of the Office of Catholic Education, if the "burden" of center-city schools would be shared by other parishes. Elsener responded quickly, "We don't consider it a burden; we consider it an investment," before giving details of the plan.

Then the archbishop led the reporters and cameramen on a visit to the classrooms. He greeted each teacher with his thanks—for "the work you do." And he had different questions for the students at each grade level. He said he "learned something" when eighth graders told him about their science studies.

He asked some youngsters what they wanted to do when they grew up. When a third-grade student said she would like to teach, the archbishop said that his mother taught the third grade (at Holy Family School in Jasper).

And he said, "I used to be a teacher before they asked me to be a bishop."

Archbishop Buechlein taught each class at St. Philip a short language lesson—using his own name. He started by



TOP TEACHER—Archbishop Daniel Buechlein stops by Teresa Hay's kindergarten class at St. Philip School after making the announcement that the eight center city schools would remain open. (Photo by Margaret Nelson)

asking if they knew what his name was. Most could pronounce it, but an eighth-grade student was the only one to spell his name correctly. (The younger children spelled it phonetically.) And in a fourth-grade class, it was already written on the blackboard (next to a local newspaper story about his culinary skills).

The archbishop asked some classes what kind of name he had. Some students said "Yes" when he asked if it were Irish. He told them that it's German. The pastor, Father Michael O'Mara made it "Irish for the party" by putting an "O" in front of it on a second-grade class blackboard.

Then the archbishop spelled out *buech* and *lein*, explaining that the first part meant "book" and the last "little" in German. He said it meant "little book" or "booklet." He told one group, "But don't call me that."

Archbishop Buechlein laughed when one student spelled the first part of his name perfectly, but then looked down on a paper that had been placed on his desk by a Catholic Center school official. The archbishop said to the youngster, "You're not in trouble, but he is," pointing to the educator.

In one class, the archbishop stumped the children by asking what an archbishop does. In another, he encouraged the students to think about becoming priests and sisters. The archbishop asked the students to remember what his name means, promising to return to the school.

Yvonne Sheek, principal at St. Philip, asked new students in the upper classes to raise their hands. In the eighth grade, a surprisingly large number—about eight—raised their hands. Statistically, most students enter schools from the kindergarten or first grade levels.

As Archbishop Buechlein left each room at St. Philip Neri School, he smiled—and so did the students.

FROM THE EDITOR

The new catechism will soon be available

by John F. Fink

Probably the one person who is happiest about the fact that the English-language edition of the new "Catechism of the Catholic Church" has finally been approved is Pope John Paul II. According to Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith, it was approved in late January. It now looks like it finally will be available in book-stores, and to the thousands of people who have already ordered it, in late May or in June.

The pope is the one who has been most anxious to get the catechism finished and distributed. And it is he who heard complaints from many American bishops, also frustrated by the delay, last year during their *ad limina* visits. At the U.S. bishops' meeting last June, the bishops expressed dismay over the delay and a special meeting on the catechism had to be held without a copy in English.

PERHAPS THE SECOND most frustrated person was Cardinal Bernard Law of Boston, who is the person who first proposed a "catechism or compendium of all Catholic doctrine regarding both faith and morals" at the Extraordinary Synod of Bishops on Dec. 7, 1985. (A week later a Vatican official announced that work on such a catechism had been under way for five years.)

Cardinal Law was a member of the original Vatican commission that prepared the catechism and was then assigned to oversee the translation process. He even had a basic English version in hand when the pope unveiled the original French edition in December of 1992. Even he couldn't seem to get the process moving any faster.

The pope actually approved the catechism June 25, 1992



but it wasn't revealed until December. Editions in Spanish and Italian soon followed the French edition, and then it appeared in other languages. But it took more than a year to get approval of an English translation.

So what caused the delay?

VATICAN OFFICIALS WOULD never say precisely, but referred to several areas that were causing problems: the use of inclusive, or gender-neutral language; the international variations in English usage; Scriptural translations; and references to canon law.

It's easy to see how international variations in English usage could cause problems. English is the official language of 22 countries and is widely spoken as at least the second language in many others. But there's often a big difference between the English spoken in England and that spoken in New England, or between Hoosier English and Australian English.

Vatican officials also won't say how much the use of inclusive language held up the catechism's approval, but it's widely believed to have been the main culprit. In fact, Italian newspapers, someplace along the line, got the idea that the masculine nature of Christ was the main issue. They reported what they called "the vocabulary war between the U.S. and the pope."

In point of fact, there was no attempt to make language dealing with God to be gender-neutral. Throughout the translating, God remained a "he." Jesus Christ is, and always was, described as "true God and true man," "the son of God," "a man and our brother," etc.

However, the translator (who was Father Douglas Clark of Savannah, Ga.) did follow the current translation practices of the U.S. bishops and avoided exclusive language when speaking about people in general. When the context meant all persons, he used "men and women," "people," "humanity," "human beings," etc. in place of the French word *homme*.

A greater problem than inclusive language might have

been the app: each translation. Austrian Bishop Christoph Schonborn, one of the Vatican officials responsible for the various editions, commented in January that "Father Clark has produced an inculturated text, but not a translation." He went on to say, "It is true that the catechism, must eventually be inculturated. But he brilliantly did the second step without doing the first."

So perhaps the Vatican wanted just a literal translation, one that matched the original French phrase by phrase. But that might not have been very easy to read in any English-speaking country. Father Clark can actually distort the meaning of the original. In his intent, he said, was to put the catechism in plain English rather than what he called a transliterated *Franglais*.

NOW THAT IT HAS been approved, should every Catholic get a copy in three months or so and study it? You can if you want, but I suspect most people would find this pretty dull. People have pointed out that it is intended primarily for bishops and professional religion teachers, but I think it will be a valuable resource book for anybody interested in what the Catholic Church teaches. It does indeed bring together in one book a summary of the beliefs of the Catholic Church.

I personally believe that every Catholic family should have a copy, just as they should have a copy of the Bible, a Catholic encyclopedia, "The Catholic Almanac," lives of the saints, histories of the Catholic Church, and other basic Catholic reference books.

The Criterion has published numerous articles describing the catechism. If you didn't see it, I call particular attention to the articles on our "Faith Alive!" pages in the Feb. 4 issue.

The catechism contains four sections, dealing with faith, the sacraments, the commandments, and prayer. An understanding of these four pillars of the catechism will make anyone a better Catholic.

THE GOOD STEWARD

Should a stewardship parish also have fund-raising events?

by Dan Conway

Not long ago, my 11 year-old daughter, Catherine, told me that one of her teachers at our parish elementary school told her class that there would be no new basketball uniforms this year "because of stewardship." When I asked Catherine what the teacher meant by this, she wasn't exactly sure. All she knew was that this evil thing called stewardship was somehow to blame for the fact that she and her classmates are still wearing ratty old basketball uniforms!

What do you suppose this teacher actually said? What could have given Catherine and her classmates the impression that stewardship is the reason they can't have new uniforms? Giving the teacher the benefit of the doubt, she probably said that it would not be possible to do a special



fund-raising effort for basketball uniforms because of stewardship. But why is that? Does the concept of stewardship automatically rule out all fund-raising efforts?

There is a great deal of confusion over this issue in many Catholic parishes today. Some who advocate a "pure stewardship" approach to parish and school funding believe that in an authentic stewardship parish no fund raising would ever be permitted. Others are more pragmatic. They view stewardship as one way (perhaps the best way) to approach the funding needs of parishes and schools but that other fund-raising methods are also acceptable. As I see it, both groups are confused about the relationship between stewardship and fund raising.

The root of this confusion is a fundamental misunderstanding of what stewardship really is. Stewardship is not "a way to raise money." Nor is it a way to get more people involved in the world. When we try to substitute stewardship for fund raising, we fall into the trap of thinking that stewardship is "a new and better way to raise money" and that is a

total misunderstanding of what stewardship is really all about.

The U.S. bishops' pastoral letter "Stewardship: A Disciple's Response" defines stewardship as "an expression of discipleship, with the power to change how we understand and live out our lives." According to this definition, stewardship is not a technique at all. It is an attitude of mind and heart, a way of life.

To be a good steward, the bishops say, requires four basic things: gratitude to God, responsibility and accountability for our use of all God's gifts, sharing with others out of justice and love, and giving back to God a proportionate share of what we have received. This fourth element of good stewardship—giving back to God—is what makes stewardship important for parish and school funding, but it does not make stewardship a form of fund raising.

Stewardship is an attitude. Because it requires gratitude, generous sharing, and accountability, a commitment to stewardship is one of the strongest possible motivations for giving. A parish community

which is characterized by a commitment to stewardship does not need to do a lot of extraneous fund raising because its people are giving generously from the heart and, as a result, the parish can meet its own needs and also share with others.

Does this mean that the stewardship parish never does any fund raising? No. It simply means that parishioners who are committed to stewardship are already giving of their full potential (maximum giving instead of minimum giving), so it's not necessary to sponsor endless fund raisers in order to squeeze nickels and dimes out of people.

Stewardship parishes conduct at least one fund-raising campaign each year—when they invite parishioners to sign an intention card indicating their annual commitment of time, talent and treasure. Some stewardship parishes also sponsor special fund-raising campaigns for new buildings and equipment or for their long-range endowment needs. When people believe in gratitude, generous sharing and accountability, an occasional fund-raising effort (for new basketball uniforms?) can be fun.

EVERYDAY FAITH

Anger is the least productive and the most self-destructive emotion

by Lou Jacquet

Although hate is not at the top of my list of favorite subjects to ruminate about, on two unforgettable occasions in the past year or so I have run across individuals with so much anger and hatred within that those emotions are visibly eating away at their ability to truly live.

The first incident involved a man in his 40s whom I encountered one day in the parking lot outside the apartment complex where I lived at the time. He was working on the engine of his car. Some minor problem had cropped up, something that was no challenge to his mechanical skills. In the course of the conversation, however, as I asked what kind of problem he was attempting to fix, he pulled his head out from under the hood and clenched his fists as he gritted his teeth.

"Those creeps from (auto company)..."



"I'll never buy another product from them as long as I live, so help me God." His voice quavered as he said it; his entire body shook in a spasm of emotion. The level of feeling came as a shock. I cut the conversation short and headed inside to pick up my mail.

A few days later, an elderly man was standing in the same parking lot, changing the anti-freeze in his aging auto. He was in his late 70s; his wife, a few years older, lived in a nearby nursing home. As usual, he was angry with the world, upset over some minor detail of the care she was receiving. It had gotten so that recently, when I saw him coming from a distance, I would duck into a doorway to avoid a diatribe against the nursing home (which has an excellent reputation for care) and against the ethnic background of the persons who own it. He, too, shook with emotion as he listed the supposed slights he had encountered in his wife's care there. Racism seemed to be at the core of his list of problems with the facility.

In both instances, I came away with the same thought: It must be hard to hate that much. To work oneself into a lather over nursing home care seems sad; to get worked up over an auto company strikes me as definite overkill. The fact remains, however, that in both instances these men had let negative emotions come to totally dominate their lives. Both were well beyond being able to have rational feelings about the objects of their hatred.

Which is not to suggest that consumers cannot have genuine concerns about products, or that some of us do not have legitimate complaints about the nursing care offered to elderly friends or relatives. Not every auto company or dealer can be reputable; not every nursing home owner exhibits concern for those in their care. Clearly, however, hatred can come to dominate someone in an entirely irrational way.

Recently, I heard that the woman in the nursing home and her unhappy husband had both passed away. I hope that the angry man found some peace in his last days. As for the younger man working under the

hood, there is still time to put aside anger—the least productive and most self-destructive of all emotions—and find the good in life again.

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To the Editor

Questions closing of Assumption

I have spent the last two years researching and writing the history of Indianapolis' Assumption Parish for a centennial. I now have the task of writing a conclusion—weightier than a normal

conclusion because the parish will be suppressed at the end of the year. I have gone over available documentation and wonder:

- 1) how the archdiocese is giving priority to evangelization by closing down parishes;
- 2) how one squares the statement that the archdiocese will not abandon neighborhoods simply because Catholics have

INTERNATIONAL YEAR OF THE FAMILY

As parents we become hands and feet of God

(During the International Year of the Family The Criterion would like to publish articles from readers about how their families have shaped their values, or how families can share their values with their children and other family members. This is one such article.)

by Diane M. Luken

It has been said that Christ has no hands or feet but ours. When we become parents, we become the hands and feet of Christ. When God entrusts us with a child, he expects us to love that child with his love, to care for the child with his hands; to bear the child upon his feet. To accept a child from God is to accept God's call to become parents in partnership with him.

By definition, a vocation is God's call to a specified way of life. No invitation is more obvious than the clarion call to parenthood. A child cannot be conceived without God's consent. The gift of a child clearly indicates God's intention that we enter into a new way of life—a life that includes obedience, selflessness, and charity.

With the birth of a child we find ourselves obeying the needs of another person. We give up careers, mortgage our homes, and do without material pleasures to provide this new person with diapers, lessons and an education. We

learn to love unconditionally. In that loving, we discover that love multiplies geometrically and we are blessed by it.

This vocation to parenthood is not a one-sided affair. When we accept God's call to be parents, God commits himself to us. He is present in and for us. Sometimes we call upon him to guide us through the terrible twos and the daunting years of adolescence. We ask for the wisdom of Solomon and the gentleness of Mary.

At other times God shows himself—unasked. He can be seen in the first signs of a child's compassion and empathy. He is heard in words of love and concern. He is felt in sloppy kisses and wet hugs. He is visible in the face of a sleeping child. God is omnipresent in our vocation to parenthood, whether we ask for it or not.

When we accept God's call to parenthood, we commit ourselves to the child he has given us. We raise the child in partnership with God—his hand is on our shoulders; his wisdom is in our hearts. In our commitment, we create a God-centered home that will become a haven of security, serenity and love wherein the child might be raised to hear God's call for him/herself.

(Diane Luken is a member of St. Mary's Parish in Richmond.)

moved away with the recent justification that, since center city parishes formerly served 38,000 but now serve 12,000, parishes should be closed.

3) how one answers the charge that the church is really a middle-class suburban institution with the claim that it stands with the poor when convenient, regularly-scheduled Mass is taken away from a lower middle-class neighborhood.

4) how unspecified "human resources" apply to the closing of Assumption, since financial considerations and clergy shortage are said not to apply (Assumption is debt-free, maintains an adequate plant, and already shares its priests).

5) how to justify the acceptance of recommendations from an anonymous task force of church, civic and business leaders over the objections of Assumption Parish's priests and without consulting its parish council;

6) how the principals' recommendations to close 20 public schools fits Assumption's neighborhood where three public schools (#46, 47 and 49) are either brand-new buildings or are in the process of expansion.

7) how the notion that Protestant congregations move away but Catholics cannot put their churches on wheels



squares with the fact that more than a dozen Protestant and Orthodox congregations presently exist within Assumption's boundaries.

James J. Divita

Indianapolis

THE BIBLE AND BEYOND

The demands of Christian living

(As a special feature during Lent, this is the second of six articles taken from the book "Free to Love: Paul's Defense of Christian Liberty in Galatians," distributed by W.B. Eerdmans, Grand Rapids.)

by Fr. John Buckel

St. Paul the apostle often emphasizes the communal dimension of Christianity in his writings. All the members of the body of Christ are bound together by their faith in the risen Lord and by their concern for the welfare of the Christian community at large. Individual believers are to focus their attention not only on their own sanctification but that of all the members of the universal church as well.

In light of this unity of believers, Christians have a holy obligation to be aware, as much as possible, of the needs, the sufferings, and the joys of other members of the church, be they in a different part of the neighborhood or a different part of the world.

All should view their respective roles in life and their particular journey of faith in terms of a contribution to the uplifting of the body of Christ, be one a parent, religious, teacher, hermit, etc. Moreover, the Christian community has a universal responsibility for the well-being of the entire human family.

Paul's love for God in Christ was not simply an intellectual affair. The apostle was one of those rare persons who gave God his "all." Like the great saints who followed him, St. Francis of Assisi, St. John of the Cross, St. Therese of Lisieux, and so forth, Paul was an individual who followed the

command of Jesus and loved the Lord our God with all of his heart, with all of his soul, and with all of his mind (Mt. 22:37).

The apostle realized that God the Father was "something" very special in every Christian, that is, the life of his Son. Because of his faith in Christ and his baptism, Paul knew that his life was intimately bound to that of the risen Lord and to his heavenly Father. Few people would argue that the way to a parent's heart is through his/her children. The same is true in the divine realm. The way to the "bosom of the Father" is through his beloved Son Jesus (Jn. 1:18, 13:23).

Christian living need not be devoid of joy. On the contrary, Paul informs us in the Letter to the Galatians that one can detect the presence of the Holy Spirit through joy-filled members of the Christian community. Consequently, a "sad believer" is a contradiction in terms. Those who are involved in Christian ministry are called to be "ministers of joy." It is their task to communicate to others the joy which is associated with the gospel of Jesus Christ and its emphasis on divine love and liberty.

Our enjoyment of faith is one in which we discover daily the wonders of divine freedom. The apostle promises us that this journey will eventually result in eternal bliss. In the meantime, great courage and sacrifice are often required to live out our Christian liberty. True as this may be, however, we have the divine guarantee that the glorified Christ is deep within us, ever present to strengthen us in this vulnerable quest.

(Father Buckel, a priest of the Archdiocese of Indianapolis, is currently teaching New Testament Studies at St. Meinrad School of Theology.)

LIGHT ONE CANDLE

Building up the church

by Fr. John Cator
Director, The Christophers

Many Catholics these days are feeling more and more distressed about the state of the church. The reasons vary from disturbing bank scandals in the Vatican to the shocking revelations of the sexual abuse of minors by members of the clergy. Our Catholic people have had enough.

Mass attendance in the United States is down substantially from the 1960 levels. In Europe, only five percent go to church on a regular basis. The downward trend suggests a need for new remedies. I think the Holy Spirit is telling us something, and I think what he is telling us will have far-reaching effects.

The age of the laity has begun. In other words, the responsibility for building up the church is now more in the hands of the laity than the clergy.

Some say we should downsize the structure. Others demand radical changes, like women priests, or a married clergy, but this kind of restructuring of the clergy is window dressing; it will not solve the basic problem. After all, many Protestant churches have had women priests and a married clergy for years, but they too have been experiencing a severe decline. Structural changes are not the answers.

We have to face up to a more serious problem, namely the erosion of faith. If we are to keep the faith alive we must find new and convincing ways to pass along the stories of faith to the next generation.

This is why Pope John Paul II had made evangelization a constant theme of his papacy. He calls upon every lay person to participate in the effort to reach out to lapsed Catholics and to the unchurched. Echoing the words of Jesus, "Don't hide your light under a bushel basket... let your light shine," the Pope challenges all of us to tell our faith stories to those who are spiritually alienated. Where will the courage to do this come from? The average Catholic needs help and support in assuming this kind of responsibility.

To awaken the faith in others, you need to speak from the heart about your beliefs. How does one find the courage to do that? Many hidden opportunities come along even without looking for them. For instance, when people tell you their problems, don't be afraid to encourage them to pray. You can even offer to pray with them. People respond surprisingly well to the simple invitation to pray.

Support prayer groups are springing up all over, giving strength and encouragement to Catholics who want to do more. These groups meet periodically for a holy hour. There are no strict rules. They first call upon the Holy Spirit to help them be carriers of Christ's love and truth in the world. They pray to the Holy Spirit in union with Mary, as the apostle did in that upper room 2,000 years ago. Then they exchange stories about their efforts during the week to make the Lord better known and loved.

The apostles were 12 frightened men before the Holy Spirit descended upon them. The rest is history.

(For a free copy of the Christopher Notes Note "Praying Together" send a stamped, self-addressed envelope to The Christophers, 12 E. 48th St., New York, NY 10017.)





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CORNUCOPIA

The plot thickens and sickens

by Cynthia Detes

There's something about long, cold winter nights that makes us want to snuggle up to a good TV drama with an afghan and a bowl of popcorn. And maybe some congenial company so we don't feel foolish talking back to the screen all by ourselves.

Since the advent of VCRs, video stores clean out their shelves every time the temperature drops to zero or below. And the TV miniseries, "Roots," which held everyone captive during the winter of 1978 (or was it 1979?) has been inscribed in the weather trivia hall of fame right along with the inches of snowfall that accompanied it.

The ultimate best of all cozy possibilities, however, has to be the British dramas that appear on public television, featuring Sherlock Holmes and Commander Dalglish and all those pre-WWI Edwardian types. They're like the classy movies of the '30s and '40s, full of wonderful talk and elegant costumes. Plot is something else again.



The stories begin by introducing about 14 characters of every social class and escalating degrees of eccentricity (this is English drama, after all). These folks drop an evil glance here, or lurk seductively behind a brocade drapey there, setting up the action (or more likely inaction). Along the way they drop quantities of red herrings on the path of logic with all the sweet abandon of Cornma going a-maying.

The characters' accents are essential to their identification and development. Cockney speakers are immediately understood to be either perky comics or smarmy villains. Upper class diction indicates intellectuals, aristocrats, or, alas, with unintelligibility rising in direct ratio to rank. The tone ranges from sophisticated to supercilious to noble.

Meanwhile, silver salvers and crystal wine glasses, castles, stately homes and formal gardens, Bentleys and Rolls Royces are paraded before us along with so many primrose hedges and garbled walking sticks and footmen and gentlemen's clubs that we feel our upper lips stiffen automatically.

In the end, English scenery and weather always win out over character, decoration, or story. As a climactic storm thunders against the coast of Cornwall, for example, with the

heroine soaked to her pantaloons and the hero's fingers being peeled from their grasp on the balcony railing, a couple of minor characters will suddenly appear and conclude the program posthaste.

With tasteful British restraint the host(ess) appears to thank us for watching, never mentioning the *deus ex machina* that put such a precipitous end to things. We slump before the television set, stumped by the combination of wit, pride and civilized mawk we've just witnessed.

It takes a few minutes before we realize that several strings of plot are still hanging loose and several characters who loomed large at some point in the action (or inaction) have never been seen or heard from again.

The Brits have such style, but it seems they're not real good at details. No wonder they lost the Empire.

check-it-out...

The North Deaneary Youth Ministers, in collaboration with the Archdiocese Office of Family Life and the North Deaneary principals and religious educators, presents "Christian Parenting in the 90s," a one-day seminar for adults to strengthen parenting skills. The seminar will be held on March 5, from 9 a.m. to 2 p.m. at St. Matthew Parish, 4100 E. 56th St. Cost is \$8 if pre-registered; \$10 at the door. Sue Ann Sample-Specht, the keynote speaker, is the program director of stress management at St. Vincent Wellness Services. She designs, coordinates, supervises and teaches corporate and community stress management and behavior change seminars. Topics to be addressed include: single parenting, step parenting, enriching family relationships (surviving the teen years), stress management, child-centered athletics and establishing prayer and tradition in the family. For more information, call Bob Schultz at 317-259-7886.

World Day of Prayer, observed on March 4, is an annual event that unites Protestant, Roman Catholic, Orthodox and other Christian women and men in 170 countries and regions of the world in "informed prayer and prayerful action," which is also the motto of this year's day of prayer. In the Archdiocese of Indianapolis, some churches celebrating the day are St. Jude, Indianapolis at 10 a.m., Little Flower, Indianapolis at 11 a.m. and Assumption, Indianapolis at 7 p.m. For more information, call Shurley at 317-786-4371.

Girls Incorporated of Indianapolis will hold its annual program for girls grades 4 through 8, parents and educators, entitled, "Futures Unlimited: Science, Math and Technology Career Conference." The event will be held on March 19 at Marian College. The purpose is to feature careers that demonstrate the important connection between math and science and high growth careers. Students will select three hands-on, interactive

experiences with professionals. They may balance a checkbook or explore chemistry by creating "slime," or learn about the medical field by testing heart monitors in a real ambulance. Participants have commented that the exposure to different careers, learning what classes to take in high school, and hearing about the day to day activities of professionals were most valuable. One girl appreciated learning that girls can do whatever they want and not just stereotypical "girl jobs." For more information, call Mary Yarger at 317-283-0086. Pre-registration by March 4 is required.

The Ambassadors of the Word organization of St. Rita Church, Indianapolis, will present "Gospelfest," a gospel concert under the direction of Rodney Bryant and the Christian Community Mass Choir. The community will celebrate Black History Month with events planned throughout the day at St. Rita. The concert will take place on Feb. 27 at 4 p.m. at St. Rita, 1733 Dr. Andrew J. Brown Ave. The event is open to the public. A free-will offering will be taken. St. Rita will also have an all-community Mass at 10 a.m. For more information, call 317-632-9349.

The Adult Education Team of St. Joseph University Parish in Terre Haute has formed some new education programs for Tuesday and Thursday nights during March. On March 1, 8, 15 from 7:30-8:30 p.m., St. Joe's will present Tuesday night video discussion series. Topics will include, "The Myth of the Dying Family," "Forgiveness and Love," and "The Ritual of Prayer." On March 3, 10 and 17 from 7:30-8:30 p.m., the team will lead discussion on topics such as, "Interfaith Marriages," "Can You be Anti-Aberthant and Pro-Death Sentence?" and "Is Mary appearing in My Backyard?" All programs are free and open to the public. For more information, call the parish office.

vips...



J. Howard and Mary Ann (Redelman) Ernst celebrated their 50th wedding anniversary on Feb. 22. They were married at, and are parishioners of, St. Mary Church in Greensburg. The couple are the parents of nine children: Carol Howe, Helen Black, Sara Davis, Richard, Dale, Joe, Tom, Mike and Ken.



LAYPERSON OF THE YEAR AWARD—Father John Geis, pastor of St. Mary of the Knobs Parish in Floyd's Knobs, presents the St. Mary's Layperson of the Year award to Catherine Andres. The award is given to the person from St. Mary of the Knobs Parish who gives his or her resources of time, talent and treasure to the parish community. (Photo by Paul Schellenberger)

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Fund awards \$46,061 to educate educators

Last week, Archbishop Daniel M. Buechlein announced the approval of nine grants and loans, totaling \$46,061, that will be used to strengthen the skills and expertise of educational leaders in Catholic schools and parish religious education programs.

Rev. Camp, associate director of education and administrator of the fund said, "These are the initial grants awarded through the Total Catholic Education Endowment Fund that was created to support individual educators to become more effective ministers of Catholic education."

The largest grant of \$16,300 was awarded to the Archdiocesan Council for

Educational Excellence, a group of 25 educational leaders chaired by Barbara Fox of Columbus. The purpose of the council is to develop a process for continuous improvement of all academic and religious education programs, and to guide parish schools and religious education programs in this process. The grant funds will be used to train educators from throughout the archdiocese in these methods.

A \$2,100 grant awarded to St. Rita in Indianapolis will fund courses that existing staff members need for teacher certification. Franciscan Sister Joanita

Koors will receive a \$1,872 award for graduate course work necessary for an administrator's license.

A loan of \$4,670 has been awarded Sharon Seward, pastoral associate and coordinator of religious education programs at Mary Queen of Peace in Danville, for participation in Loyola Institute of Ministry. Upon completion of the program, she will receive a master's degree in pastoral studies.

Naomi Combs, a volunteer catechist at St. Augustine, Jeffersonville, received a loan for \$2,275 for college courses in sacred Scripture. Theresa Slipshir at St. Joan of Arc School in Indianapolis, received a grant of \$1,644 for graduate studies for a principal's license.

St. Michael School in the Indianapolis West Deanery received a grant of \$3,500 to train and set up a "Rainbows" program. This is a nationally-recognized plan to support children who are grieving at the loss of parents through death or divorce, or are experiencing other painful transitions.

And St. Nicholas School and religious

education staff in Ripley County received \$1,500 to be used for hosting a Total Quality Management workshop—conducted by Xavier University faculty members—for school and religious educators.

Another grant of \$12,200 went to the Archdiocesan Principals' Association of the Office of Catholic Education for training of principals in SRI interview skills. "The SRI interview: assist in identifying the very best people for Catholic school teaching positions," said Camp.

TCE grants come from an endowment fund established by Archbishop Edward T. O'Meara to strengthen formation of catechists. Last summer, Archbishop Daniel M. Buechlein increased the principal in the endowment and asked the archdiocesan Board of Education to establish a process to support the mission of education.

It is anticipated that the TCE grants will provide \$75,000 per year in grants for creative projects to strengthen the delivery of Catholic education, Camp said.



ALUMNUS—Sheriff Jim Jenkins, who grew up in Sacred Heart School in Terre Haute, talks to third- and fourth-grade students at his alma mater about the importance of reading. He is one of several guest readers who visited the s-school. (Photo by Gloria Arigue)

Lenten penance services

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

Following is a list of the services which have been reported to *The Criterion*.

Indianapolis North Deanery

- March 8, 1:00 p.m., St. Luke
- March 8, 7:00 p.m., St. Pius X
- March 9, 1:00 p.m., St. Luke
- March 15, 7:30 p.m., Christ the King
- March 16, 7:30 a.m., Cathedral High School
- March 16, 7:30 p.m., St. Matthew
- March 22, 8:15 a.m., Immaculate Heart
- March 22, 7:30 p.m., St. Pius X
- March 22, 7:30 p.m., St. Luke
- March 23, 9:45 a.m., Chatham High School
- March 23, 7:00 p.m., Immaculate Heart
- March 23, 7:30 p.m., St. Thomas Aquinas
- March 24, 9:00 a.m., St. Joan of Arc
- March 24, 7:00 p.m., St. Andrew
- March 25, 8:45 a.m., Christ the King
- March 27, 3:30 p.m., St. Joan of Arc
- March 28, 7:00 p.m., St. Lawrence

New Albany Deanery

- March 9, 7:00 p.m., St. Augustine and Macanville
- March 10, 7:00 p.m., St. Joseph Hill, Sellersburg
- March 15, 7:00 p.m., St. Michael, Charlestown
- March 16, 7:00 p.m., St. Anthony, Clarksville
- March 16, Providence High School
- March 17, 7:00 p.m., St. Mary of the Knobs, Floyds Knobs
- March 20, 7:00 p.m., St. Mary, Lanesville
- March 21, 7:30 p.m., St. Joseph, Corydon
- March 22, 7:30 p.m., St. Mary, New Albany and Our Lady of Perpetual Help at St. Mary's
- March 23, 7:00 p.m., St. Michael, Bradford
- March 24, 7:00 p.m., St. Paul, Sellersburg

Indianapolis East Deanery

- March 8, 7:00 p.m., St. Peter and Paul
- March 13, 3:00 p.m., Our Lady of Lourdes
- March 14, 7:30 p.m., Little Flower
- March 15, 9:00 a.m., St. Philip School
- March 15, 7:00 p.m., St. Philip Parish
- March 16, 7:30 p.m., Holy Spirit
- March 17, 7:00 p.m., St. Thomas
- March 18, 7:00 p.m., St. Michael
- March 21, 7:30 p.m., St. Simon
- March 21, 7:00 p.m., St. Rita
- March 23, 7:00 p.m., St. Bernadette
- March 23, 7:00 p.m., St. Mary
- March 23, 7:00 p.m., Holy Cross
- March 24, 7:30 p.m., St. Thomas

Tell City Deanery

- March 12, St. Augustine, Leopold
- March 13, St. Augustine, Leopold
- March 19, St. Mark
- March 20, St. Mark
- March 22, 7:30 p.m., Holy Cross, St. Croix
- March 23, 7:30 p.m., St. Meinrad
- March 24, 7:30 p.m., St. Isidore, Bristow

- March 27, 7:00 p.m., St. Michael, Cannelton at St. Paul, Tell City
- March 27, 7:00 p.m., St. Paul, Tell City
- March 27, 7:00 p.m., St. Pius, Troy at St. Paul, Tell City
- March 28, 7:00 p.m., St. Martin, Siberia
- March 30, 7:30 p.m., St. Boniface, Fulda

Batesville Deanery

- March 1, 7:00 p.m., St. Lawrence, Lawrenceburg
- March 9, 7:00 p.m., St. Joseph, St. Leon
- March 15, 7:00 p.m., St. John, Enochburg
- March 15, 7:00 p.m., St. John, Dover
- March 16, 7:30 p.m., St. Mary, Aurora
- March 20, 2:00 p.m., Immaculate Conception, Millhouses
- March 20, 4:00 p.m., St. Maurice, Napoleon
- March 25, 7:30 p.m., St. Mary, Greensburg
- March 28, 7:00 p.m., St. Louis, Batesville
- March 29, 7:00 p.m., Holy Family, Oldenburg

Connorsville Deanery

- March 7, 7:00 p.m., St. Gabriel, Liberty
- March 7, 7:00 p.m., St. Elizabeth, Cambridge City
- March 15, 7:30 p.m., St. Mary, Rushville
- March 22, 7:00 p.m., St. Gabriel
- March 22, 7:00 p.m., Holy Guardian Angel, Cedar Grove
- March 26, 7:30 p.m., St. Michael, Brookville
- March 26, 12:05 p.m., St. Mary, Richmond
- March 28, 7:00 p.m., St. Andrew, Richmond

Terre Haute Deanery

- March 22, 7:30 p.m., St. Benedict
- March 23, 3:30 p.m., St. Ann

Bloomington Deanery

- March 6, 6:00 p.m., St. Martin of Tours, Martinsville
- March 7, 7:00 p.m., St. Paul Catholic Center
- March 15, 7:00 p.m., St. Mary, Mitchell
- March 15, 7:30 p.m., St. Agnes, Nashville
- March 16, 7:00 p.m., St. Vincent de Paul, Bedford
- March 21, 7:00 p.m., St. Jude Spencer
- March 23, 6:00 p.m., Christ the King, Paoli
- March 24, 7:00 p.m., Our Lady of the Springs, French Lick
- March 24, 7:30 p.m., St. John the Apostle
- March 28, 7:30 p.m., St. Charles Borromeo

Seymour Deanery

- March 6, 7:00 p.m., St. Ambrose
- March 10, 7:00 p.m., St. Columba, Columbus
- March 14, 7:00 p.m., St. Mary, North Vernon
- March 15, 7:00 p.m., St. Rose of Lima, Franklin
- March 16, 7:00 p.m., St. Patrick, Salem
- March 18, 7:00 p.m., American Martyrs, Scottsburg
- March 22, 7:00 p.m., St. Mary, North Vernon
- March 23, 7:00 p.m., Prince of Peace, Madison
- March 24, 7:00 p.m., St. Vincent, Shelby County



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SPOTLIGHT ON CONNSVILLE DEANERY

Richmond parishes are working for the future

by Peter Agostinelli

The people of Richmond's Catholic Community are making history.

They're not building new churches or new schools. But they are building a partnership for their future.

Since July of last year, Richmond's three parishes—Holy Family, St. Andrew and St. Mary—have made working together and interacting in liturgy and administration a top priority. They've pulled together to face future challenges and ensure that each survives as an independent entity.

For the people of Holy Family, St. Andrew and St. Mary, the key word is collaboration. They've been building on the idea since they started planning for the partnership in 1990. The changes have come as a response to the Connsville Deanery as a response to the Future Parish Staffing as requested by the archdiocese.

"They wanted to hold their identity, yet they understood we have to work together," said Father Robert Mazzola, pastor of Richmond's three Catholic parishes.

"That's a constant thing. I keep throwing out to people—remember you want to be individuals, but we must work together. So when people start talking about the tri-parish, I say, 'Wait a minute, each parish is on its own. We're not one great big mega-parish.'"

The approach to working together while preserving individuality makes sense even when just looking at the three parishes. They're as distinctive as the people who worship inside them. St. Andrew was built in the semi-gothic style, and St. Mary is Romanesque. Holy Family, constructed in the 1970s, has a decidedly modern look.

Father Mazzola makes it clear that the whole effort of cooperation is not a consolidation. Rather, it's a collaborative effort. One example is the rescheduling of

worship services. Holy Family and St. Mary now have one service on Saturday at 1 Sunday, and St. Andrew has two Sunday services. That change in Mass services is one adjustment for many parishioners.

The parishes have altered their organizational structures since the mid-1970s. A joint board of Total Catholic Education was formed, whereas three boards once existed. Also, all three employ joint youth ministries, and the three parish councils work together.

Father Mazzola said the labor that goes into working out projects like joint parish council meetings is easily worth the extra effort. The parishes and the three executive committees meet briefly each month to discuss general issues. Matters such as liturgy, education and youth ministry are discussed jointly, and then council members meet individually in their parishes and sometimes meet together again for input.

Father Mazzola says this example of collaboration helps the parishes keep up on their individual tasks and dilemmas while maintaining a sense of what's happening throughout the community. He says it also helps him and Father Patrick Mercier, associate pastor of the Richmond parishes, manage the concerns and activities of all the parishes at once.

Father Mazzola said: "The big thing is we're trying to integrate what needs to be integrated and ... separate what needs to be separate so each parish has its own identity ... and yet there is some semblance that we really are working and sharing together. That's always on my mind."

"Each parish has its strengths and weaknesses," he added. "How we help each other is the challenge."

Since July, a joint office for all three parishes has been centered in the former St. Andrew rectory, now known as the Richmond Catholic Office. It's also the location for the offices of Father Mazzola and Father Mercier.

All three parish telephone numbers are still in use, with two ringing into the central office and one to the Richmond Catholic rectory at St. Mary Church.

Father Mazzola says keeping one residence for both priests helps them maintain neutrality among the three churches.

St. Elizabeth Ann Seton School, Richmond's Catholic school, accommodates kindergarten through eighth grades. The classes are divided between facilities at Holy Family and St. Mary.

The school situation is evidence of the initial signs of collaboration in Richmond's parishes. In the early 1970s—which is when Father Mazzola first served in Richmond before moving to Franklin and later returning to Richmond in 1983—each parish's school still operated individually. Amid years of dropping enrollments, their consolidation was encouraged to insure that all parts of the schools remained intact.

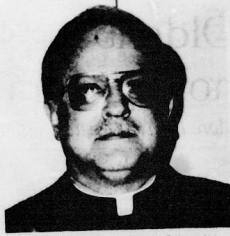
Today, some 20 years later in 1994, St. Elizabeth Ann Seton School is alive and healthy. The enrollment is 264 students. One current project for the Richmond parishes is the establishment of a Newman Center for students at Earlham College. The center would be located at Holy Family, which is just steps away from the Earlham campus. A house moderator and a student from Indiana University East, another local college, currently live there. Father Mazzola said the center could house as many as nine students.

Other projects include a parish endowment started recently for the benefit of all three parishes. Also, an endowment for St. Elizabeth Ann Seton School was established. It will provide a third level of support along with tuition and parish subsidies.

Also, a stronger stewardship program that's still in planning stages will help the Richmond Catholic Community continue to build for a strong future. Stewardship has been a priority for the past eight years, much because the parishes are in need but because parishioners should return a fair share of their blessings from God.

Father Mazzola said a monthly family-centered religious education program also is being planned. It would include activities where families meet together, and their parents and children would split up into groups for lessons and activities. Then they'd meet together again for discussion and celebration.

Another project in the works is a bigger and better youth ministry. A new youth minister recently was hired. Special events are planned for every Wednesday during the Lenten season. Programs including meals, talks and films will be held with alternating locations at all three parishes. Father Mazzola writes parishioners a



Father Robert Mazzola

monthly letter as a way of staying in touch. He does it to stay in touch and share his vision.

"One lady in the parish told me to call if I ever needed a copy of one of the letters because she's saved every one," Father said. "Well, I lost one. She had it and I made a copy."

He even keeps each parish's paperwork color-coded so the three are easily distinguishable.

"Two years ago I asked why we don't have a common bulletin," Father Mazzola said. "But that wouldn't have made sense two years ago. Nobody thought when we planned in 1990 [for the collaboration] that we'd be carrying out the plan by 1993."

"There are some rough spots," he added. "Some people think we're going to get a third priest again soon. In many ways it's just like it was with Vatican II. Some priests told their people, 'We'll do these things now, but don't worry, it's not going to last and I don't like it more than you do.'"

"Recently at a parish council meeting I told those present that I appreciated their efforts at working together, although there were those who still had their doubts. The sooner we all make up our minds that it can work and do what we can to make it work, the easier it will be for all."

"If we wait for things to happen, there's no real planning. Somehow we have to make things happen. There are no blue prints."

Weekly profiles will include all parishes

One of the newest projects at *The Criterion* is an ongoing series of parish profiles. Several parishes from one deanery are profiled each month. After every deanery has been covered, the series will start over again. Then the process will repeat until each parish has been profiled.

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Oldenburg Franciscans hold general chapter

More than 400 sisters attend first of two sessions

by Peter Agostinelli

The Sisters of St. Francis at Oldenburg held the first of two sessions of their general chapter Feb. 11 through Feb. 15.

Part of the session, called the "Session for Affairs," focused on the challenge of interdependence and its influence on the ministries and lives of Franciscan sisters in the 21st Century.

"It sets the direction for the next congregation for the next period of time for our leadership," said Franciscan Sister Therese Gillman, chair of the chapter steering committee that spent 18 months planning the session.

"It's the highest governing body of our community that affects the whole church, so it's an ecclesial event," Sister Therese said.

More than 400 Franciscan sisters from around the country—including two Franciscan Sisters of Mary from Papua New Guinea—gathered at Oldenburg for the general chapter sessions. Sister Therese said about 250 of the sisters were full

participants in all the activities, while some other sisters attended to hear special speakers and observe other events. Twelve associates also attended the sessions.

Guest speakers included Franciscan Sister Rose Fernando, a native of Sri Lanka who currently works in Rome as coordinator for Justice, Peace and Integrity for the Franciscan Missionary of Mary. Another was Maryknoll Sister Maria Rieckelman who has worked in medicine and psychiatry.

The Oldenburg Franciscans invited these international speakers to contribute to their understanding of interdependence and to challenge their membership to broaden their vision of mission.

Much of the five days the sisters spent together in both large and small groups were spent coming to a commitment and statement about what they think needs to happen for the next four to six years. This included deciding on what areas of interdependence the sisters should re-

spond to as well as what criteria will be needed in leadership.

Sister Therese described the process used throughout the session as one of "theological reflection."

"It's not a chapter where we deal with proposals," Sister Therese said. "We've looked at surfacing a deeper issue and what that is calling us to."

The sisters also agreed to change the terms of office for their leadership. They voted unanimously to employ a new six-year, non-renewable term for leaders.

Franciscan Sister Andre Burkhart was one of the many sisters who travelled long distances to be at the chapter sessions. A missionary who works with Native Americans on a Navajo reservation in Arizona, Sister Andre said the communal style of meeting and making decisions together is one of the Franciscan sisters' greatest strengths.

"All this proves that we come from diverse ministries," said Sister Andre, who worked previously at an inner-city mission in Cincinnati. "There's a dynamic when we come together."

The Sisters of St. Francis at Oldenburg will hold a second session in April to elect a new team of leaders. It will be the next step in the sisters' quest to further embrace interdependence in their ministries.

The sisters will gather again at that time to address concerns and plan for the future. Once again, they'll work together.

"The challenge for us... is coming together in our diversity to agree on which direction we should take and what our commitment is going to be for the future," Sister Therese said.

"How much diversity can we sustain? And how do we include that diversity and keep us moving to the future? Those are big concerns for us."



STEERING COMMITTEE—This group of Franciscan Sisters from Oldenburg formed the chapter steering committee, a group that spent 18 months planning the recent general chapter. Included are (front row, from left) Sisters Robbie Pentecost and Marie Werdmann; (second row) Sisters Emmett Lawrence, Barb Piller and Natalie Lamping; (third row) Sister Therese Gillman and associate Lynn Lineback; (fourth row) Sisters Annala Holohan, Sue Bradshaw and Pat Bieisch; (fifth row) associate Dot Lindsey and Sister Bridget Arnold. Absent was Sister Claire Whalen. (Photo courtesy of the Sisters of St. Francis at Oldenburg)



DRUMS—Prince Julius of Nigeria instructs Helen Marx of St. Elizabeth Seton School in Richmond in the way his grandfather taught him to play the drums. His "Drums of West Africa" presented a Visiting Artists program at the school. (Photo by Joan Ling)

Richmond Catholic Community Facts

►The office for the Richmond Catholic Community is located behind St. Andrew Church at 240 South 6th Street, Richmond, IN 47374.

►Office telephone: (317) 962-3902

►Parish: St. Andrew

►Year founded: 1846

►Address: 235 South

5th Street

►Pastors: Father Robert

Mazzola; Father Patrick

Mercier, associate

►Church capacity: 550

►Number of households: 535

►Masses: Sunday-9:30 a.m.

and 5 p.m.

►Parish: St. Mary

►Year founded: 1859

►Address: 720 N. A Street

►Pastors: Father Robert

Mazzola; Father Patrick

Mercier, associate

►Church capacity: 500

►Number of households: 650

►Masses: Saturday-

5:15 p.m.;

Sunday-11 a.m.

►Parish: Holy Family

►Year founded: 1953

►Address: 815 W. Main St.

►Pastors: Father Robert

Mazzola; Father Patrick

Mercier, associate

►Church capacity: 450

►Number of households: 475

►Masses: Saturday-

6:15 p.m.;

Sunday-8 a.m.

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Guests attend chapter

Sisters come from Papua New Guinea and Mexico

by Peter Agostinelli

Despite the icy roads and frigid temperatures that hampered travel throughout much of the country, the Franciscan Sisters of Oldenburg managed to assemble two weeks ago for sessions of their general chapter.

Three special visitors attended to observe the sessions to get to know the sisters a little better.

They got a crash course in Indiana winters as well.

Sisters Clare Wipa and Maria Millim, Franciscan Sisters of Mary, are natives of

Papua New Guinea. They belong to a native community of sisters who patterned their structure of community after the Sisters of St. Francis at Oldenburg. The community is in the process of becoming independent.

The Franciscan Sisters of Oldenburg have worked on missions in Papua New Guinea since 1960.

Sister Clare and Sister Maria observed the chapter session so they could bring some of its elements back to their native community. The native sisters, who now number 12, will convene their own general chapter in a few years.

Sister Clare laughed when she told the story about encountering snow and ice after getting off their airplane in Cincinnati. She said she and Sister Maria knew right away that the sandals and light clothing they wore on the trip weren't going to stand up to the cold of February.

Sister Clare said she was able to pick up some good ideas from the sessions.

"We're learning lots of things," she said. "In the future we'll do this on our own."

"We fed at home here. What we have at home (in Papua New Guinea) is a seed that's growing. Christianity is still small. It's not completely in people's hearts yet."

Franciscan Sister Therese Gillman, chair of the chapter steering committee that organized the general chapter, said the sisters at Oldenburg can serve as mentors for Sister Maria and Sister Clare. The community of Franciscan Sisters in Papua New Guinea is independent from the Oldenburg community. Sister Clare and Sister Maria

came to simply experience what the chapter is like, Sister Therese said.

"One of our values when we do missionary work is that they (the natives) design what is appropriate for them and not be consumed with our structures here in the Western world," Sister Therese said. "Some of their structures have been patterned after ours, so it's for them just to experience what our chapter is like and what they can take back. It's mutual learning for us too."

"We've had quite a few of our sisters over there, and this is also a chance for us to get to know some of the New Guinea people our sisters have been working with."

Luz Estela Parada, a native of Mexico, was another visitor on hand to observe the chapter sessions. She said she appreciated seeing interdependence in action as chapter delegates struggled with diverse viewpoints.

Parada lives and works with the Oldenburg Franciscans who have established a house of discernment in Chicago so that

Rites of Election begin at SS. Peter and Paul Cathedral

by Margaret Nelson

At the Feb. 20 Rite of Election of Catechumens and of the Call to Continuing Conversion of Candidates, 250 people were greeted by Archbishop Daniel M. Buechlein at the Cathedral of SS. Peter & Paul in Indianapolis. Most will be fully welcomed into the church during the Easter Vigil.

"During Lent, like Jesus in the desert, we do penance and above all we pray," he said. "Our good works of prayer, fasting and sacrificial charity awaken us to the very important fact, that as the visible body of Christ we are called to be messengers of God," the archbishop said.

"We are called to be messengers of God at home, in the workplace, on the street, in the mall and wherever we are," said Archbishop Buechlein.

"At baptism, every Christian is called to

become an angel of mercy and angel of the light," he said. "How do we do that? We do it in prayer and in service."

The archbishop called prayer, worship, and service "the proper theme for you candidates and catechists. During this sacred time of Lent, with all of us, you are given a special grace to turn your hearts to the good news, which is to Christ.

"You are invited with all of us to become an angel of mercy rooted in prayer," he said. "You are elected to participate in the service of Jesus."

Archbishop Buechlein said, "It's in prayer that we find the strength to be the suffering servant."

The archbishop presided at another rite on Wednesday at St. Joseph Church in Terre Haute. And other parishes will bring their candidates and catechumens to the cathedral on March 1.



GATHERED TOGETHER—Sisters of St. Francis and a few guests gathered after a lunch break during the recent general chapter sessions. They include (clockwise, from front) Franciscan Sisters Marie Werdmann, Mary Carol Schroeder and Clare Wipa, Luz Estela Parada and Franciscan Sister Maria Millim. Sisters Maria and Clare are visiting sisters from the Franciscan mission in Papua New Guinea. Parada is a visitor from Mexico. (Photo by Peter Agostinelli)

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God calls us to holiness through virtuous living

by Fr. John W. Crossin, OSFS

The word "virtue" has a bit of an unfamiliar ring these days. Many people no longer think in terms of the virtues. Yet the realities the virtues speak of—holiness, integrity, character, community, spiritual friendship, balance, discipleship—still need to be spelled out.

God calls everyone to holiness. The call to holiness is universal yet unique to each person; the call is positive and optimistic yet worked out in human frailty; the call is shaped in a community and through spiritual friendships.

If we don't speak much of virtue now, it is probably because we prefer to speak of holiness, or of the spiritual journey, or of following Jesus. Some scholars speak of "Christian character" as a more contemporary expression of the classical idea of virtue.

Of course, some of us don't think about these spiritual things at all, or at least not much. We get caught up with day-to-day living—with surviving. And we don't give much thought to what kind of person we are becoming.

We begin to spell "v-i-r-t-u-e" for ourselves when we begin to see the bigger picture, tuning in to the people in the world around us.

► There is that man of such integrity and good judgment that we would always want to work for him.

► There is the woman whose kindness and peace of heart is so radiant that it warms us for the whole next day.

► Special people we meet live the virtues, challenging us to ask, "What kind of person does God want me to become?"

Certainly we think that we are called to be like Christ. Our goal is to be like him. But how?

We become like Christ with our own talents, temperament, state in life and gender. Each of us is unique. So the light of Christ's love will be refracted differently through our singular gifts.

During a lifetime, we will be called to practice certain virtues at particular times. Often one virtue or another will become our central focus, the manifestation of love at this particular time in our life cycle.

► A friend taking care of her aged mother and also working full time may be called to the courage necessary for painful decisions about health care.

► Another friend with teen-age children may need the patience to let go of some control and allow the children to learn to form their own judgments.

In short, situations in life may dictate the virtues we are called to live.

Living such virtues is the positive side of the Christian moral life. In our litigious society, we hear much about the law. And we in the church certainly respect the law as expressed, for example, in the Ten Commandments.

But the law is often the minimum. It provides the boundaries within which we operate—boundaries which we all need at times.

The positive side of the moral life is about doing the good, living virtuously, and thus growing spiritually. It is about making responsible decisions about who to become as person and what to do in the light of Christ's love.

How does this positive life develop? Most basically it grows or diminishes in relationships with others.

For example, we most certainly are products of our families. As adults we can see our parents' influence in our patterns of living and relating to others. We may have learned discipline, non-violence, respect for others, or the opposite.

Our growth in virtue can be in following or reversing what we have learned during childhood.

Again, the virtuous life grows in a larger community. The presence, example and actions of others can help us move forward.

Catholic communities help pull us out of our self-preoccupation into a concern for others. Members of communities provide living examples of integrity, honesty, justice and the other virtues. Members of communities challenge us.

In community we learn that some of us have more difficulty than others with particular virtues. All of us have difficulty in persistently doing the good.

Catholic communities at their best exemplify the full range of virtues. And within this community context, we develop the personal spiritual friendships that are key to our progress.

Trusted friends can teach, challenge and support us.

At their best, friends grow more and more in friendship with God and show this in generous service to others in the community. This charity spreads out and touches the other members of the community—indeed, it touches the world.

The work of some of the great spiritual friends in the church (for example, St. Francis de Sales and St. Jane de Chantal) continues to impact people down to the present day.

Finally, virtue calls for balance—balance within the person as well as in the community. Virtuous living calls for acceptance of the contributions of others to the community rather than pride or polarization. For virtue seeks moderation in all things except the love of God.

Father John Crossin is a member of the Oblates of St. Francis de Sales. He is the president of the De Sales School of Theology in Washington, D.C., and is the author of "What Are They Saying About Virtue?" which was published by Paulist Press in 1985.



VIRTUOUS—We begin to spell 'v-i-r-t-u-e' when we begin to see the bigger picture, tuning in to the people around us. (CNS illustration by Caole Lowry)

Theological and human virtues promote society's common good

by David Gibson

Why talk about virtues?

Here is one reason: Virtuous living has important consequences.

Chicago's Cardinal Joseph Bernardin pointed to these consequences in a recent address to President and Mrs. Clinton as well as other leading U.S. government figures.

"When individuals fail to live their lives virtuously," the cardinal said, "then society as a whole, and thus the common good, is harmed."

But, he observed, "when individuals conduct their lives in accord with the virtues, the common good is promoted."

The cardinal cautioned that his message might not have "great popular appeal." But,

"as Mark Twain said, 'Virtue has never been as respectable as money.'"

Cardinal Bernardin noted that the new "Catechism of the Catholic Church" defines virtue as "a habitual and firm disposition to do good. It permits a person not only to do good deeds, but also to give the best of himself or herself."

Can the theological virtues of faith, charity and hope or the human virtues of prudence, justice, fortitude and temperance really promote society's common good?

Yes, the cardinal said, and without requiring new government programs, laws or expenditures.

All that is needed, he emphasized, is a change of focus, emphasis, direction, attitudes and "most of all a change of heart."

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Virtue encompasses many things

This Week's Question

To what quality would you accord the title of "virtue"?

"Virtue is many things—compassion, generosity and goodness. It is a parent's patience; it is Mother Teresa's selfless love; it is giving canned goods to food pantries; it is volunteering to help a child read. Virtue is inner goodness allowed out through whatever avenue it chooses to follow." *(Diane M. Luker, Richmond, Ind.)*

"Integrity . . . It is so relevant today because there is a tendency to justify behavior by distorting the truth. Integrity . . . is one of the qualities that anchors our marriages, our whole social fiber." *(Maria Guaracino, New York, N.Y.)*

"A person who is really virtuous . . . is often not a person who has things easy. They have a strong character. They are someone who does the right thing and are not easily swayed

by popular norms. They stand by their convictions." *(Linda Stauffer, Castle Rock, Wash.)*

"Innocence. When I think of virtue I think of purity, like a little child." *(Mary Lou Meere, Hesperia, Calif.)*

"Honesty is one of the cornerstones of being an upright Christian. It is so important to have honesty because lying—even to yourself—turns you away from God. You can't have a clear picture of God unless you're honest." *(Mike Prudhomme, Denver, Colo.)*

Lead Us Your Voice

An upcoming edition asks: What are two considerations you bear in mind for resolving a conflict in marriage?

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



Hope arises from virtue

by Fr. Eugene LaVerdiere, SSS

"Virtue? You've got to be kidding!"

All I had asked was, "Where can I find some good, up-to-date reflections on virtue?"

"Now, if you were asking about vice..."

Virtue and vice. Shouldn't they be of equal interest? How can one be understood without the other?

Not long ago, if someone mentioned that he or she was working on a particular virtue, everyone understood and approved. Today the same announcement might be met with a shrug, except in the rarified Christian atmosphere of a monastery. At the Cistercian Abbey of Our Lady of the Holy Trinity in Utah, virtue remains in style.

In a conversation with the abbot I ventured that there are a few saints in the monastery. He answered, "I sure hope so. Wouldn't it be something if there weren't?"

These have been hard times for public—and private—mores. Society may be emerging from an economic recession, but plunging at the same time into a moral depression. This wouldn't happen unless people felt overwhelmed by circumstances and events. It is like being on a roller-coaster ride; you hope someone is in control because clearly you are not.

In 1963, Msgr. Romano Guardini, a great theologian of this century, published a little book on "Virtues." In 1967 the book appeared in English. Sounds like ages ago. But way back then, virtue already was in disfavor, and certainly not the "in thing" to talk about.

In his book, Msgr. Guardini went over a bit of history. He explained how the ancient Greeks thought of virtue as the nobility of a culturally developed person.

For the Romans, virtue meant the firmness, strength or solidity of character

maintained by a noble person in public as well as private life.

In the Middle Ages, virtue described the conduct of a chivalrous person.

How, Msgr. Guardini asks, has something which for so long was so wonderful fallen into disrepute?

For many, the very mention of the word "virtue" causes aversion. If we had another word, we would use it.

To take another look at virtue, a good place to start is with St. Paul.

Paul talked a lot about virtues, especially the theological virtues: faith, charity and hope. Notice their order: faith, charity and hope.

Faith, in Paul's mind, grew out of someone's past experiences of God. If it seemed at times that God wasn't present, later on it became clear that God had been there all along. Faith says that God must be present, even if things look pretty bleak.

Charity, for Paul, came from a Christian's relationship to others all around, even those who are extremely different from us. In some sense, we are all God's children. Charity makes us reach out to others with compassion, like Jesus did, even to those who crowned him with thorns.

Hope, for Paul, had to do with the future. With faith, based on past experiences of God, and with charity, based on present relationships with others, people do not talk about hope. They already have hope.

Hope is like a byproduct of faith and charity. True enough, faith, charity and hope are gifts from God, unearned. But it does take something on our part to keep them and nurture them. For anyone interested in restoring virtue's good name, faith, charity and hope do not seem such a bad place to start.

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of *Emmanuel* magazine.)



CONSIDERATION—We are all God's children. Charity makes us reach out to others with compassion, like Jesus did, even to those who crowned him with thorns. For with faith, based on past experiences of God, and with charity, based on present relationships with others, people find hope. (CNS photo by Dwight Centroski)

Virtue must begin in the heart

by Fr. John J. Castellet

The author of Psalm 15 begins with a question: "O Lord, who can sojourn in your tent? Who shall dwell on your holy mountain?"

The psalmist's answer tells how he would describe a person of virtue: "He who walks blamelessly and does justice."

This describes a person who behaves in such a way as not to incur any guilt.

The virtuous person is an observant person, respectful of God's law and conscientious in keeping it.

The law, of course, was summed up in the Ten Commandments.

Virtue is not just a matter of external behavior. It needs to begin in the heart.

A virtuous person, the psalmist explains, "thinks the truth in his heart and slanders not with his tongue."

The virtuous person actively promotes the well-being of neighbors.

Virtue "honors those who fear the Lord." To fear the Lord is not to be afraid, but to reverence God and to take God seriously.

It is significant that the virtues extolled by the psalmist are social virtues, which contribute to good interpersonal relations and the right ordering of society.

(Father John Castellet is a Scripture scholar, author and lecturer.)

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SECOND SUNDAY IN LENT

The Sunday Readings

Sunday, Feb. 27, 1994

Genesis 22:1-2, 9, 10-13, 15-18 — Romans 8:31-34 — Mark 9:2-10

by Fr. Owen F. Campion

The Book of Genesis provides this weekend's liturgy with its first reading. Genesis more often is remembered as the source of the ancient stories of creation. It often is remembered in dispute and spirited argument because so many misread the Creation Narratives.

There is much more in the chapters of Genesis, however, than its report of God's power in the act of creation. An important additional message is in the story in Genesis of Abraham, who is the central figure in this weekend's reading.

For the ancient Jews, the people contemporary with Jesus, Abraham was much more than merely a figure from history. He was the embodiment of the nation's race. He was the father of the people. This was not simply a circumstance of events. Abraham was the supreme example of faith in God and obedience to God.

All the other heroes and leaders had their clay feet—Moses with his doubt, David with his lust, and so on. But Abraham was loyal to God even when God asked of him the greatest of sacrifices, the willingness to offer Isaac as a sacrifice.

Abraham actually was a person. He was not the outgrowth of a vague religious imagination. Scholars think that he lived perhaps 1900 or 2000 years before Christ. He is still associated with the town of Hebron in the modern Holy Land.

In his time, human sacrifice was not uncommon, although it horrified the Jews as their religion developed. If Abraham had felt inclined to offer Isaac as a sacrifice, it would not have been altogether out of place at that time in the Middle East.

There are times in the liturgy when an analogy is drawn between Abraham and God, between the father of the nation and the creator of all; between Isaac, the would-be-victim, and Jesus, the actual victim of Calvary. However, in the context of these readings, the emp. axis is upon Abraham as faithful, loyal, and obedient.

St. Paul's Epistle to the Romans reassures us all in our Christian determination. It reassured the ancient Christian Romans in their determination, and such encouragement was most certainly needed. Rome was the center of the western world at that time. It was the center of power and wealth, and its majesty was evident in its splendid buildings and avenues, traces of which survive today. Every sight verified for the

ambitious and the selfish the rich rewards of greed and exploitation.

Standing opposite all this were the Christians, with their commitment to the idea that every human is unique and supremely dignified before God, before the one God.

Adding to this dignity, indeed enhancing this dignity beyond every other consideration, in Paul's mind, was the fact that every Christian had been redeemed by the sacrifice of the Son of God.

Possessing such dignity, assured of such love from God the almighty, Paul would ask, what could Christians fear? What could limit their return of love to God? The only element powerful and unique enough to form such limits were the Christians themselves as they limited their own access to God by their personal sin.

St. Paul addressed the Romans to be strong and bold. No one but themselves could break their relationship with God.

From St. Mark's Gospel comes the beautiful and powerful story of the Transfiguration. The story is heavy with symbols that would have had impact upon the first Christians. Through the preaching they had heard about Jesus, they were familiar with Jewish symbols. Thus, to be upon the summit of a very high peak was to be near to God. God's presence had often manifested itself in a cloud, and in a voice from a cloud. Crucial in this story is the statement from God on high. God identified Jesus as the Son of God. Only through Jesus were the apostles able to see God, only because of Jesus.

Reflection

St. Paul's letter to the Romans, this weekend's second reading, tells Christians they are God's own, the redeemed, and in their redemption is their power, their power over themselves and over their sin. —The thrust of this weekend's Liturgy of the Word is to call people to union with God. God has provided for this union. Indeed, God's Son, the Second Person of the Blessed Trinity, has accomplished for all people the right and opportunity to unite with God in God's peace and eternal life.

However, as Paul would insist, each person must confirm himself or herself in this union. No one is anything to fear except sin, and sin is absolutely voluntary. The readings set before us the brilliant image of Jesus on the high mountain. He is the Son of God. To turn to Jesus is to turn to God. The words of Jesus are the words of God.

However, God's words do not imprison us, entrap us, hold us against our will. To unite with God, to be with God, we must admit God to our lives. This we achieve by duplicating the unyielding faith and obedience of Abraham.

Daily Readings

Monday, Feb. 28
Lenten weekday
Deuteronomy 9:4-10
Psalms 79:8-9, 11, 13
Luke 6:36-38

Tuesday, March 1
Lenten weekday
Isaiah 1:10, 16-20
Psalms 50:8-9, 16-17, 21, 23
Matthew 23:1-12

Wednesday, March 2
Lenten weekday
Jeremiah 18:18-20
Psalms 31:5-6, 14-16
Matthew 20:17-28

Thursday, March 3
Blessed Katharine Drexel, virgin
Jeremiah 17:5-10
Psalms 11:4-6
Luke 16:19-31

Friday, March 4
Casmir
Genesis 37:3-4, 12-13, 17-28
Psalms 105:16-21
Matthew 21:33-43, 45-46

Saturday, March 5
Lenten weekday
Micah 7:14-15, 18-20
Psalms 103:1-4, 9-12
Luke 15:1-3, 11-32

THE POPE TEACHES

Lent calls faithful to conversion

by Pope John Paul II

Remarks at audience Feb. 16

Lent is the season during which the church prepares for Easter.

At this time, we become more clearly aware that human life involves the struggle of good against evil, a conflict which passes through the human heart (cf. Romans 7:15, 18b-19).

The tragic events of today are themselves the result of this interior battle. The "structures" of good and evil which influence human life are the fruit of decisions made in the depth of individual consciences. It is the human heart which is now being called to conversion through prayer, fasting and penance.

In order to help families prepare for Easter during this Year of the Family, I have written a special letter which will soon be published.

I pray that it will serve to guide family members through the "narrow" gate leading to eternal life, leaving behind the "wide" gate of moral autonomy and the "easy" road of intellectual pride (cf. Matthew 7:13-14).

During this holy season God's merciful love awakens more intensely the heart's desire to turn from sin and to embrace the new life.

Let us pray that Mary Immaculate will accompany us in our Lenten pilgrimage, imploring for us the grace that we may walk as "children of light" (Ephesians 5:8).

SAINT OF THE WEEK

St. Casimir, patron of Poland and Lithuania, died at the age of 23

by John F. Fink

It seems somewhat surprising that one of the patron saints of Poland and the patron of Lithuania is a man who died at the early age of only 23. But such is St. Casimir, whose feast day is next Friday, March 4.

It happens that St. Casimir is buried in the Cathedral of St. Stanislaus in Vilnius, Lithuania. When I was in Vilnius last December and attended an evening Mass in that cathedral, I remarked to our guide that I was surprised that the cathedral wasn't named for Lithuania's only canonized saint, St. Casimir. The reason, I learned, was that the cathedral was originally constructed and dedicated to St. Stanislaus in 1387 and Casimir wasn't born until 1458. (St. Stanislaus, whose feast is April 11, was born in 1030.) There is, however, another church named for St. Casimir in Vilnius.

Casimir was the third of 13 children of Casimir IV, king of Poland, and of Elizabeth of Austria, daughter of the Emperor Albert II. As a child in Cracow, he and his two brothers, Ladislaus and John, came under the influence of John Dlugosz, an historian who was also known for his piety. Soon, even as a young boy, Casimir began an arduous life of prayer and sacrifice. He slept on the ground and spent much of the night in prayer and meditation, especially on the passion of Christ. Under his plain clothes he wore a hair shirt. He dedicated himself to a lifetime of celibacy.

Casimir had a great love for the Blessed Virgin. In her honor he would often recite a long Latin hymn, composed by Bernard of Cluny in the 12th century, "Omnia deus Mariae." Part of it is known to us as "DAILY, daily sing to Mary." The hymn has been called the Hymn of St. Casimir and he asked that a copy of it be buried with him.

Casimir was also known for his love for, and care of, the poor. He gave all he

possessed to them and tried to influence his father and his brother Ladislaus (who became king of Bohemia) to do the same.

When Casimir was approaching his 15th birthday, the nobles of Hungary asked King Casimir IV to allow them to place his son on the throne of their country. His father, therefore, ordered Casimir to lead an army against Hungary's king, Matthias Corvinus. Casimir obeyed and found himself at the front against a Hungarian force that outnumbered his. Further, the Polish soldiers were deserting in large numbers because they had not been paid.

Upon learning that Pope Sixtus IV had sent an envoy to his father to convince him not to fight against Hungary, and on the advice of his officers, Casimir returned home. This angered his father who did not permit Casimir to return to Cracow but confined him in the castle of Dobzki for three months.

The whole experience turned Casimir into a conscientious objector. Convinced of the injustice of the war he almost fought, and determined to have nothing more to do with intestine conflicts that only made it easier for the Turks to take control of parts of Europe, Casimir returned to his studies and his prayers. He refused when his father once again urged him to fight against Hungary.

He did serve as viceroy of Poland during an absence of his father, but he resisted all efforts of his family to get him to marry for political purposes. He was able to successfully resist pressures to marry a daughter of Emperor Frederick III of Austria.

Casimir had long suffered from lung trouble, aggravated by his austerities, and eventually the illness overtook him. He died while he was visiting Lithuania, of which he was Grand Duke.

He was canonized in 1521.

MY JOURNEY TO GOD

Who Is This Gentle Man?

Who is this gentle man walking among the people speaking quietly, teaching forgiveness, holding the blind and the lame, taking away sins?

Who is this gentle man condemned, though sinless, obeying even until death on a cross, seeking only his Father's will in all things?

Who is this gentle man walking away from the tomb radiant in his love and forgiveness, asking only that we love God, self and one another?

Who is this gentle man whose death and resurrection took on our sins, redeemed our souls?

He is Jesus, the only son of the living God.

by June Hill

(June Hill is a member of St. Columba Parish in Columbus.)



Entertainment

VIEWING WITH ARNOLD

Injustice is focus of 'In the Name of the Father'

by James W. Arnold

"In the Name of the Father" technically belongs to the genre of movies about Injustice Overcome (with endurance and a little luck).

But there is much more in it. It's also about the stubborn tribal violence—Northern Ireland theater of horrors—that may be the dominant characteristic of our departing century. It's about the dangers of dispensing quick punishment to those perceived as criminals in an overheated emotional climate.

Most of all, it's a unique film about an estranged Irish father and son who find reconciliation and understanding. Some of us try to communicate on weekend camping trips. These men, ironically, came together during years spent sharing a cell in an English prison.

"Name" is the story of the Guildford Four—a group of young Irish people convicted and given long sentences in the 1974 IRA bombing of an English pub in Guildford, near London. They were unconnected with the IRA and outrageously innocent, and eventually freed after 15 years in prison (evidence proved they had been set up and framed). The case is still the center of a long-running political row in Britain.

The film is neither pro-IRA or anti-British. Both the rebels and their pursuers in the police are seen as equally ruthless, justifying any action because they are "in a war." When the real IRA terrorists responsible for the Guildford bombing are caught and confess, the authorities ignore the information and refuse to admit their error and release the Irish already falsely imprisoned.

The key member of the group, Gerry



Conlon, was then a rough and reckless Belfast youth who was in the wrong place at the wrong time. Writer-director Jim Sheridan ("My Left Foot") bases his gripping movie on Conlon's autobiography. The enterprise gets high box-office and energy boosts from Daniel Day-Lewis as Conlon and Emma Thompson as Gareth Peirce, the unglamorous attorney whose persistence finally got the Guildford Four a new trial. Both Day and Thompson are in familiar Oscar-level form.

However, it's little-known actor Pete Postlethwaite as the father, Giuseppe, who is at the heart of the screenplay. (The Italian first name is explained in the film; his mother apparently liked the name, which belonged to a neighborhood ice cream maker.) His portrayal is the opposite of flashy: low-key, honest, steadfast, loving.

Gerry and Giuseppe are at odds in ways familiar to anyone who has lived through recent decades. The rebellious, rock 'n' roll-loving son is mixed up in petty crime, scornful of his father's traditional values.

"We've never had a thief in the family," says the angry dad. "We've never had nothin' in our family," says the son.

But Giuseppe is the first one there when Gerry needs help. ("Why don't you follow me when I do something right?" Gerry complains.) When he's arrested in England, Giuseppe comes to help and is also arrested, as part of a trumped-up conspiracy that includes an aunt and her teen-age children, as well as several local hoppers.

Sheridan takes us credibly through the interrogations and brutality by the police, desperate to find the perpetrators of the bombing, which had killed five and injured many other innocent victims. An anti-terrorism law allowed police to hold suspects seven days without a hearing. Gerry finally signs a confession when a detective from Belfast says he will shoot his father. Gerry gets 30 years, the others similarly tough sentences.

(A fine cinematic moment during the



'MY GIRL 2'—Anna Chlumsky (left) stars as a budding teen-ager who continues her journey to self-discovery aided by a new friend, played by Austin O'Brien, in "My Girl 2." The U.S. Catholic Conference says the two are "believable kids" who are "struggling to understand puzzling adult relationships." The USCC classification is A-III for adults. (CNS photo from Columbia Pictures)

many scenes of oppressive questioning and torture: several uninvolved male and female officers walk down the hallway with a lighted cake, singing "happy birthday" to a colleague. It probably happened in the dungeons of the Inquisition.)

Father and son face together the hostility of other inmates, Giuseppe, strong in his mind and Catholic faith, helps them endure through prison riots, LSD episodes, killings, boredom. They argue their differences and reminisce. Gerry matures and grows. Even when Giuseppe's health fails, vindictive officials will not agree to parole ("Lots of people are dying in this dirty war"), and he dies in a prison hospital while Gerry sits forcibly alone in his cell.

The aftermath of his death provides a striking visual moment, as the by now sympathetic fellow prisoners set scraps of paper aflame and drop them from cell windows into the dark courtyard in silent tribute.

In an interview, Sheridan said he'd been looking for a "good father" story after "My Left Foot," which was a "good mother" story. He says he's put feelings

about his own father into the Conlon story.

Whatever he was like in real life, the Giuseppe of "Name" comes across not only as a persevering Catholic father but as a credible image of the eternal Father, who pursues his erring children into all the dark places and refuses to let them face despair alone.

(Powerful drama of family bonding amid political fanaticism; language and graphic violence; satisfactory for mature viewers.)

USCC classification: A-III, adults.

USCC classification: A-III, adults.

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'In Search of Human Origins' traces Homo sapiens

by Henry Herx
Catholic News Service

Following the fossil trail of our prehistoric ancestors is the three-part "Nova" miniseries "In Search of Human Origins," airing Monday, Feb. 28, and continuing on Tuesday, March 1, and Wednesday, March 2, from 8 p.m. until 9 p.m. each night on PBS. (Check local listings to verify the program dates and times.)

Hosting the series is paleoanthropologist Donald C. Johanson, who (fresh out of the University of Chicago in 1974) hit the jackpot by uncovering the fossilized skeletal remains of what proved to be humankind's oldest known forerunner.

Nicknamed "Lucy," the fossil find was that of a female anthropoid with an ape's jaw, yet who walked upright and lived more than 3 million years ago.

The series begins by journeying to southern Ethiopia to recreate that discovery and learn what it tells us about the world in which Lucy and her kind lived.

In the second program, Johanson looks at the intermediate species of the next 2 million years and delves into such questions as whether these creatures were hunters vying with rival predators or scavengers living off the prey killed by others.

The final program picks up the story with the appearance of Homo sapiens at the tip of South Africa 100,000 years ago.

Related to but distinct from the Neanderthal creatures they supplanted over the next 70,000 years, Homo sapiens is the species from which modern humans evolved around the world, but how and when remains a mystery about which science can only speculate.

Though compressing 3 million years into three hours may seem a mind-boggling challenge, Johanson covers the far distant past with reassuring ease, guiding the general viewer through a broad overview of what is known—and unknown—about the evolutionary process linking modern humans to ancient apelike ancestors. Along the way, he takes

the time to introduce viewers to related matters, such as explaining how paleontologists go about their work, the conditions under which bones become fossilized as well as how they are dated, and—perhaps most provocative—the lively scientific dispute over certain major turning points in human evolution.

Produced by Peter Jones, a British veteran in science and nature documentaries, the programs try to be as dramatic as possible by re-enacting major fossil finds and using anthropoid-suited actors to demonstrate how these prehistoric creatures might have lived.

But the real drama is in the picture, still indistinct and missing many links, that scientists have laboriously pieced together of the 3-million-year-old course of evolution that led to our modern human species.

Johanson believes this physical record of human evolution is important because it proves that all peoples are one species, despite the cultural differences found around the world.

What it also proves is the uniqueness of our species in possessing a conscious intelligence which makes us distinct from our evolutionary predecessors and the rest of the natural world.

As is the nature with such an enterprise, the series raises more questions than it has time to grapple with adequately and one expects to see Johanson returning to them in future "Nova" broadcasts, if not a series.

For now, however, "In Search of Human Origins" leaves viewers with an awesome sense of the prehistoric past and its complexities.

Parents especially may find it a useful opportunity for family discussion of the compatibility of science and religion, focusing in particular on evolution as part of God's creation.

TV Programs of Note

Sunday, Feb. 27, 8-11 p.m. (CBS) "XVII Olympic Winter Games." CBS broadcasters offer commentary and present film footage of the Olympic wrap-up and the closing ceremonies

for the memorable 1994 Winter Games held in and around Lillehammer, Norway.

Sunday and Monday, Feb. 27-28, and Wednesday, March 2, 9-11 p.m. each night (ABC) "John Jakes' Heaven and Hell: North and South, Part III." This miniseries sequel is set in the turbulent days following the Civil War, as the characters from the previous dramas head westward or back to the ruins of Mont Royal in South Carolina. The miniseries stars Lesley-Anne Down, James Read and Kyle Chandler.

Monday, Feb. 28, 9-11 p.m. (PBS) "Days of Majesty." This special examines less well-known British royal ceremonies that are an integral part of the British culture.

Tuesday, March 1, 8-10 p.m. (NBC) "Ancient Prophecies." This special, hosted by David McCullough, focuses on prophecies surrounding the upcoming millennium, including predictions by Nostradamus, St. Malachy and Edgar Cayce, among others.

Tuesday, March 1, 8-11 p.m. (CBS) "The 36th Annual Grammy Awards." Hosted by Garry Shandling, this special honors the year's top musical artists and features performances by Natalie Cole, Aerosmith, Gloria Estefan, Whitney Houston, Billy Joel, Izchak Perlman, and others.

Friday, March 4, 8-9 p.m. (NBC) "Lives in Hazard." Produced and narrated by actor Edward James Olmos, this special focuses on gang violence and examines how the growing national crisis of violence affects America's young people.

Friday, March 4, 9-11 p.m. (PBS) "Jerry Herman's Broadway at the Bowl." A "Great Performances" program features the music and lyrics of Jerry Herman in concert from the Hollywood Bowl, with appearances by Carol Channing, Bea Arthur, Rita Moreno, Leslie Uggams and others. The program celebrates the creator of "Mama," "Hello, Dolly!" and "La Cage aux Folles."

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

QUESTION CORNER

Interfaith rite requires dispensation

by Fr. John Dietzen

Our son is planning to marry a Lutheran girl next fall. We like her very much, but are wondering what kind of classes they will need to take.

They hope to have the ceremony in her church where her father is a prominent member. I have heard that is possible. Would they need to talk to a priest beforehand? Should they talk with someone in her church? (California)



Normally, by Catholic Church law, a Catholic must be married in the presence of a bishop, priest or deacon for that marriage to be valid in the Catholic Church.

For serious reasons (the one you mention is not uncommon), the bishop has authority to dispense from this requirement so that the couple may be married in a civil or religious ceremony performed by another official.

This is referred to as a dispensation from the form of marriage. A marriage performed in a Protestant church,

for example, with such a dispensation is as valid a Catholic marriage as one performed before a priest in a Catholic church.

It is not necessary for a priest to be present at such a wedding, though he may attend and participate at the request of the bride and groom and at the invitation of the pastor of that congregation.

The Catholic Church is, of course, as concerned about the long-term health and stability of this kind of marriage as of any other.

Therefore, whatever programs, Engaged Couples Encounters, pre-marriage inventories or pre-marriage classes otherwise are required before Catholic marriages must normally be completed before a bishop will grant a dispensation for marriage in the church of another denomination.

For advice and help in fulfilling these requirements, the couple will need to talk with a priest in the Catholic's parish, possibly several times.

Pursuing these programs usually takes at least a few months, so it is vital for the couple to discuss their plans with the priest before a wedding date is set.

You ask whether the couple should talk with someone in her church. Yes they should, and not only about the details of the wedding ceremony.

A difference of religious traditions, especially when that difference is deeply rooted, needs to be understood, reflected on and discussed as thoroughly as possible before the marriage.

Toward that end, and for the unity of their marriage, "both parties should learn more about their partner's religious convictions and the teaching and religious practices of the church or ecclesial community to which he or she belongs" (1993 Vatican Directory on Eucharism, No. 149).

Discussion with the appropriate pastor or minister is clearly one of the most helpful ways to make that happen.

Such conversations will also deepen their knowledge of the religious heritage they share, particularly if both are Christians.

To help them live the Christian inheritance they have in common, the directory continues, "they should be reminded that prayer together is essential for their spiritual harmony and that reading and study of the sacred Scriptures are especially important."

So be sure they take two actions as quickly as possible. Talk to the Catholic's parish priest to begin the needed preparatory programs, and talk with the pastor or minister of both parties to understand better what each is committed to in his or her denomination and in personal religious faith.

(A free brochure outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 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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FAMILY TALK

Retirement results in a major lifestyle change

by Dr. James and Mary Kenny

Dear Mary: My husband has been retired about six months. It is not as pleasant as we anticipated. He seems irritable, edgy, bored. He doesn't sleep well, and now I'm beginning to have sleep problems too.

Is this likely to be temporary? Will it go away by itself? Can we do anything to improve things? (Massachusetts)

Answer: Change is the most difficult situation in life. Even good changes are stressful, which may come as a surprise. We do not expect to be stressed by good fortune. Such is the problem you and your husband face as a result of his recent retirement.

Conventional thinking urges us to look forward to retirement as a time free from schedules, work, and worry. We are supposed to be able to do anything and everything we want. And with no demands on us, we can do nothing and enjoy it.

No notice is taken of the things that are lost in retirement. We lose a sense of purpose and meaning, as well as the chance to use our time productively.

We lose friends, the self-esteem and status that went with our position and, since there is no other work in sight, we lose hope.

If work has been unpleasant drudgery from morning to night, workers are relieved by retirement. However, if with all its problems work has been a source of satisfaction, then retirement constitutes a loss.

When we lose something of value, we grieve. After the first few weeks of rest and idleness, your retired spouse might well have begun to grieve for all he has lost. And this grief process is all the more difficult because it is not supposed to happen. He is supposed to be happy to be idle. However, adjustments are a necessary part of any major life passage.

You are right to think that time should improve your situation somewhat. Be gentle, patient, and understanding. If your spouse is grieving, he is not ready to participate in a full schedule of leisure activities which you may be tempted to plan for him.

Physical activity almost always helps in coping with emotional lows. Try to get him to join you in a daily vigorous walk. Since the importance of regular exercise is well known, he might agree.

The stereotype of elderly persons, often meaning any age beyond 60, is that of physical and mental deterioration. According to the stereotype, not only do the elderly have nothing to contribute, but they require constant care from younger providers.


Most healthy people in their 60s do not decline physically or mentally until well into their 80s. There is life after retirement—satisfying, interesting, and rewarding life.

If your spouse is distressed over retirement, he might need more than golf or bridge to become satisfied. Discard the stereotype of the elderly. You and your spouse, alone or together, might start an entire new career, but on your own terms and within your own time frame. The idea of meaningful activity is just beginning to gain acceptance.

As his interest increases, you and your husband together might plan your retirement. Community organizations often offer classes or workshops in retirement planning. Books and magazines abound on this topic.

Once you recognize that you do not retire "from" work but "toward" a new choice of activity, you can look for goals and tasks which you do not, because you must do them but because you love to do them.


(Address questions on family living or child care to be answered in print to the Kennys, 219 W. Harrison St., Suite 4, Rensselaer, Ind. 47978.)



St. Christopher Parish in Speedway, Indiana, is a large, vibrant, young parish seeking a high-energy D.R.E. who is a self-starter and able to work independently as well as collaboratively!

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Mary L. Morris, Pres.
Board of Total Catholic Education
2226 Hermitage Way #605, Speedway, IN 46224

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Send a resume, a letter stating your interest, a personal statement on the role of a principal in a Catholic secondary school and the names and phone numbers of three persons who will be submitting recommendations.

Arrange to have the recommendations and send your own application materials to:

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Fr. Gabriel Richard High School
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The Active List

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

February 25

The Women's Club of St. Thomas the Apostle, Fortville, will sponsor a Lenten Meatless Buffet from 5:7 p.m. Free-will offering.

☆☆☆

St. Lawrence Church, 46th and Shadeland Ave., will hold a fish fry from 5:7 p.m. Dinner, beer, booths.

☆☆☆

St. Michael Youth Athletic Committee will sponsor a Lenten fish fry in the school cafeteria from 5:30 p.m. Carry-out is available by calling 317-926-0516 after 4 p.m.

☆☆☆

St. Simon Church, 8400 Roy Road, will have a Lenten fish fry from 5:30 p.m. Mass will be at 5:30 p.m. Way of the Cross, 7 p.m., speaker at 7:30 p.m.

February 25-26

Our Lady of Perpetual Help

Church, New Albany will present "Lost in the '50s" as this year's "Main Event." On Friday, a family night sock hop and limbo competition will be held from 7-10 p.m. On Saturday, a dinner and auction will display such items as a 1994 Escort Wagon, a jakebox and a jet ski. For more information, call the rectory at 219-944-1184.

February 25-27

Fatima Retreat House will present a men's retreat, "Finding God in Our Lives," presented by Father Bernard Head. For more information, call Fatima at 317-545-7681.

February 26

The Archdiocese Office of Worship will present a workshop for contemporary music ensembles with Scott Super. The workshop will be held at St. Pius X, 7200 Sarto Drive. The workshop will last from 9:30 a.m.-3:30 p.m. Cost

is \$8; lunch is \$5. Brown bag lunches welcome also. For more information, call 317-236-1483.

☆☆☆

The Catholic Alumni Club of Indianapolis will go to the movies at Glendale Cinema on N. Keystone. Meet at the theatre south of the shopping center at 6:30 p.m. to decide on a movie. For more information, call Mary at 317-255-3841.

☆☆☆

A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

☆☆☆

The Young Widowed Group will gather to dine at Griffin's Restaurant in the Westin Hotel, 50 S. Capitol Ave. at 7 p.m. Call Vince at 317-698-3580.

☆☆☆

IUPUI Office of Multicultural Student Affairs and Students Interested in Gospel Music will present the 9th annual Gospel Festival. The festival will be at the Madame CJ Walker Theatre at 7 p.m. Tickets are \$8 in advance. All IUPUI Multicultural Student Affairs at 317-274-4239 for more information.

February 27

Positively Singles will gather for dinner at 5:30 p.m. at Applebee's on 82nd St., then to the movies afterward. Call Cheryl Wright at 317-578-4254 for details.

☆☆☆

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St., beginning at 1 p.m. with ongoing formation classes. At 2 p.m., formation classes for new members will be held, followed by a benediction and service at 3 p.m. A business and counsel meeting will follow. For more information, call 317-637-7309.

St. Paul, Sellersburg, will meet for prayer, praise and dance at 7-8:15 p.m. in the church. Everyone is welcome. For more information, call the parish office.

☆☆☆

The New Albany Deanery will hold a youth Mass and dance at St. Anthony of Padua Church in Clarksville. The Mass will begin at 6:15 p.m. Sponsored by the St. Anthony youth group.

☆☆☆

The Catholic Golden Age Club will meet at 2 p.m. in the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. Call 317-692-6047 for more information.

☆☆☆

Our Lady of Lourdes Parish will hold an evening of Taize song, prayer and reflection at 7 p.m. in the church. For more information, call Mary Bakemeyer at 317-357-3935.

February 28

St. Francis Retreat Center will hold an evening out for unmarried persons. The evening will include a social hour around 6 p.m. with a meal prepared by Father Paul, served around 6:30 p.m. Following the meal, a presentation by Dr. Ann Weeks and Father Jim Van Dorn. Cost is \$12 per person. Call 812-923-8817 for more details.

☆☆☆

Providence High School will register incoming freshmen who have taken the entrance exam for the 1994-95 school year from 7:9 p.m., in the cafeteria. Anyone who has not taken the exam and is interested in registering should contact the school at 812-945-2538.

☆☆☆

Parenting using S.T.E.P. for parenting teens from 7:30-9:30 at Cathedral High School, 5225 E. 36th St. For more information, call Elizabeth Baratz at 317-542-1481.

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☆☆☆

Parenting using S.T.E.P. for early childhood from 7:30-9:30 p.m. at St. Francis Hospital Education Center, 7216 S. Madison Ave., Suite S. For more information, call Judy Fuhr at 317-783-8554.

☆☆☆

Parenting using S.T.E.P. for all ages from 7:30-9:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 S. Meridian St., room 217. For more information, call Sue Sandelur or Mary Anne Schaefer 317-236-1301.

March 1

Benediction of the Blessed Sacrament will be held at 7:30 p.m. in the Divine Mercy Adoration Chapel (next to Ritter High School) in honor of St. Joseph. Opportunity for confession at 6:45 p.m.

☆☆☆

The Beech Grove Benedictine Center will host the centering prayer support group from 6:30-8 p.m. Call 317-788-7581.

The North Deanery Social Issues Study Circle will hold an orientation meeting from 7:30-8:30 p.m. at Christ the King Parish Resource Center in Indianapolis. Call 317-545-2814 for more information.

☆☆☆

Providence High School will register incoming freshmen who have taken the entrance exam for the 1994-95 school year from 7:9 p.m., in the cafeteria. Anyone who has not taken the exam and is interested in registering should contact the school at 812-945-2538.

☆☆☆

St. Anthony, Clarksville, will hold scripture study classes from 1-3 p.m. in the parish office building. For more information, call Loy Purcell at 812-282-9143.

☆☆☆

Parenting using S.T.E.P. for all ages from 7-11 a.m. at St. Ann Church, 2862 S. Holt Rd. For more information, call Laura Risch at 317-244-3750.

Catholic Charismatic Renewal of Central Indiana

Charismatic Mass

(Mass held on the first Friday of each month at selected parishes)

Date: March 4, 1994

Our Lady of the Greenwood
335 South Meridian St.
Greenwood, IN 46143

6:30 p.m. Teaching
7:30 p.m. Mass

Celebrant: Fr. Harr'ld Kneuen

Charismatic Mass
March 11, 1994, 7:30 p.m.
St. Alphonsus Church, Zionsville



1994-1995 Registration

Beginning February 28 from 7:30 a.m. to 3:30 p.m.

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☆☆☆
 The prayer group of St. Lawrence, 6944 E. 46th St. at Shadeland Ave., will meet at 7:30 p.m. in the chapel. Prayers are offered for the parish, personal concerns, the entire Christian community and the world. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

☆☆☆
 St. Mary Chapel, 317 N. New Jersey St., will pray a devotion to Jesus and the Blessed Mother from 7-8 p.m. For more information, call 317-786-7517.

March 2

Learn to Discern," a film featuring Bob DeMoss, will be presented at Cathedral High School from 7-9 p.m. The film focuses on the culture in which children are faced with in the 90s. For more information, call the school.

☆☆☆
 Positively Singles will hold a planning meeting at St. Pius Church. They will go out to dinner afterwards. For more information, call Cheryl Wright at 317-578-4254.

☆☆☆
 The Our Lady of Lourdes Adult Catechetical Team invite all to attend a Lenten educational series presented by Father Robert Green. The topic will be "Sacraments, Baptism, Confirmation and Eucharist." The seminar will be held from 7-9 p.m. in the school cafeteria located at 30 S. Downey Ave.

☆☆☆
 Parenting using S.T.E.P. for all ages from 9-11 a.m. at St. Francis Hospital and Education Center, 7216 S. Madison Ave., Suite S. For more information, call Judy Fuhr at 317-873-8554.

☆☆☆
 Sacred Heart Church, 1520 Union St., will hold an evening prayer service for Lent at 6:30 p.m. For more information, call the parish office at 317-638-5551.

March 3

The Beech Grove Benedictine Center will hold a personal enrichment workshop on sacramental life from 7-10 p.m. Call 317-788-7881 for more information.

☆☆☆
 Parenting using S.T.E.P. all ages from 7-9:30 p.m. at St. Paul Episcopal Church, 10 W. 61st St. in the Lilly room of the church. Contact Donna Olsen at 317-253-1277.

☆☆☆
 A pro-life rosary will be prayed at 10 a.m. in front of Affiliated

Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome.

☆☆☆
 St. Roch, 3600 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. Call 317-784-1763 for more information.

March 4

St. Simon Church will hold a Lenten fish fry from 5:30-7:30 p.m. An educational series focusing on the year of the family will follow. This week's topic is family strengths. For more information, call the parish office at 317-898-1707.

☆☆☆
 St. Paul School Booster Club will hold a Lenten fish fry from 4:30-7:30 p.m. in Father Walsh Hall, Yorkville. For more information,

call the school office at 812-623-2631.

☆☆☆
 St. Michael's Youth Athletic Committee will hold a Lenten fish fry from 5:30-7:30 p.m. in the school cafeteria. Carry out is available by calling 317-926-0516 after 4 p.m.

☆☆☆
 The Women's Club of St. Thomas the Apostle, Fortville, will sponsor a Lenten Meatless Buffet from 5:30-7 p.m. Free-will offering. Way of the Cross will follow at 7 p.m.

☆☆☆
 St. Luke, 7575 Holiday Drive, will hold Monte Carlo Night from 7 p.m. to 12 a.m. For more information, call 317-285-8234.

☆☆☆
 Sacred Heart Church, 1530 Union St., will hold a "First Friday" club meeting at 8 a.m. Mass in the

chapel. The club is open to anyone who wants to take some time out to pray, socialize and thank God. For more information, call the parish office at 317-638-5551.

☆☆☆
 St. Anthony of Padua Men's Club in Clarksville will serve a fish fry dinner in the school cafeteria from 5:30 p.m. For more information, call Norman Wittinton at 812-948-9050.

☆☆☆
 St. Jude, Indianapolis, will host the 1994 World Day of Prayer program beginning at 11 a.m. Registration starts at 10:30 a.m. Child-care is available. This is an annual event that unites Protestant, Roman Catholic, Orthodox and other Christian women and men. For more information, call the parish office.



IMPORTANT NOTICE

Spring Clean Up

March 1st through Good Friday

All decorations are to be removed by March 1st. Decorations will not be permitted until Holy Saturday, April 2nd.

Any decorations not removed by March 1st will be picked up and disposed of by the cemetery. This is so you will be able to clean up and groom the cemeteries prior to grass cutting season.

Please remember to pick up all decorations by March 1st, including shepherd hooks, baskets and remembrance lights.

Catholic Cemeteries

of the Archdiocese of Indianapolis
 435 W. Troy Ave., Indpls. • 784-4439

S.A.C.R.E.D. CONFERENCE

MARY AND THE HOLY SPIRIT

FRIDAY, MARCH 11TH 6:30PM-10:00PM

SATURDAY, MARCH 12TH 8:45AM-8:00PM

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WE ARE OFFERING A REGISTRATION OF ONLY \$10 TO MEMBERS OF PARISH YOUTH GROUPS (GRADES 6-12) WHO QUALIFY UNDER THE FOLLOWING CONDITIONS. THERE MUST BE A MINIMUM OF TEN YOUTH REGISTERING AND THEY MUST ALL BELONG TO THE SAME PARISH. ALL REGISTRATIONS MUST BE SENT IN TOGETHER AND THE GROUP MUST BE ACCOMPANIED BY AT LEAST ONE ADULT SUPERVISOR. THE YOUTH GROUP MUST BRING A BANNER TO BE CARRIED IN THE PROCESSION PRIOR TO THE SATURDAY MASS.

FOR INFORMATION OR A FLYER CALL: 812-933-0482

DIRECTIONS

1-74 to the Batesville exit (#149), turn south on 229 to first traffic light. Turn right at light on Highway 46. Go one mile west to Batesville High School on right.

PLEASE INCLUDE THE NAMES AND ADDRESSES OF ALL IN YOUR PARTY FOR PREPRINTED NAME BADGES AND FOR ALL FUTURE INVITATIONS

A SPECIAL TEAM FROM S.A.C.R.E.D.

BILL BEATTY is a former executive director of the National Service Committee of the Catholic Charismatic Renewal. He has spoken at conferences in the U.S., Canada and Korea. He is author of "Seven Stages to God." **FR AL LAUER** is the founder of "Presentation Ministries" in Cincinnati, author of "One Bread One Body" daily Scripture study and host of the radio show "Daily Bread." He is also presently forming the "Fathers of Pentecost." **JOSYP TERELYA**, author of his autobiography, "Witness", spent twenty years in Soviet prisons, labor camps and psychiatric hospitals because he fought for the right of all Ukrainian Catholics to practice their religious beliefs. **FR JOSEPH MOORE, SSJ** does extensive work in parish renewal and conducts parish missions and retreats. He has spoken at Franciscan University of Steubenville Conferences, FIRE Rallies and past S.A.C.R.E.D. events. **MICHAEL BROWN** experienced a tremendous conversion while living the life of a highly acclaimed journalist in New York. He coauthored Terelya's "Witness" and is author of "The Final Hour" and "Prayer of the Warrior." **BABSIE BLEASDELL** is an international conference speaker. In 1992 she spoke at "Pentecost in Pittsburgh", and in 1990 had the privilege of addressing some 6,000 Bishops and Priests at the International Priests' Retreat in Rome.

DETACH AND RETURN

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Youth News/Views

Kiwanians honor teens who overcome adversity

by Mary Ann Wyand

Children are people who are going to carry on what you have started. They are going to sit where you are sitting, and when you are gone, attend to those things which you think are important. . . . The fate of humanity is in their hands."

Abraham Lincoln

Four Catholic high school students from Marion County who have overcome a variety of adversities in their lives were honored by members of the Kiwanis Club of Indianapolis on Feb. 11 during the organization's annual Abe Lincoln Scholarship Awards ceremony at the Murat Shrine Club in downtown Indianapolis.

Roncalli High School senior Jeffrey Dougherty, F. St. Barnabas Parish in Indianapolis earned the top Abe Lincoln Award, a \$10,000 collegiate scholarship.

Jeff, who has cerebral palsy, plans to pursue an undergraduate degree and a law degree at Wright State University in Dayton, Ohio. Larry and Sue Dougherty are his parents.

A member of Roncalli's Service Learning Committee, Jeff volunteers as an office assistant at the Holy Family Shelter and assists as a cadet teacher for a third-grade class at St. Mark School.

"The scholarship and recognition from the Kiwanians are real nice," Jeff said. "I didn't think I would win the award, especially when I was at the banquet and heard the stories of the other nominees. I was real excited. I still am!"

Jeff said he doesn't think of challenges as negative experiences because he views adversities as opportunities for growth.

Brebeuf Preparatory School senior Mohammed Albakay, a native of Africa who struggled with poverty, birth defects and

illness in the Sahara Desert before Charlie and Cheryl Shotts of Indianapolis adopted him eight years ago, received the second-place award of \$6,000.

Mohammed speaks six languages, describes the world as a neighborhood, loves to study current events and world affairs, and plans to study international relations in college. He has applied to Georgetown University, George Washington University and American University, all located in Washington, D.C., because he wants to attend a college with an international student body. He also applied for admission to Earlham College in Richmond because the Quaker school has a noted peace studies program.

"My hope is to go to Georgetown, or another college in Washington, D.C.," Mohammed said. "I want to meet people from a lot of different countries."

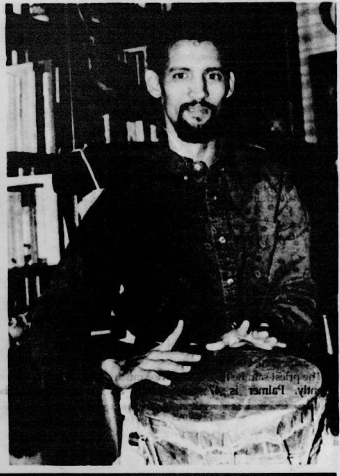
Secunia Memorial High School senior Mary Freeman and Cathedral High School senior Brian Jay, both of Indianapolis, were honored by the Kiwanians with Circle of Valor Awards.

Mary, who was born with significant birth defects, is a member of Secunia's National Honor Society, has participated in school missions, and writes for the school newspaper. She was nominated to attend the Congressional Youth Leadership Conference in Washington, D.C. in 1993 and is listed in "Who's Who Among American High School Students."

Born with Apert's Syndrome, which causes defective bone formation, Brian has had 43 surgeries to correct health problems. He is a member of Cathedral's National Honor Society and plans to attend medical school. Brian works 20 hours a week to help pay for college expenses.



HONORED—Roncalli High School senior Jeff Dougherty (above) and Brebeuf Preparatory School senior Mohammed Albakay (right), both of Indianapolis, received the top two college scholarships in the Kiwanis Club's annual Abe Lincoln Scholarship Awards ceremony on Feb. 11 at the Murat Shrine Club. Jeff, who has cerebral palsy, plans to study law at Wright State University in Dayton, Ohio. Mohammed, a native of Africa who has overcome birth defects as well as polio and tuberculosis, hopes to study international relations at a college with an international student body in Washington, D.C. (Photos by Mary Ann Wyand)



Archdiocesan Youth Conference is at The Woods

St. Mary of the Woods College and the Sisters of Providence Motherhouse will host teen-agers from throughout the state for the 1994 Archdiocesan Youth Conference on April 23 at the scenic campus in West Terre Haute.

"Stories We Tell" is the theme of the conference, which is sponsored by the Archdiocesan Office of Youth, Young Adult and Campus Ministries. This year marks the first time the youth conference has been held outside Indianapolis.

"Please plan to join us at The Woods for the day as we gather to realize, celebrate and share the stories we hold deep inside," Julie Szolek Van Valkenburg, director of the Office of Youth, Young Adult and Campus ministries, explained. "Come listen to the stories we tell."

Keynote speaker David Kaufman, a talented Christian musician, has performed at youth conferences throughout the United States. He believes that Christians are on a "life-road," walking a journey of faith with Christ as their companion.

Kaufman's music and spoken message offer hope to youth—hope that helps listeners see the face of God in everyday living. "Who's Calling Me?" is the name of his latest album. He will discuss "A Story to Tell" during his keynote address. The conference begins at 8:30 a.m. and continues throughout the day with a variety of workshops, a concert by Kaufman, a liturgy, lunch and dinner, and a dance.

Workshops include "Once Upon a Time . . . There Was a Baby," presented by Tara Smith, executive director of St. Elizabeth's in Southern Indiana. "Everybody Has a Story to Tell," offered by Jeri Warner, pastoral associate at Sacred Heart Parish in Indianapolis; "Last Call

for Alcohol," facilitated by Noreen Chastain, an Al-Anon and Alateen coordinator; and "Life Stories," shared by members of the Archdiocesan Youth Council. Other workshop topics will address spirituality, health, drug and alcohol abuse, relationships, and World Youth Day.

Conference registrations are \$35 a person or \$32.50 a person when registering eight or more participants. Registrations are due by April 8. To register, contact parish youth ministry coordinators or telephone the Office of Youth, Young Adult and Campus Ministries at 317-236-1439 or 800-382-9836, extension 1439.

Marian College will sponsor a **High School Scene Festival** on Feb. 26 beginning with registration and refreshments at 8:30 a.m. in the Marian Hall Administration Building at 3200 Cold Spring Road in Indianapolis.

The festival includes drama and comedy scene performances by students from 17 high schools as well as workshops on stage combat, dance and movement, television and theater games.

More than 150 participants are expected to attend an 8 p.m. Marian College Theatre performance of the contemporary musical "Working" in the Marian Hall Auditorium. The musical is based on a novel by Studs Terkel.

Our Lady of Providence High School in Clarksville will register **incoming freshmen** who have taken the entrance examination on Feb. 28 and again on March 1 from 7 p.m. until 9 p.m. each night in the school cafeteria.

Prospective students who have not taken the entrance exam for the 1994-95 school year and are interested in register-

ing at Providence High School should telephone the school office at 812-945-2538.

St. Anthony of Padua youth group members from Clarksville will host the monthly **New Albany Deanery Youth Mass and dance** on Feb. 27.

Teen-agers are asked to gather at the church at 6 p.m. Mass begins at 6:15 p.m. and the dance starts immediately following the liturgy.

The Archdiocese of Denver is now selling its official **World Youth Day video** titled "John 10:10," the theme of the five-day event attended by 186,000 youth last August.

The two-hour tape features every major event of World Youth Day, as well as the talks of Pope John Paul II and interviews with young people from around the world.

The tape was produced by the archdiocesan Office of Television and Radio in Denver. It is available for purchase through "The Catholic Hour," a weekly television program also produced by the Denver archdiocese.

To obtain a copy of "John 10:10," write to "The Catholic Hour," in care of St. Thomas Seminary, 1300 S. Steele St., Denver, Colo., 80212. The tape costs \$21.95 including \$2 for postage and handling. Checks should be made payable to "The Catholic Hour."

Secunia Memorial High School seniors Amy Montgomery and Amber Stockdale of Indianapolis recently served as pages for the **Indiana State Senate**.

While at the Statehouse, they posed for a photograph with Lt. Gov. Frank O'Bannon.

Registrations are still being accepted for membership on the **Archdiocesan Youth Council**. Youth council members represent each of the 11 deaneries in the Archdiocese of Indianapolis.

Applications are due at the archdiocesan Office of Youth, Young Adult and Campus Ministries by March 8. For additional information, telephone the office at 317-236-1439 or 800-382-9836, extension 1439.

Catholic Cemeteries offers a special program to provide students from the four interparochial high schools in Indianapolis with free high school tuition for a year.

Students aged 16 and older from Bishop Chataud High School in the Indianapolis North Deanery, Cardinal Ritter High School in the Indianapolis West Deanery, Roncalli High School in the Indianapolis South Deanery, and Secunia Memorial High School in the Indianapolis East Deanery are eligible to apply for jobs as groundskeepers at Catholic Cemeteries during the summer.

A minimum of 330 hours must be worked during the summer. In return, Catholic Cemeteries will pay the student's school tuition.

For additional information, write to the Catholic Cemeteries office at 435 W. Troy Ave., Indianapolis, Ind. 46225, or call 317-784-4439. Completed applications are due on April 1, but students are encouraged to apply as soon as possible.

Youth As Resources in Indianapolis is offering grants for youth-directed community service projects.

Completed grant applications are due by March 11. For additional information, telephone Annie Smith at Youth As Resources at 317-920-2565.

Young Adult Scene

First gold medalist in Olympics is Catholic

By Mark Pattison
Catholic News Service

WASHINGTON—Catholic skier Tommy Moe may have been unknown before he picked up the United States' first gold medal at the 1994 Winter Olympics, but back at his parish in Alaska he's remembered as a nice guy who helps the parish's teens.

"He's genuine. He's a genuinely nice young man," said Moe's pastor, Father Michael Shields of St. Michael Parish in Palmer, where Moe lives.

Moe, whose 24th birthday was Feb. 17, beat Norway's Kjetil Andre Aamodt by four-hundredths of a second to win Olympic gold Feb. 13 in downhill skiing with a time of 1:45.45.

Moe celebrated his birthday by winning the silver medal in the men's Super-G slalom at the Olympics for his second medal of the games.

Father Shields said Moe has gone out of his way to be helpful to parish teens despite his rigorous training regimen.

In a Feb. 15 telephone interview from Palmer, Father Shields told Catholic News Service that one time the parish had a picnic and Moe stayed and talked with the parish's young people.

Another time, Moe rushed home after Father Shields gave a homily. The priest didn't say what the homily was about but recalled that Moe returned with an armful of signed posters for the parish youth.

"Those kids who got posters he had given are going to be very appreciative," said Father Shields said.

The priest said he hadn't seen Moe much recently. Palmer is 47 miles north of

Anchorage, and Moe has had to train in

Girdwood, 40 miles south of Anchorage.

"I just know Tommy was very dedicated in his training and he was training all out," Father Shields said, adding Moe was "dedicated to working toward this (the Olympics) as a goal."

Father Shields said he watched the tape-delayed television broadcast of Moe's winning downhill run. The cameras caught Moe crossing himself before going on his winning ride.

"It was very obvious that he was very excited," Father Shields said. "I suspect if he comes back to Palmer, he'll get treated well. We've put congratulations in our church. We've seen cards go up in our local shops saying, 'Congratulations, Tommy.' You can bet there will be some kind of festive parade."

In addition to Moe's training regimen, another factor in his win could be the religious medal he wears on the slopes. Often it is one of St. Christopher.

The medals come to him courtesy of his grandmother, Valerie T. Moe of Whitefish, Mont., where Moe was raised. If anything happens to the medal he's wearing, all he has to do is speak up and she sends a new one.

In a telephone interview with *The Montana Catholic*, newspaper of the Diocese of Helena, Valerie Moe said before the Olympics started she drove to St. Matthew School in nearby Kalispell to get him a special medal.

She had it blessed by her pastor, Father Charles Roman of St. Charles Parish in Whitefish, then shipped it to her son Tom, the skier's father, who took it with him to Lillehammer.

Moe and his brother, Michael, lived with their grandmother for about 10 years, she

said. She and their father took the boys skiing. She also took Tommy to church.

The late Father John Cronin, pastor at St. Charles during Moe's boyhood, would tease the lad, saying he would beat the boy at skiing someday.

Valerie Moe takes her religion seriously and caring for her grandchildren, including their spiritual side. "I've made novenas to St. Theresa since day one," when Moe was a premature and underweight baby, she said.

She has lit vigil candles for 14 years and asked for novenas and prayers from Carmelite priests in Illinois, especially before an important race. "Many, many prayers are said for him," she said.

Mrs. Moe is proud of her grandson for his character. "He doesn't brag, doesn't have a bad word for anybody," she said.

Moe also was competing in the combination skiing event. He placed third in the downhill portion of the event Feb. 14. And when he headed down the event's slalom course, he was probably wearing the new medal his grandmother sent.

(Contributing to this story was Cathy Tilyz in Helena.)



GOLD MEDAL WINNER—American Tommy Moe, men's downhill skier.



OLYMPIC FUN IN LILLEHAMMER—A freestyle skier floats through the air with the city of Lillehammer, Norway, below him during a practice run at the 1994 Winter Olympics. (CNS photo from Reuters)

Butler University to present 35th annual Mid-Winter Festival

Butler University will present its 35th annual "Mid-Winter Festival." The event features a variety of dance styles from contemporary to jazz to classical, accompanied by music ensembles from Butler's Jordan College of Fine Arts. The festival will be held in Clowes Hall Feb. 25-26 at 8 p.m.

The Margaret Sear Rosenblith Memorial Award competition will be held on Feb. 27 at 12 p.m. in Lilly Hall, room 27 on the campus. The event is open to dancers who reside in Indiana, Illinois, Kentucky, Michigan and Ohio. Each candidate should have an extensive background in classical ballet training.

Margaret Sear Rosenblith was the wife of Eric Rosenblith, former concert master of the Indianapolis Symphony Orchestra and adjunct music faculty member in Butler's Jordan College of Fine Arts. Mrs. Rosenblith had been a member of the Sadler Wells Ballet (now the Royal Ballet) in London before her marriage, then joined the faculty of Butler's Department of Dance, where she taught until her death in 1956.

The Margaret Sear Rosenblith Memorial Award was established in 1957 by her husband and several community members in gratitude for her devotion to their students and her art, her character and the high artistic standards she fostered in both her students and her dancing. Those wishing more information, call 317-283-9346.

☆☆☆

Butler University presents "Visiting Writers," from March 8-April 10, presented in cooperation with the Indiana Humanities Council and the National Book Foundation. All lectures are free and open to the public. Dates, location, times and writers are as follows:

- March 8, Richard Burgin, fiction writer and editor of *Boilevard*, 2 p.m. in Writer's Studio
- March 24, Marianne Wiggins, fiction writer, 7:30 p.m., Reilly Room
- March 31, Yusef Komunyakaa, poet and editor of *Black Poetry Anthology*, and Brigit Pegeen Kelly, Yale younger poet, 7:30 p.m., Johnson Room
- April 5, Larry Brown, fiction writer, 7:30 p.m., Jordan Hall 141
- April 12, Noel Perrin, environmental essayist, 7:30 p.m., Johnson Room
- April 19, Chinua Achebe, African fiction writer, 7:30 p.m., Reilly Room

☆☆☆

Marian College Theatre Department will present "Working," a play based on the book by Studs Terkel, in

the Marian Hall Auditorium, 3200 Cold Spring Rd., Feb. 25-26 at 8 p.m. and Feb. 27 at 2 p.m. General admission is \$8 with special rates for students and senior citizens. For more information, call the theatre box office at 317-929-0622, Monday through Friday from 2-5 p.m.

"Working" is a contemporary musical directed by Bart Simpson with Sara Reid as musical director. The play features 13 student characters in their different jobs. The characters are being interviewed and asked to describe how they feel about the jobs they hold.

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Mother Teresa's address at Prayer Breakfast

(Few stories have aroused as much interest recently as Mother Teresa's remarks about abortion at the National Prayer Breakfast in Washington Feb. 3. As originally reported in our Feb. 11 issue (with a color photo of Mother Teresa), her remarks were interrupted by enthusiastic applause, and not by those at the head table—President Clinton, Vice President Gore and their wives (although they did applaud at the end of the address). Because of the overwhelming interest in Mother Teresa's address, we are publishing the entire text.—Editor)

by Mother Teresa

On the last day, Jesus will say to those on his right hand, "Come, enter the kingdom. For I was hungry and you gave me food, I was thirsty and you gave me drink, I was sick and you visited me." Then Jesus will turn to those on his left hand and say, "Depart from me because I was hungry and you did not feed me, I was thirsty and you did not give me to drink, I was sick and you did not visit me." These will ask him, "When did we not see you hungry, thirsty or sick and did not come to your help?" And Jesus will answer them, "Whatever you neglected to do unto one of the least of these, you neglected to do unto me."

As we have gathered here to pray together, I think it will be beautiful if we begin with a prayer that expresses very well what Jesus wants us to do for the least. St. Francis of Assisi understood very well these words of Jesus and his life is very well expressed by a prayer. And this prayer, which we say every day after holy Communion, always surprises me very much, because it is very fitting for each one of us. And I always wonder whether 800 years ago when St. Francis lived, they had the same difficulties that we have today. I think that some of you already have this prayer of peace—so we will pray it together. (She then prayed St. Francis' prayer which begins, "Lord, make me an instrument of your peace.") Let us thank God for the opportunity He has given us today to have come here to pray together. We have come here especially to pray for peace, joy and love. We are reminded that Jesus came to bring the good news to the poor. He had told us that is that good news when he said, "My peace I give unto you, my peace I give unto you." He came not to give the peace of the world which is only that we don't bother each other. He came to give the peace of heart which comes from loving—from doing good to others.

And God loved the world so much that he gave his son—it was a giving. God gave his son to the Virgin Mary, and what did she do with him? As soon as Jesus came to give his life, she immediately went in haste to give that good news. And as she came into the house of her cousin, Elizabeth, Scripture tells us that the unborn child—the child in the womb of Elizabeth—leapt with joy. While still in the womb of Mary—Jesus brought peace to John the Baptist, who leapt for joy in the womb of Elizabeth.

And as if that were not enough, as if it were not enough that God the Son should become one of us and bring peace and joy while still in the womb of Mary, Jesus also died on the cross to show that greater love. He died for you and for me, and for that leper and for that man dying of hunger and that naked person living in the street, not only of Calcutta, but of Africa, and everywhere. Our sisters serve those poor people in 105 countries throughout the world. Jesus insisted that we love one another as he loves each one of us. Jesus gave his life to love us and he tells us that we also have to give whatever it takes to do good to one another. And in the Gospel Jesus says very clearly, "Love as I have loved you." Jesus died on the cross because that is what it took for him to do good to us—to save us from our sins. He gave up everything to do the Father's will—to show us that we too must be willing to give up everything, to do God's will—to love one another as he loves each of us. If we are not willing to give whatever it takes to do good to one another, sin is still in us. That is why we too must give to each other until it hurts. It is not enough for us to say, "I love God," but I also have to love my neighbor. St. John says that you are a liar if you say you love God and you don't love your neighbor. How can you love

God whom you do not see, if you do not love your neighbor whom you see, whom you touch, with whom you live? And so it is very important for us to realize that love, to be true, has to hurt. I must be willing to give whatever it takes not to harm other people and, in fact, to do good to them. This requires that I be willing to give until it hurts. Otherwise, there is no true love in me and I bring injustice, not peace, to those around me.

It hurt Jesus to love us. We have been created in his image for greater things, to love and to be loved. We must "put on Christ" as Scripture tells us. And so, we have been created to love as he loves us. Jesus makes himself the hungry one, the naked one, the homeless one, the unwanted one, and he says, "You did it to me." On the last day he will say to those on his right, "Whatever you did to the least of these, you did to me and he will also say to those on his left, whatever you neglected to do for the least of these, you neglected to do it for me."

When he was dying on the cross, Jesus said, "I thirst." Jesus is thirsting for our love, and this is the thirst of everyone, poor and rich alike. We all thirst for the love of others, that they go out of their way to avoid harming us and to do good to us. This is the meaning of true love, to give until it hurts.

I can never forget the experience I had in visiting a home where they kept all these old parents of sons and daughters who had just put them into an institution and forgotten them—maybe I saw that in that home these old people had everything—good food, comfortable place, television, everything, but everyone was looking toward the door. And I did not see a single one with a smile on the face. I turned to Sister and I asked, "Why do these people who have every comfort here, why are they all looking toward the door? Why are they not smiling?"

I am so used to seeing the smiles on our people, even the dying ones smile. And Sister said, "This is the way it is nearly every day. They are expecting, they are hoping that a son or daughter will come to visit them. They are hurt because they are forgotten." And see, this neglect to love brings spiritual poverty. Maybe in our own family we have somebody who is feeling lonely, who is feeling sick, who is feeling worried. Are we there? Are we willing to give until it hurts in order to be with our families, or do we put our own interests first? These are the questions we must ask ourselves, especially as we begin this year of the family. We must remember that love begins at home and we must also remember that "the future of humanity passes through the family."

I was surprised in the West to see so many young boys and girls given to drugs. And I tried to find out why. Why is it like that, when those in the West have so many more things than those in the East? And the answer was, "Because there is no one in the family to receive them." Our children depend on us for everything—their health, their nutrition, their security, their coming to know and love God. For all of this, they look to us with trust, hope and expectation. But often father and mother are so busy they have no time for their children, or perhaps they are not even married or have given up on their marriage. So the children go to the streets and get involved in drugs or other things. We are talking of love of the child, which is where love and peace must begin. These are the things that break peace.

But I feel that the greatest destroyer of peace today is abortion, because it is a war against the child, a direct killing of the innocent child, murder by the mother can kill even her own child, how can we tell other people not to kill one another? How do we persuade a woman not to have an abortion? As always, we must persuade her with love and we remind ourselves that love means to be willing to give until it hurts. Jesus gave even his life to love us. So, the mother who is thinking of abortion, should be helped to love, that is, to give until it hurts her plans, or her free time, to respect the life of her child. The father of that child, whoever he is, must also give until it hurts.

By abortion, the mother does not learn to love, but kills even her own child to solve her problems. And by abortion, the father is told that he does not have to take any



PRAYER BREAKFAST—Mother Teresa finishes her address at the National Prayer Breakfast in Washington Feb. 3. (CNS photo courtesy of Reuters)

responsibility at all for the child he has brought into the world. That father is likely to put other women into the same trouble. So abortion just leads to more abortion. Any country that accepts abortion is not teaching its people to love, but to use any violence to get what they want. This is why the greatest destroyer of love and peace is abortion.

Many people are very, very concerned with the children of India, with the children of Africa where quite a few die of hunger, and so on. Many people are also concerned about all the violence in this great country of the United States. These concerns are very good. But often these same people are not concerned with the millions who are being killed by the deliberate decision of their own mothers. And this is what is the greatest destroyer of peace today—abortion which brings people to such blindness.

And for this I appeal in India and I appeal everywhere—"Let us bring the child back." The child is God's gift to the family. Each child is created in the special image and likeness of God for greater things—to love and to be loved. In this year of the family we must bring the child back to the center of our care and concern. This is the only way that our world can survive because our children are the only hope for the future. As older people are called to God, only their children can take their places.

But what does God say to us? He says: "Even if a mother could forget her child, I will not forget you. I have carved you in the palm of my hand." We are carved in the palm of his hand, that unborn child has been carved in the hand of God from conception and is called by God to love and to be loved, not only now in this life, but forever. God can never forget us.

I will tell you something beautiful. We are fighting abortion by adoption—by the care of the mother and adoption for her baby. We have saved thousands of lives. We have sent word to the clinics, to the hospitals, and police stations: "Please don't destroy the child; we will take the child." So we always have someone tell the mothers in trouble: "Come, we will take care of you, we will get a home for your child." And we have a tremendous demand from couples who cannot have a child—but I never give a child to a couple who have done something not to have a child. Jesus said, "Anyone who receives a

child in my name, receives me." By adopting a child, these couples receive Jesus but, by aborting a child, a couple refuses to receive Jesus.

Please don't kill the child. I want the child. Please give me the child. I am willing to accept any child who would be aborted and to give that child to a married couple who will love the child and be loved by the child. From our children's home in Calcutta alone, we have saved over 3,000 children from abortion. These children have brought such love and joy to their adopting parents and have grown up so full of love and joy.

I know that couples have to plan their family and for that there is natural family planning. The way to plan the family is natural family planning, not contraception. In destroying the power of giving life, through contraception, a husband or wife is doing something to self. This turns the attention to love and so destroys the gift of love in him or her. In loving, the husband and wife must turn the attention to each other as happens in natural family planning, and not to self, as happens in contraception. Once that abortion follows very easily.

I also know that there are great problems in the world—that many spouses do not love each other enough to practice natural family planning. We cannot solve all the problems in the world, but let us never bring in the worst problem of all, and that is to destroy love. And this is what happens when we tell people to practice contraception and abortion.

The poor have very great people. They can teach us so many beautiful things. Once one of them came to thank us for teaching her natural family planning and said: "You people who have practiced chastity, you are the best people to teach us natural family planning because it is nothing more than self-control out of love for each other." And what this poor person said is very true. These poor people maybe having nothing to eat, maybe they have not a home to live in, but they can still be great people when they are spiritually rich.

When I pick up a person from the street, hungry, I give him a plate of rice, a piece of bread. But a person who is shut out, who feels unwanted, unloved, terri-

ried, the person who has been thrown out of society—that spiritual poverty is much harder to overcome. And abortion, which often follows from contraception, brings a person to be spiritually poor, and that is the worst poverty and the most difficult to overcome.

Those who are materially poor can be very wonderful people. One evening we went out and we picked up four people from the street. And one of them was in a most terrible condition. I told the Sisters: "You take care of the other three; I will take care of the one who looks worse." So I did for her all that my love can do. I put her in bed, and there was such a beautiful smile on her face. She took hold of my hand, as she said one word only: "Thank you"—and she died.

I could not help but examine my conscience before her. And I asked: "What would I say if I were in her place?" And my answer was very simple. I would have tried to draw a little attention to myself. I would have said: "I am hungry, I am dying, I am cold, I am in pain," or something. But she gave me much more—she gave me her grateful love. And she died with a smile on her face.

Then there was the man we picked up from the drain, half eaten by worms and, after we had brought him to the home, he only said, "I have lived like an animal in the street, but I am going to die as an angel, loved and cared for." Then, after we had removed all the worms from his body, all he said, with a big smile, was: "Sister, I am going home to God"—and he died. It was so wonderful to see the greatness of that man who could speak like that without blaming anybody, without comparing anything. Like an angel—this is the greatness of people who are spiritually rich even when they are materially poor.

We are not social workers. We may be doing social work in the eyes of some people, but we must be contemplatives in the heart of the world. For we must bring

that presence of God into your family, for the family that prays together, stays together. There is so much hatred, so much misery, and we with our prayer, with our sacrifice, are beginning at home. Love begins at home, and it is not how much we do, but how much love we put into what we do.

If we are contemplatives in the heart of the world with all its problems, these problems can never discourage us. We must always remember what God tells us in Scripture: "Even if a mother could forget the child in her womb—something impossible, but even if she could forget—"I will never forget you."

And so here I am talking with you. I want you to find the poor here, right in your own home first. And begin love there. Be that good news to your own people first. And find out about your next-door neighbors. Do you know who they are?

I had the most extraordinary experience of love of neighbor with a Hindu family. A gentleman came to our house and said: "Mother Teresa, there is a family who have not eaten for so long. Do something." So I took some rice and went there immediately. And I saw the children—their eyes shining with hunger. I don't know if you have ever seen hunger. But I have seen it very often. And the mother of the family took the rice I gave her and went out. When she came back, I asked her: "Where did you go? What did you do?" And she gave me a very simple answer: "They are hungry also." What struck me was that she knew—and who are they? A Muslim family—and she knew. I didn't bring any more rice that evening because I wanted them, Hindus and Muslims to enjoy the joy of sharing.

But there were those children, radiating joy, sharing the joy and peace with their mother because she had the love to give until it hurts. And you see this is where love begins—at home in the family.

So, as the example of this family shows, God will never forget us and there is something you and I can always do.

We can keep the joy of loving Jesus in our hearts, and share that joy with all we come in contact with. Let us make that one point—that no child will be unwanted, unloved, uncared for, or killed and thrown away. And give until it hurts—with a smile.

Because I talk so much of giving with a smile, once a professor from the United States asked me: "Are you married?" And I said: "Yes, and I find it sometimes very difficult to smile at my spouse. Jesus, because he can be very demanding—sometimes." This is really something true. And there is where love comes in—when it is demanding, and yet we can give it with joy.

One of the most demanding things for me

is traveling everywhere—and with publicity. I have said to Jesus that if I don't go to heaven for anything else, I will be going to heaven for all the traveling with all the publicity, because it has purified me and sacrificed me and made me really ready to go to heaven.

If we remember that God loves us, and that we can love others as he loves us, then America can become a sign of peace for the world. From here, a sign of care for the weakest of the weak—the unborn child—must go out to the world. If you become a burning light of justice and peace in the world, then really you will be true to what the founders of this country stood for. God bless you!

Mother Teresa asks Supreme Court to hear fetal rights case

Court would consider the question of when human life begins

by Patricia Zapor
Catholic News Service

WASHINGTON—In an unusual plea from a non-citizen to the U.S. courts, Mother Teresa formally asked the Supreme Court to consider the question of when human life begins.

The Nobel Peace Prize-winning founder of the Missionaries of Charity petitioned the Supreme Court as "a true citizen of the world" in the case of a New Jersey man who has asked the court to decide whether a developing fetus has individual civil rights.

Alexander Loce sued the state of New Jersey after its courts rejected his attempts to prevent his fiancée from having an abortion.

He was convicted of trespassing after he and several companions went to the abortion clinic where she had an appointment and attempted to block the entrance to the operating room. His fiancée had the abortion.

In finding him guilty of trespassing in April 1991, Morristown, N.J., Municipal Judge Michael J. Noonan said Loce had presented credible evidence that proved human life begins at conception. However, Noonan said, U.S. law "legalized the execution of a human being."

Subsequent rulings by New Jersey courts upheld the conviction, but did not address the questions about the stage at which a fetus has civil rights. The Supreme Court is expected to decide before the end of February whether to hear the case.

In a Feb 15 press conference outside the Supreme Court, Mother Teresa's attorney said her appeal to the court was carrying on "her life's work of devotion to the poor, the weak, the despised, the forgotten."

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BOOK REVIEWS

Paperback book is hard-hitting

WHY THE HOMELESS DON'T HAVE HOMES AND WHAT TO DO ABOUT IT, By Michael Elliott. The Pilgrim Press (Cleveland, 1993). 123 pp., \$8.95.

Reviewed by *Mary Kenny*
Catholic News Service

Hard-hitting and non-nonsense might describe the inexpensive paperback book "Why the Homeless Don't Have Homes and What to Do About It." Author Michael Elliott, an ordained minister, is a veteran of 15 years working in the field of homelessness.

For the uninitiated the basic facts of homelessness are a revelation. Most Americans, Elliott suggests, cling to the stereotype of the homeless person: male, alcoholic, middle-aged. Such persons do exist. However, today one-fourth to one-third of the homeless are children, and another one-fourth to one-third are women. Even among men the stereotype does not encompass the many subgroups of homeless: unemployed, minimally employed, veterans, the mentally ill.

During the 1980s, vast efforts were made to solve the problem of homelessness. The problem only grew worse. Elliott suggests that such a development was inevitable. Shelters provide food, clothing and beds, yet "the lack of an appropriate social support system is the single greatest contributing factor to homelessness."

Providing food, clothing and shelter are basic and will get people into shelters. However, unless shelters intervene to create special social networks, the homeless will be unable to connect to jobs, education, friends and the many supports which keep people going in hard times.

However well-meaning, providers cannot do everything for everyone. Because the homeless population is diverse, Elliott endorses the efforts to downsize and specialize. Shelters, he says, should target a specific homeless population and then develop those interventions which are appropriate for their clients.

Particularly interesting are Elliott's views of both the success and the failure of churches in dealing with the homeless.

"The church universal is one of the few, if not only,

groups with the potential to facilitate social networks on a massive scale. The structure and the mandate to integrate the homeless and the marginal into mainstream society are already in place.

The religious community simply needs to take seriously the fulfilling of one of its primary goals. Specifically, the religious community is charged with 'evangelizing' those who are outside of a congregation to help them become functioning members of a socially accepted group.

The 'good news' is that these social networks are available to those who will take advantage of them. . . . To be sure, this is a different view than most religious people have of evangelism."

Church members, he asserts, like to associate with people like themselves. Thus they see outreach to the homeless as a mission endeavor and a side issue in the business of being church. Churches offer charity rather than community.

Unless people are willing to provide more than food, clothing and shelter, he says, homelessness will not go away. "Until enough people believe that homelessness should not exist, the homeless will not have homes."

(Mary Kenny is co-author of the *Catholic News Service* column "Family Talk.")

(At your bookstore or order prepaid from Beacon Press, Harper & Row, Keystone Industrial Park, Scranton, PA 18512. Add \$2 for shipping and handling.)

Rest in Peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving our archdiocese are listed elsewhere in *The*

Criterion. Order priests and nuns are included here, unless they are natives of the archdiocese or have other connections to it.

♦ **BROCKMAN, Patricia Gayle**, 54, St. Mary, Aurora, Feb. 4. Wife

of Donald; child of Robert Palmer, Donald C. Brockman, Cheryl Palmer, Tabara Phillips and Lisa Adams, sister of Ruth Windlebach, grandmother of seven.

♦ **FRIES, Helen M.**, 93, St. Michael, Brookville, Feb. 11. Aunt of several nieces and nephews.

♦ **GAZVODA, Joseph A.**, 71, Holy Trinity, Indianapolis, Feb. 7. Holy Unbuddy of Margaret, father of

Gary, Judy Lockhart and Rovann Berge; brother of Albert Ann, Rajer, Frances Moss and Rose Medeski; grandfather of two.

♦ **HAUK, Mary P.**, 65, St. Joseph, Shelbyville, Feb. 8. Wife of Robert D.; mother of Michael W., Mark A., Robert J., Christopher S., Timothy M. and Catherine M.; Krebs, sister of Nick Runnebohm, Steve Runnebohm, Dan Runne-

bohm, Virginia Vrooman, Alice Connors, Margie Lou and Janice Connors; grandmother of seven.

♦ **HELLM, Charles Jeffrey**, 34, St. Mary, North Vernon, Feb. 12. Husband of Melissa Lane Helm; father of Carrie; son of Charles and Ruth Evelyn Helm; brother of Steve John, Tony, Judy Howe and Susan Westerman.

♦ **HODGENS, Mary**, 64, St. Rita, Indianapolis, Feb. 13. Mother of Joseph M., Charles A., William L., George T., Margaret A., Bush and Sandra Elliott; sister of Louise Weathers and Margaret Johnson; grandmother of 15; great-grandmother of one.

♦ **HOGAN, Suzanne M.**, 19, Christ the King, Paoli, Feb. 8. Fiance of Paul Rohrbach; mother of Emily; daughter of Norman and Beauda; sister of Jennifer; granddaughter of Josephine Hogan and Dorothy Morrish; great-granddaughter of Elsie West.

♦ **KELLER, Mary Agnes**, 99, St. Peter and Paul Cathedral, Feb. 7. Aunt of Henry Keller and Mary Ellen Hayes.

♦ **KERR, Beryl Elizabeth**, 93, St. Paul the Apostle, Greensburg, Feb. 12. Mother of Martha Lawless, Charles B. Jr., John R., Paul D., James F., Joseph F., Michael F. and William K.; grandmother of nineteen; great-grandmother of 11; great-great-grandmother of one.

♦ **KRIBS, Edward F.**, 87, Nativity, Indianapolis, Feb. 4. Husband of M. Helen; brother of Gene Gertrude.

♦ **MEYER, Jerome C.**, 64, St. Hubert, Batesville, Dec. 23. Husband of Mary M.; father of James J., Michael C., Kathy Betz and Debbie Stutz; son of Louis and Catherine Meyer; brother of Martin Anthony, Marian Roper, Terry Schuman and Rose Bailey; grandfather of seven.

♦ **PHILLIPS, Charles E.**, 77, Our Lady of the Springs, French Lick, Feb. 2. Brother of William Nathan, Ann Fraggasi, Muriel Schmidt and Marie Romack.

♦ **REED, Mary E. Diekhoff**, 71, Holy Name, Beech Grove, Feb. 10. Wife of Russell L.; mother of David L., Donald R. and Janice L. Hougland; sister of Father Ber-

nard J., Charles J., Norbert, and Frances R. Ferguson; grand-mother of eight.

♦ **SCOTT, Joseph**, 89, St. Peter and Paul Cathedral, Jan. 27. Mother of Mrs. Arthur Hofmann.

♦ **SMITH, Mildred**, 70, St. Bridget, Indianapolis, Feb. 8. Sister of Georgiana Chesborough; foster sister of Fay Matthews.

♦ **TIBKEN, Jo, 88, Grand Shepherd**, Jan. 28. Mother of Frank; mother of James B., Daniel R. and Steven J.; sister of Harold R. Brackett, Sara J. Rupp and Marian B. Benneip.

♦ **VONPETT, Nona**, 85, St. Rose of Lima, Franklin, Feb. 9. Sister of James Sander, Alice Cooper and Ruth Moore.

♦ **YOUNG, Bernard J.**, 92, St. Mary, Richmond, Feb. 12. Husband of Katherine S.; uncle of one niece and one nephew.

Providence Sister Cecilia C. Bocard dies on Feb. 15

The Mass of Christian Burial was celebrated for Providence Sister Cecilia Clara Bocard on Feb. 19 in the Church of the Immaculate Conception. Sister Cecilia died on Feb. 15 in Terre Haute. She was 94 years old.

The former Frances Ada Bocard was born in New Albany, Ind. She entered the Congregation of the Sisters of Providence in 1916 and professed final vows in 1924. She received degrees in music from St. Mary of the Woods College and the Benedictine Conservatory of Music in Chicago, Ill. In 1961 she studied composition at the Conservatory in Fontainebleau, France, with world renowned composer and teacher, Nadia Boulanger.

In 1971, Sister Cecilia was awarded Professor Emerita status at St. Mary of the Woods College where she had served for 47 years as director of the conservatory of music and as a professor of theory. She also taught in the conservatory. Sister retired in 1968. She had also taught in Illinois for five years.

Over twenty-five of her compositions for organ, piano and choral have been published. Numerous of her original works have been awarded national and state recognition, among them, the Mass in honor of Divine Providence.

Sister Cecilia was awarded an Honorary Degree from St. Mary of the Woods College in 1983 and was honored in 1987 by House Resolution No. 49 at the 105th session of the Indianapolis House of Representatives for her contributions to music and education. That same year, she was honored by the Archdiocese of Indianapolis for her contributions to Total Catholic Education.

Since 1970 Sister Cecilia had remained active as liturgist and organist at the Church of the Immaculate Conception at St. Mary of the Woods.

Sister Cecilia is survived by several nieces and nephews.

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BLACK HISTORY MONTH

Black Catholics' contributions date to church's earliest days

Several black religious leaders have been canonized and three early popes may have been black

by Linda Lyly
Catholic News Service

The nearly 2 million black Catholics in the United States can trace their ancestors' contributions to the church back to the earliest centuries of Christendom.

Several black religious leaders have been canonized, and three early popes are believed to have been black.

In more recent history, many black slaves were baptized Catholic when they came to the New World in the 16th century.

During the Civil War, the civil rights movement and other significant historical events, African-Americans have stood up for their religious rights and formed organizations solely for the advancement of African-American Catholics.

But when looking at the past, says Benedictine Father Cyril Davian of St. Meinrad Archabbey, "All black history begins in Africa."

"In one way or another, Africa became part of the

self-understanding of American blacks throughout the 19th century," Father Davis writes in his book "The History of Black Catholics in the United States."

The black Catholic community in America is no exception," he adds. "It sought its roots in the religious experience of Africa and its self-definition in the African saints of the early church."

American blacks can trace their history back to the black Africans who appeared in both the Old and New Testaments—particularly in the references to Ethiopia in Psalms and the books of the prophets, Father Davis said.

Three early popes may have been black Africans, according to Father Davis. They were St. Victor I (189-199), St. Milhades (311-314) and St. Gelasius (492-496).

Victor I was pope during the quarrel over Easter. While those in Asia Minor said it should be celebrated on the day of the first full moon of the vernal equinox, which could be any day of the week, the rest of the church contended that Easter should be the Sunday after the equinox.

Milhades was pope during the reign of Constantine the Great, whose greatest accomplishment was making Christianity the religion of the Roman Empire.

Gelasius was probably the most significant of the three African popes, Father Davis said, because he made a strong declaration to the Byzantine emperor Anastasius I, spelling out the pontiff's right to exercise jurisdiction in all parts of the church. He said the pope should be judged by no one, including the emperor.

In Barcelona and Valencia in the 15th century, there was a union of lay men and women, both freed and slave. From it, one of the most famous black saints arose—St. Benedict the Moor.

Born near Messina in Sicily in 1526, he lived through the Reformation and the first part of the Counter-Reformation. Both his parents were slaves, and as a youth he was known for his piety. As an adult, he joined the Order of Friars Minor. Although he was never ordained a priest, he was a renowned counselor and adviser to laity and clergy.

When he died in 1589, his reputation was well-established, and even before his canonization, he was chosen as the patron of Palermo. He was revered not only in Italy and Spain but in the New World, where he became the patron of the black population, most of whom were slaves.

Other prominent black Catholics were:

- St. Martin de Porres, born in Lima, Peru in 1579, the illegitimate son of a Spanish nobleman and a freed black woman originally from Panama. In 1603 he took the vows of

a Dominican lay brother, and soon became a one-man charity organization in Lima. Utilizing both his medical skills and his Christian spirituality, he ministered to the needy, who knew him as the "Father of the Poor."

Although preparations for his canonization took place 20 years after his death in 1639, he was not declared blessed until 1837 by Pope Gregory XVI, who two years later would condemn the slave trade. And it wasn't until 1962 that Pope John XXIII canonized Martin de Porres, during the beginning of the U.S. civil rights movement and the movement for independence in Africa.

Pierre Toussaint was born a slave in 1766 on the west coast of the French colony of Santo Domingo. But his owner, Jean Berard, moved him to New York City and allowed him to apprentice as a hairdresser. His job enabled him to provide for himself and to give money to orphanages, schools and penniless priests. He nursed the sick and took in homeless black youths, giving them lodging and sending them to school.

Toussaint's beatification cause has been introduced in Rome, and if he is canonized, he will probably be the first American black saint.

Human rights abuses are reported up in Guatemala

GUATEMALA CITY, Guatemala (CNS)—Human rights violations in Guatemala have increased since President Ramiro de Leon Carpio, formerly a top human rights official, became president in June, 1993, Guatemala's Catholic Church said Feb. 16.

In its annual human rights report, the church said there was a sharp rise in political killings and "disappearances" in the months after de Leon became president.

"The increase is partly due to the crisis of unresponsiveness in Guatemala. The government is very weak," said Fernando Lopez, a spokesman for the Guatemala City archdiocesan human rights office.

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