

# THE CRITERION

Vol. XXXIV, No. 21

Indianapolis, Indiana

50¢

March 3, 1995

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The campaign launch took place at a March 2 breakfast for business leaders.

The schools involved are Holy Angels, St. Andrew the Apostle, St. Joan of Arc, St. Philip Neri, St. Rita, All Saints, Central Catholic, and Holy Cross Center.

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The archbishop continued, "It has become increasingly obvious that these eight schools need additional financial support if they are to remain affordable for families in the center city."

To that end, the archdiocese has doubled its annual investment to

\$700,000. "Parents currently pay \$1.8 million in tuition and the 16 center-city sponsoring parishes contribute more than \$1 million annually," Archbishop Buechlein said. "A further \$400,000 is awarded in the form of partial scholarships to families by the Educational CHOICE Charitable Trust, a nonprofit organization dedicated to promoting educational choice for Indianapolis families. But still more help is needed."

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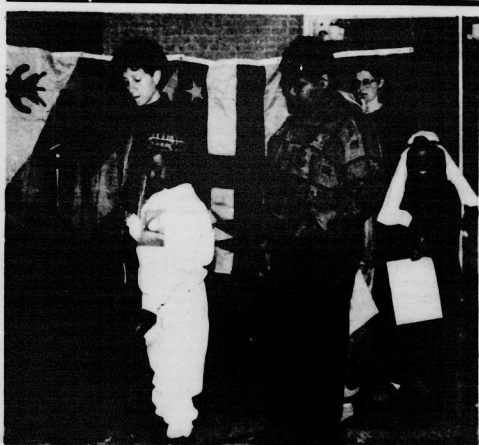
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by John F. Fink

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THE CRITERION

Serving the Archdiocese of Indianapolis

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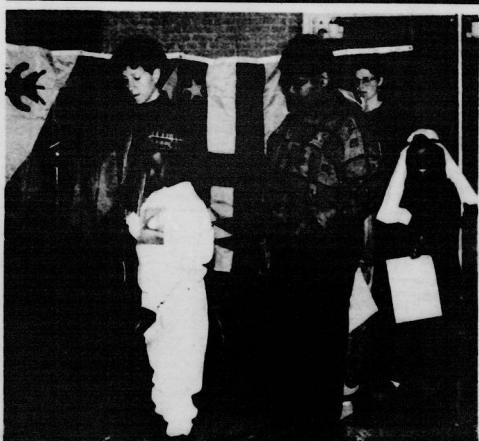
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## SEEKING THE FACE OF THE LORD

## God's mercy and our need for it

by Archbishop Daniel M. Buechlein, O.S.B.

One time as a kid who should have known better, I wore my good winter coat on a bike ride. As luck would have it, I skidded on loose gravel and toppled head over heels and the coat was badly torn. My mom was very upset and she let me know it. (She did a remarkable job of repairing the damage on her old sewing machine.) Some time later she apologized for having overreacted to what was clearly an accident. Her apology was completely unexpected and it was also unmentioned on my part. I knew better than to wear my good coat for a bike ride and I had been too lazy to look for my old coat (which I had misplaced). She mentioned the incident with regret more than once.

When I reflect on the mercy of God I think of my own apology, which was an act of forgiveness to me, unexpected and unmentioned. Forgiveness, unexpected and unmentioned, describes God's mercy and compassion. Lent is a good time to think about God's mercy and our need for it.

Has God's mercy been forgotten in our day? Has the need for forgiveness been forgotten? I wonder (and worry) about this because too few of us seem to seek forgiveness in the sacrament of penance and reconciliation, and infrequently at that. We haven't stopped sinning. It can hardly be that we no longer need God's compassion and



mercy. Although I don't expect it of others, I personally try to confess every two weeks if at all possible and I am always grateful for the sense of God's forgiveness. My confessor recommends a nightly examination of conscience, reviewing the positives and the negatives of the day.

Have we lost a sense of sin in recent decades? In reaction to perhaps perceived exaggerations of the past, have we over-corrected and down-sized sin to nothing? Rationalizing sin away never feels good. Yet, if we rationalize long enough, we can begin to believe our own deceit. Self-deceit is a set-up for tragedy.

On the other hand, have we exaggerated God's love and mercy to such a large size that we have trivialized it? God loves us, yes, but God can't love our sin because he can't love evil. God's love is greater than all the sin in the world, but it is not cheap.

Have we slipped into self-forgiveness, implying that we don't need an expression of God's forgiveness? It is embarrassing and humiliating to confess sin to another person. Confession can be hard. People often ask, "Why do I have to confess to a priest?" Because we need to know that we are not merely forgiving ourselves, easily, and because we need some "outside" assurance that God is merciful even though we don't merit his mercy.

In the early days of the church, Christians compared the need for external absolution to the story of the raising of Lazarus from the dead. Jesus called Lazarus back to life, but Jesus also has disciples to unwrap the burial cloths that kept Lazarus bound up. Christ provided priests in the church to call us back to life and to unwrap the bindings of sin that curtail our freedom.

Some people avoid the sacrament of penance and reconciliation because we are only required to confess mortal sins. Sometimes after committing serious sin, folks avoid the sacrament because of terrible embarrassment. And the longer one waits the more difficult the return. All of this is so humanly understandable to compassionate priests.

I encourage more frequent confession, say every month or two, because it is a wonderful way to receive new strength (grace) on the counterfactual path of life. If I am headed for trouble, I have an opportunity to read the early signs with the help of another. Rarely is serious sin a sudden and unexpected occurrence. Like infidelity in marriage, or infidelity in religious life, serious sin doesn't happen all of a sudden. Lesser sins, patterns of lesser sin, are warning signs of possible larger infidelities.

The official name for the church's sacrament of forgiveness is "penance and reconciliation." We lose something when we speak of the sacrament only as reconciliation. Part of the therapeutic value of the sacrament is the opportunity to make amends for our sin. Penance is an important part of the sacrament, not because God needs some sign of our repentance, rather because we do.

Now is the time to start over. During Lent we remember Christ's passion and death for our sake. We prepare to celebrate the great Easter gift, the forgiveness of our sins. Let's admit our sins, confess them and seek forgiveness in the sacrament. Extra prayer, fasting, and good deeds will strengthen our resolve to do it. And then, what new freedom this Spring!

## EDITORIAL COMMENTARY

## Preparing couples for a happy marriage

by John F. Fink  
Editor, The Criterion

The marriage preparation program in the Archdiocese of Indianapolis got some publicity in *Time* magazine last week. *Time's* cover story on the growing movement to strengthen marriage and prevent divorce begins with a look at an engaged couple meeting with their sponsor couple from St. Augustine Church in Jeffersonville. The first five paragraphs of the story are devoted to explaining how John and Patti Thompson, the sponsor couple, try to help Laura Richards and Mark Geyman prepare for their marriage.

This archdiocese takes marriage preparation very seriously. The "sponsor couple" program, whereby married couples meet with engaged couples and discuss with them the results of an "inventory," was begun while Valerie Dillon was director of the archdiocesan Family Life Office and has continued under the leadership of David Cretner. It is only one program for engaged couples. Others are Cana Conferences, Tobit weekends and Engaged Encounters.

More than 400 married couples in this

archdiocese are now serving as sponsor couples in this program. Their main function is to encourage engaged couples to talk about all aspects of the marriages they are planning. To help do this, the couples respond to one of two "inventories"—so-called to get away from the idea that they are tests with correct answers. One of these, which was described in detail in the *Time* article, is PREPARE (Pre-marital Personal and Relationship Evaluation) and the other is FOCCUS (Facilitating Open Couple Communication, Understanding and Study).

PREPARE, for example, has 125 statements to which the couple, answering separately, mark on an answer sheet

whether they agree or disagree and how strongly they agree or disagree. The results are computer scored and returned to the sponsor couple. During the next meeting the results are discussed with the engaged couple, usually beginning with the areas in which there is a high degree of agreement and progressing to any areas where there are disagreements. It's not a matter of what answers are given so much as whether or not there is agreement between the couple with the answers each gives.

Some might think this is a lot of trouble for couples to go through—couples who are busy with wedding plans. But the church is intent on making these couples focus on the

marriage rather than just on the wedding. It recognizes the horrendous divorce statistics—that two of every five first marriages now end in divorce, and the rate is higher for second marriages—and is trying to do something about it.

The church in this archdiocese also helps couples after they are married. Catholic Charities agencies have counselors in several cities of the archdiocese. The Family Life Office encourages Marriage Encounter weekends and parishes sometimes sponsor special programs. There are also programs for separated and divorced Catholics and for those entering second marriages.

But the best way to prevent divorces, as the *Time* article points out, is to make sure that couples are adequately prepared for marriage before they make the commitment. And the most important indicator of that is the degree that both actually do make a commitment—to each other and to their marriage.

## Program slated on African-American spirituality

by Mary Ann Wyand

"Spirituality: The Bond of African-American Unity" has been advertised as "a reflection day for African-American Catholics" which "will provide both educational and spiritual opportunities" on March 19 at Fatima Retreat House in Indianapolis.

Dominican Father Jesse deYves Cox of Chicago, the program presenter, said he hopes this day of reflection will attract Catholics of many cultural backgrounds and result in a "catholic" or universal experience for all the participants.

"I want everybody to learn about the history of African-American Catholics because that's the only way we are going to understand, appreciate and truly love one another more completely," Father Cox said. "It's not just a day of reflection for schools and in America's 400 parishes for all African-American Catholics to come and be with us and share the knowledge of our contributions which are part of the rich heritage of the whole church."

Catholics need to take pride in all of our stories, he said, including those of the

faithful from Ireland, Poland, Germany, Italy, Africa, and the many other countries where Catholicism has flourished over the centuries.

Registrations for the March 19 day of reflection are \$20 each and are due by March 10. To register, telephone Fatima Retreat House at 317-545-7081.

The Catholic Church was formed in its beginning by Africans as well as Europeans, Father Cox said, and in America "the black Catholic presence goes back to the beginning of the history of this country."

In addition to discussing a historical overview of black Catholics, Father Cox said he plans to talk about black spirituality and the black presence in Scripture as reflected in both the Old Testament and New Testament. The program won't be a silent retreat, he said, but a time for discussion of issues affecting African-American Catholics.

"African Americans have been very involved and instrumental in the Catholic Church," Father Cox said. "It will focus on what people don't know about the history of African-American Catholics that will give

them a greater pride in themselves, their faith, and their inclusiveness in the church."

Baptism and city records of the oldest Catholic settlements in this country show that slaves and free black Catholics were active members of these communities, he said. New Orleans, for example, has been the home of many African-American Catholics for generations.

The purpose of this day of reflection is not just to bond African-Americans together and give them a greater awareness of their contributions," Father Cox said, "but to look at the diversity of the Catholic Church and help the whole church bond together."

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(Continued from page 1)  
because there exists a minimum \$57 million need for capital for the six archdiocesan high schools and a minimum \$30 million capital need in parishes that have already announced plans to add, renovate or replace their facilities.

Sandra Behringer, director of planned giving and endowments, told the board that four new endowments were added to the CCF's assets since Dec. 1, bringing the total value of 132 endowment accounts to

more than \$16 million. The four new endowments are for Immaculate Heart and St. Joan of Arc parishes in Indianapolis, St. Martin of Tours parish in Martinsville, and the Holy Family Shelter/Catholic Social Services of Indianapolis.

Behringer's report also showed the results of attempts to establish endowments for all the Catholic schools in the archdiocese. Of the 67 schools, 49 now have endowments with CCF and at least five have endowments outside CCF.

PEOPLE WHO LIVE THEIR FAITH

# John Etling helps the people of Terre Haute

by Peter Agostinelli

On Sunday, Feb. 19, four laypeople received the Pro Ecclesia ad Pontifice (For the Church and the Pontiff) award for long service to the church. In this series of articles we will tell you more about John Etling, Jerome Craney and William Stevenson. An article about Margaret Nelson was in last week's issue.

A lot changed for John Etling when he was flown by Lifeline helicopter to St. Vincent Hospital in Indianapolis.

When the Terre Haute man suffered damaging heart attacks in 1980, he lost a lot of the capacity of the organ. He also learned that he'd have to start taking things more slowly.

But Etling, director of Terre Haute Catholic Charities, never stopped. That's not to say he hasn't slowed his pace. Things actually are moving as quickly as they ever have.

Proof came Feb. 19 when Etling was among five people in the archdiocese who received papal honors at St. Peter and Paul Cathedral in Indianapolis. The Pro Ecclesia ad Pontifice (For the Church and the Pontiff) medal, the higher of two medals awarded by the pope to laypeople, recognizes Etling's service to people in the Terre Haute Diocese.

Etling began working as part-time director 25 years ago. The convert to Catholicism and former art teacher now oversees the direct-service agencies that serve the poor, elderly, homeless, neglected children and others who are in need.

Under his direction, Terre Haute Catholic Charities has grown physically as well as spiritually. The organization has opened new buildings, developed new services and provided more safety and security for people in the Terre Haute area.

Among the services offered by Terre Haute Catholic Charities include:  
 • two congregate living homes for the elderly;



PAPAL HONOR—John Etling (right) displays for well-wishers the papal medal presented him during ceremonies at the cathedral Feb. 19. (Photo by Charles Shiala)

- a youth center, which includes a latch-key program;
- an emergency homeless shelter;
- an outreach counseling service for teenage mothers;
- and a free soup kitchen, foodbank and clothes closet.

The foodbank alone distributes more than 120,000 pounds of food every month to more than 100 member agencies in seven west-central Indiana counties.

Given his role in the development of these services, it would be easy for Etling to take credit for the progress and success. But he's quick to point to the many workers and volunteers who help make the good work possible. For example, Sister of Providence Brendan Harvey from St. Mary of the Woods brings her talents to the Christmas store every year.

In a day when the talk from Congress seems to center on cutting funds for social programs, Etling talks about the great need for services that focus on emergency assistance and help put people back on their feet—not onto a list for handouts.

Etling, a member of St. Patrick Parish in Terre Haute, devotes much of his life to this work. He does see a lot of his wife, Pat, who takes care of the finances for Catholic Charities in Terre Haute. The couple was busy at one time raising nine children (a 10th died in childhood); but now they keep busy with Catholic Charities.

Otherwise Etling is probably fielding telephone calls from his home or the Catholic Charities office. Or he's directing work at one of the facilities, overseeing food delivery to the foodbank or keeping up with the piles of paperwork that come with this type of agency work.

Etling may seem unorthodox to some people. He admits that his art experience gives him the ability to visualize plans for a new facility. That can befuddle the workers who help with maintenance or some of the services.

"The advantage I have is that I put it all together—I know every nook and cranny," he said.

Those skills came in handy in the last year. Catholic Charities opened its newest facility, a dedicated Christmas store, to hundreds of needy families. The store is housed in an old home across the street from the food bank. It was remodeled for gift storage and distribution.

The big project for this year will be the construction of a new warehouse to cover the stretch of units comprising the food bank. Etling said this will help organize the storage units and eventually create more space.

To the eye this whole patch of buildings near St. Ann Parish may look like a maze. It takes someone like Etling to navigate it all. But he was in on the whole creation of Terre Haute Catholic Charities. He's seen the development of services and the great things they bring to the area's poor and underprivileged.

While our representatives in Washington may cut federal funding for social programs, Etling says openly about the issue and admits that things are looking pretty grim. But a look around Terre Haute is all it takes to see the good work such programs can do. The least this kind of assistance can do, he said, is help people today and contribute to stronger, healthier people of tomorrow.

"I've never been out on the street or without anything," Etling said. "There were times in my younger years when things were pretty tight... but I can't imagine having a family and going without food or clothing. "If the parent can't provide, what's the alternative? This doesn't solve all the problems, but it helps a little."

## Providence High School is making gains—and new traditions

The high school looks to the future with its development program

by Peter Agostinelli

For many young Catholics in the New Albany Diocese, Our Lady of Providence Junior/Senior High School in Clarksville is a final step in academic development before college. But from an archdiocesan perspective, the interparochial school is proving to be a forerunner with its growth and development programs.

"In terms of development efforts, Our Lady of Providence has really been a lighthouse among our schools," said Joseph Peters, associate director of schools, development, marketing and technology for the Office of Education at the Archdiocese of Indianapolis.

The praise comes as Providence has launched Project 2000, a massive development plan that will greatly expand the school's facilities. The three-phase building and renovation project will address a growing enrollment and the continuing demands of academic programs.

Providence is still fresh from a brush with enrollment and financial problems. Just five years ago administrators were looking at major financial problems and sagging enrollment. But the school has turned things around with good management, successful development efforts and aggressive promotion and fund raising. Growth and retention in the New Albany Diocese's grade schools have helped too.

Principal Gerald Wilkinson said help also has come from the creation of an administrative council that advises the principal in areas such as development, marketing and finances. The addition of a full-time professional accountant as financial director has helped too.

The three phases in which Project 2000 will be carried out include:

• Phase one—construction of a classroom wing/activities room which will connect the

existing school building with the annex. This will create new classrooms and multipurpose rooms and make other refinements. Also, traffic flow will be restructured around the school grounds.

• Phase two—construction of a cultural arts center to adjoin the front of the old gymnasium. The lobby for this building will house new administrative offices, a library and media center, a new chapel, a new auditorium, a television studio and other facilities. A capital fund drive for this phase will begin in 1996, with construction slated to begin in 1997. The projected occupancy date is August 1998.

• Phase three—within the original academic building, the relocation of laboratories and offices; the addition of classrooms, laboratories and new sports facilities; renovations to the school's existing classrooms, cafeteria and other facilities; and in the annex building, relocation of the Aquinas Library to the old chapel, plus conversion of art space to a conference room and renovation of offices.

The first phase is underway. Workers recently began digging into new ground to make way for the traffic rerouting and other parts of the initial phase. After completion of the first phase, a feasibility study will be conducted to help determine fund raising expectations for the remaining two phases. The process will move into a capital campaign some months later.

The first phase will prove to be significant, especially considering Providence's enrollment increase for the 1994-95 school year. It grew by 11 percent this year, including a 40 percent jump in freshman enrollment. Similar growth is expected at Providence for the next four to six years.

Wilkinson thinks Project 2000's initial phase may help to stir interest in the rest of the project, which could help generate funds. This phase is proving to be feasible, given the strong financial turnaround at the school. The development office has played a pivotal role in the turnaround, with support coming from the community.

Project 2000 is unique partly because of Providence's status in the archdiocese. It and Shave Memorial High School in Madison,

are the only parish-sponsored high schools in the archdiocese outside Indianapolis. Wilkinson said the New Albany Diocese's distance from Indianapolis has caused Providence to be somewhat of a self-sustaining entity.

Geography aside, school officials have structured Project 2000 in part to sustain reputable academic offerings. For example, the construction of the cultural arts center in phase two will be a big step in providing the proper environment for Providence's performing arts programs. Wilkinson said theater and performance programs have succeeded for years despite cramped facilities.

Among the other refinements in coming years will be a president/principal model of leadership. This change will insure a dedicated president—a chief executive officer, if you will—for external business and

development duties. A dedicated principal, who Wilkinson said will be like a chief operations officer, will work with internal academic and student affairs.

The project is impressive in its scope, and the school has done its homework in preparing for the future. But what does it all mean for students right now?

Wilkinson said it shows the vitality and potential that underlie the whole school. There's great significance in planning and being proactive for the future, he said. They're ideals that help promote good morale in students and staff.

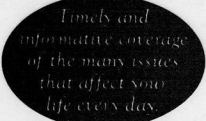
"It's exciting to be a part of that growth, along with our tradition," Wilkinson said. "It shows people we're on the move. Five years ago we were questioning our existence. Now we're (working from) the frame of mind that there's nothing we can't do or achieve."

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## FROM THE EDITOR

## Catholics look forward to Lent

by John F. Fink

Catholics look forward to Lent, which began Wednesday. It gives us an added incentive to do some of the things we know we should have been doing all year long. Sometimes that's giving up something, but just as often it's doing something positive to improve our spiritual lives.

I have long thought that, but an article in the February issue of *U.S. Catholic* magazine confirms it. As I said in my column last week, *U.S. Catholic* (circulation 42,000), published monthly by the Claretians, is for informed Catholics who want to read about, and respond to, issues facing them in their daily lives. It is probably the most down-to-earth magazine, with discussions about things that Catholics are really concerned about. *U.S. Catholic* has a unique feature: Every month advance copies of an article are mailed to a representative sample of the magazine's subscribers. Their answers to questions about the article then appear in the magazine at the same time as the original article.

Well, the February issue had reader feedback to an article by Auxiliary Bishop Richard J. Skiba of Milwaukee about the observance of Lent. This column is based on that article with its reader feedback.

**IT SHOULD BE RECOGNIZED**, of course, that the readers of *U.S. Catholic* might not be typical Catholics since they are interested enough in their religion to read a Catholic magazine. Furthermore, those who responded to the survey had to take the time and effort to do so.

Keeping that in mind, I still thought it was significant that 83 percent of readers who responded agreed with the sentence that starts this column: Catholics look forward to Lent. Furthermore, 96 percent said that they always observe



Lent in some way and 66 percent said that Lent is the most important season of the liturgical calendar for them.

What do most of them do during Lent? Although 53 percent said that they stop eating certain foods, 77 percent said that they attempt to deepen their prayer lives in such ways as reading the Bible more often. That more people see Lent as a time to do something positive is shown by the fact that 48 percent said that they pick up a good habit while 37 percent responded that they give up a bad habit. But it's confirmed even more in that 89 percent agreed that it's more beneficial to do something positive during Lent than to give something up.

**ONE OF THE THINGS** I found interesting in the reader survey was the importance given to Ash Wednesday. Ninety-two percent of those who responded said that they make a point of attending Ash Wednesday services, more even than Good Friday services (82 percent) or Easter Mass (83 percent). That, of course, is not the way it should be.

Despite the positive response to most of the questions, the idea of fasting during Lent isn't going up altogether. To the statement, "Ever since the Lenten regulations were eased after the Second Vatican Council, I have done very little voluntary fasting and abstinence," 40 percent agreed with 56 percent disagreed. And 62 percent agreed with the statement that fasting during Lent helps one to identify with the world's poor and hungry.

In his article, Bishop Skiba said that he is "pretty serious about fasting during Lent." Besides offering "a chance to live more simply in this society that consumes far too large a portion of the world's food and resources," he noted: "Back in 1983, when my bishops published our letter on peace, we promised to fast every Friday as a reminder of our responsibility to work for peace in this fragile world of ours. I've tried to be faithful to that promise ever since (without embarrassing a host or causing a scene when invited out). In Lent I try to keep that commitment."

The sacrament of reconciliation is also important during

Lent for readers of *U.S. Catholic*. Seventy-five percent of the respondents said that they participate in a reconciliation service during Lent. (That's another thing that makes these readers untypical Catholics since I doubt that any parish gets 75 percent participation in reconciliation services.)

Bishop Skiba said that the sacrament of reconciliation is important for him during Lent, too. He wrote: "I playfully say that we should discover a new sin each year. But I quickly add, not one we did before but rather a new element of selfishness or resistance to grace amid the things we already do, even those we presume to be good and decent. Sometimes it may be the motivation that requires closer scrutiny. At other occasions we may discover a sin of old-fashioned omission amid daily activities. In any case, the request for sacramental absolution during the season of Lent is a must for any active Catholic."

**THE MAGAZINE'S READERS** had many good comments. Here are only a few:

"My experience of Lent has changed over the years, moving from a mind-set of mandatory actions involving rules and regulations to a more relaxed yet profound and intimate relationship with God."

"I used to dread Lent, think only about what I had to give up. But now I love Lent as a time of real personal growth. Giving up things has a whole new direction and meaning for me because of some good discussion groups I've been part of. Lent is a time of conversion and renewed commitment to Christ."

"Lent to me is now a time for review of what progress I've made spiritually and how I've been of service to others. This is a far cry from childhood Lents when penance was the theme."

"The meaning of Lent is what it leads up to—all the suffering and pain in the world is redeemed because there is a God who loves us so deeply to allow his son to die for us and our imperfections."

## A VIEW FROM THE CENTER

## Recent columns generate responses from readers

by Dan Conway

Ordinarily my columns don't provoke much response from readers. I'm not an argumentative writer, and on those rare occasions when I touch on a controversial subject, I usually seek to find the middle ground. (One of the things I learned when I was a student at St. Menard is that the truth is rarely found on the extreme ends of an argument.)

But, somehow, whenever I write about money, I touch a nerve, and the letters come pouring in. The most recent example is the column I wrote a month ago about Catholics' poor giving habits. Many readers wrote to me afterwards to share their strong feelings about this subject. A few disputed the accuracy of the studies which show that Catholics give less money (and volunteer



less) than our Protestant and Jewish counterparts. But most of the letters I received contained readers' theories about why we Catholics have such poor giving habits.

Another column that provoked some response was the one I wrote about my crazy schedule the first week of February. Some readers were kind enough to express concern about my workload. I appreciate their thoughtfulness, but I really didn't mean to suggest that I am overworked or "stressed out" these days. I just happened to have one of those weeks, and I thought it would be fun to write about it.

As a matter of fact, I love my work—with all of its diversity and occasional frenetic activity—and I certainly didn't mean to complain. I am keenly aware of the many good people in our archdiocese who give everything they've got to carry out the ministries of our church. I marvel at the way our parishes, schools, and agencies are able to accomplish so much with comparatively little in the way of human, physical and financial resources.

I also get some comments on my recent column about Catholic health care. The most exciting response, of course, was the news that the Sisters of St. Francis have reconsidered their decision to sell St. Elizabeth's Hospital in Lafayette. Of course, I don't pretend that my column changed the sisters' minds (I know for a fact that they were involved in discussions about this long before my column appeared), but I was delighted when Sister Marilyn Huber called from St. Francis Hospital in Beech Grove to tell me about her community's decision. And I assured her that I would continue to urge readers of *The Criterion* to continue to support Catholic health care.

Another reader asked why I described my visit to St. Charles School in Bloomington as "sublime." Perhaps you noticed a picture on the front page of the Feb. 17 issue on *The Criterion*. The picture showed some kindergarten students at St. Charles enacting a wedding scene. What the photo caption didn't say was that this was the marriage of the letter *q* (which, in English, cannot stand alone) with the letter *u*. I have never seen a

more effective, or more professional, way of helping young children to understand this "quirk" of the English language. And this was only one of the many exciting and enthusiastic things that I witnessed that day at St. Charles.

Our archdiocese is blessed with hundreds of dedicated and creative teachers in our schools and religious education programs. I know that the daily challenge of teaching our children is not always a heavenly experience (any more than parenting is), but I think it's important in our education and formation programs. And they deserve to be celebrated!

Finally, I want to acknowledge and thank those who took the time to comment on my column about the church's teaching on homosexuality. This is obviously a very complex and difficult subject, and I'm pleased if my own efforts to find clarity and balance on this important subject were helpful to someone else.

And thanks to all of you who write letters about this column. It's nice to know you're "out there."

## EVERYDAY FAITH

## So what will it be, simplicity or convenience?

by Lou Jacquet

While it seems as if all the world hangs these days on every word concerning the O.J. Simpson trial, yours truly has been thinking instead about the words of Michael O'Malley, the marketing manager for the Buick Division of General Motors.

O'Malley recently told *The New York Times* that Americans want more and more conveniences built into the automobiles they buy. "In general," he said, "people are demanding more conveniences in their lives, because their lives are getting more complicated."

O'Malley himself is a case in point. He told *The New York Times* that he works behind the wheel of his car while he drives to or from his office in a vehicle equipped with a note pad, a car phone, and apparently



other office machinery as well. "I'm frustrated because I don't have a fax in the car," he confides.

We will put aside our obvious concerns about workaholicism and, frankly, we can't help wondering how safe it would be if we were to find ourselves barreling down a freeway next to a man so intent on working out the details of a business deal that he wants a fax in his car. Personally, I think he needs to learn to relax.

But the point is this: O'Malley contends that people want more conveniences because their lives have grown more complicated. That our lives grow more complicated by the day seems true enough. But whether adding still more items for the sake of convenience would actually make our lives less complicated, I would suggest, a large leap in logic.

As it happens, I am working in every way possible to surround myself with fewer conveniences, not more.

But O'Malley has unwittingly hit upon an important question: In our desire to make life

as convenient and painless as possible at every step, have we become so enmeshed in conveniences that we now look to them to mask our problems?

A better solution seems evident: Forget about filling your life with more conveniences; seek instead to rid it of the aspects which make it seem so complicated in the first place.

Financially successful people like O'Malley, who are always chasing the brass ring, rarely think about making their lives less complicated, although they have it within their power to do so if they are willing to make painful choices. So they cover up their frustrations by adding still another new convenience to their car or home. Each new convenience, however, fails to solve their root restlessness at living such a complicated and ultimately rather pointless existence.

Look at it this way, Mr. O'Malley: You can be the driven and highly-successful marketing manager for Buick, or you can lead a meaningful and less-complicated life without gadgetry and pointless conven-

iences, but you have to choose one or the other. That's the modern American dilemma. A touch choice, no?

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# To the Editor

## We are stewards of our planet

After reading Cynthia Dewes' article "Hugged a Tree Today?" (Feb. 10 issue), I have to wonder if she is really that unaring of our world.

Mrs. Dewes simply perpetuates the myth that people cannot be good Christians and still be concerned about our natural environment. We are the stewards of our planet. As Christians, we should be the leaders in protecting all of God's creation.

Of course humans are created in the image of God, but let's not be so arrogant! The world would exist beautifully without humans, but humans would not exist at all without the rest of the world.

Sharon Carroll

Guilford

Cynthia Dewes' column included this: "We should be concerned about our planet, including all of its flora and fauna and how it is affected by humans living on it." Also, "The tree-huggers don't connect the care of our planet to the idea of stewardship of God's creation." —*Editor*

## God has to do tricks for people

I reduced my newspaper reading to just *The Criterion* to escape sensational events and tiresome political events, but even here we are confronted by those who want us to know details of their silly disappointments and silly expectations.

In the Feb. 17 issue, James D. Davidson told us some stunts "said God is not awesome. It is not enough for God to

## LIVING FAITH

# 'I was hungry and you fed me, thirsty and you gave me drink'

by M. Sharon O'Connor

My family had an occasion to travel to Washington, D.C. sometime ago to help celebrate a marriage. Since the wedding was set for the latter part of October when the trees would be at their color peaks, we decided to make a "mini" vacation out of it and planned to take in some historical as well as picturesque sights.

We had our usual fun in Washington: laughing and talking and trying to keep my husband on the right route, which is not easy when one considers all the traffic, both vehicular and pedestrian, in the nation's capital. We had the route pretty well memorized, at least enough to know that the capitol building had to be on our left as we returned to our hotel in Maryland, the site of the wedding reception.

We had a great time that year. The wedding was beautiful; the bride was radiant; the groom was proud; both families were jubilant; and the guests were glad they had been invited. Our daughters had a marvelous time dancing all night with their father and each other. And our older daughter caught the bouquet.

We talk about this trip sometimes, as families will do. The first time we did so, a surprising thing happened. The incident first mentioned was, as I thought at the time, really an inconsequential event in our lives. On the surface, it had not changed any of us but it proved to have made some impact.

One afternoon we had stopped for a quick sandwich at a national hamburger chain. As the four of us sat there, we talked about the things we had seen and done that day and laughed again about our navigational attempts. Our older daughter then noticed a ragged, fairly young man standing outside, his dirty coat collar turned up against the autumn wind, his mouth moving as if in conversation.

We observed him for a time and, as people will do, wondered about his

condition. Finally, my husband went up to the teen-aged cashier and inquired about him. "He's just a homeless person," she said. "He hangs around here all the time but the management doesn't let him in." When asked if there was someone or some agency to notify, she replied that there are so many homeless in Washington that the police just take him someplace else and then let him out.

It was a sad commentary and we sat there in some frustration and in a quandary over what we should do. Finally, our daughters and we made a decision. My husband went back to the order desk and bought him some food. Although somewhat hesitant about our daughters accompanying him, nevertheless my husband and the two of them took the meager bag out to the man. A muttered expression of gratitude escaped before the man stuffed the burger into his mouth as he turned and made his way across the parking lot. We saw him as we drove back to our hotel, sipping his drink, his face still animated, walking with determined steps to an uncertain destination.

It was a small thing that we did. And yet it impressed upon our daughters the sad reality that others are not as fortunate as we are—that others do not share the same lifestyles, indeed do not share that familial love that binds us together not necessarily out of need but out of longing to touch and be touched by others who share our lives and our dreams. And it made my husband and me proud that our daughters did not choose to look away but instead, even in a modest way, tried to find a way to help.

After all, even as Christ said in John 12:8, "For the poor you will have with you always." He also encouraged our benevolence by saying in Matthew 25:40, "Assuredly I say to you, inasmuch as you did it to one of the least of these my brethren, you did it to me."

Columbus

## Why can't we give Jesus more time?

Recently I read, in a nationally circulated Catholic magazine, an article titled "Why Go to Mass?" This was a good article, well written, and did give most of the reasons why we should attend Mass on Sundays and holy days.

The author had asked different people, both religious and laypeople, to give their reasons. It is my opinion, though, that each of them missed the most important reason, as do most articles I have read on this subject.

When Christ was asked which was the greatest commandment, he answered, "You shall love the Lord your God with your whole heart, and with all your soul, and with all your mind" (Mt 22:37). It seems to me that therein lies the most important reason for participating in the Mass. Because we love Our Lord!

And if we go for any other reason—to

please our spouse, to please our parents, merely as an example to our children, from habit, for show, or for any reason other than the love for Jesus—then, I believe it is for naught.

Before the Second Vatican Council, we were told that it was a mortal sin not to go to Mass on Sundays and holy days. But if we went except for this love for Jesus, were we not still committing a sin? And if we go today, but we do not have this deep love for Jesus, are we free of sin? I think not.

If we do not love Jesus enough to freely, without a feeling of compulsion, give him the few minutes that a Mass takes, can we really feel that we are deserving of heaven?

Can we truly say that we love Jesus with our whole heart and soul when we rejoice if a priest says Mass in 35 minutes instead of the usual hour? We can spend hours at a movie, in front of television, or at a ball game without getting impatient, so why can't we give Jesus more of our time? Isn't it obvious that we don't give more time of our time because we really love ourselves and our pleasures and activities more than we love him?

And why can't we choose a day other than Sunday to attend Mass? Because on that day we celebrate the Paschal mysteries of the Lord on the day of his resurrection!

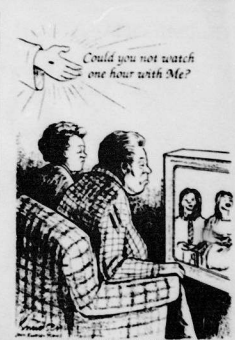
Winifred E. Moody

Indianapolis

## Disappointed with characterization

I read with interest Dan Conway's "A View from the Center" and your column on multiculturalism in today's church in the Feb. 3 *Criterion*, and I would like to comment on your column. I will preface my remarks by telling you that I am a longtime subscriber to *The Wanderer*, *Crisis*, *Homiletic and Pastoral Review*, a member of Catholics United for the Faith, and a regular viewer of Mother Angelica's Eternal Word Television Network. My reading interest is further broadened by *The Sower*, *National Catholic Reporter* and *The Wall Street Journal*.

I was disappointed with your characterization of "The Wanderer group" as those who "take the pope to task for not being conservative enough," are ones who "are most intolerant of others' views" and who essentially wish to return to the pre-Vatican II church. Your sentence about *The Wanderer's* circulation ("Fortunately, *The Wanderer* has a circulation of only 35,000") was



deprecating and not in keeping with a sense of open discussion of issues which face the church today. *The Wanderer* is in its second century of publication and has been devoted to the church and her magisterial teaching. On its editorial pages are some of the finest writing on current issues. I recommend study of these editorial pieces before putting down the readers of the paper as lunatic fringe malcontents.

I was also disappointed with your characterization of "the Mother Angelica crowd" as placing "great emphasis on correct externals, especially in the liturgy." I submit that reverence for the real presence of Jesus in the Eucharist, perpetual eucharistic adoration, praying the rosary, honoring Mary, respecting, honoring and loving John Paul II, stimulating the faithful to purchase and read the "Catechism of the Catholic Church" as well as the pope's encyclical "Veritatis Splendor" are not superficial "liturgical externals." Some, if not all, are at the very heart of our faith.

If free and open discussion on issues facing the church is truly wanted, then put down to the participants are not in order. I am also not sure that "multiculturalism" is the proper term to use when we are talking about dissent or downright disobedience to church teaching, dogmatic, regulatory or otherwise.

John W. Blodford

Terre Haute

(We received similar letters from other *Wanderer* readers, but none from defenders of *National Catholic Reporter*.—*Editor*)

## LIGHT ONE CANDLE

# The pope's new best-seller

by Fr. John Catoir  
Director, *The Christophers*

Pope John Paul II's best seller, "Crossing the Threshold of Hope" is a penetrating testimony of faith written by a world-class philosopher. This Christopher Award-winning book is essentially an interview which is considerably more reader-friendly than any of the papal encyclicals I've come across.

Italian journalist Vittorio Messori asked the pope the kind of questions you and I would love to ask him ourselves. For example: Have you ever doubted? How do you pray? Does God really exist? If so, why is he hiding? Is Jesus truly the Son of God? Why is there so much evil in the world? Since there is only one God, why are there so many religions?

The Holy Father answers these questions with uncommon skill and wisdom. I was intrigued by the chapter he devoted to Buddhism. In it he refers to the enlightenment experienced by Buddha as "coming down to the conviction that the world is bad, that it is the source of evil and suffering for man." He observes that in Buddhism, freeing oneself from this evil is done by becoming "indifferent to the world which is the source of evil." But, the pope asks, does this draw us nearer to God?

Unlike Buddhism, Christian mysticism is born of a loving Creator who saw that everything, but everything, was good. The world is continually sustained by the

Creator's love. John Paul II quotes the Second Vatican Council frequently. Here is just one excerpt: "Ours is a world enslaved by sin, but liberated by the crucified and resurrected Christ. He died to defeat evil and help us reach our destiny and fulfillment in heaven."

This theme of salvation coming from a loving God is picked up again at the end of the book where the pope urges us to accept the Gospel and to see in creation the beautiful plan envisioned by God. The title, "Crossing the Threshold of Hope," contains the book's central idea: "Crossing" is an active verb. "Crossing over" means accepting the moral demands that God makes on us, namely the supreme law of love which often leads to the cross: "Take my yoke upon you, for my yoke is easy, and my burden is light" (Mt. 11:29-30).

To cross the threshold of hope, in the pope's presentation, is to surrender to the Father's will, and to allow the Spirit to lead you as you try to live a life of responsible love. God does not want us to be afraid. He came into the world precisely to save us from fear and sustain us in hope.

The Gospel, therefore, frees us from fear, as the pope put it: fear of self, fear of the world, fear of others, fear of earthly powers and oppressive systems.

Even though we recognize our weakness, we realize that salvation—which is impossible for mortals, is possible for God! (1k 18:27). God wills that all of us come to a knowledge of the truth and be saved. This is indeed Good News.

(For a free copy of the *Christopher News Note* "Living Peace, Giving Peace," send a stamped, self-addressed envelope to *The Christophers*, 12 E. 48th St., New York, NY 10017.)

CORNUCOPIA

# A counter-cultural event

by Cynthia Dewes

What is the most counter-cultural event of the year? What goes against all popular wisdom, including talk-show advice, self-help books and political spin-doctoring?

You guessed it: Lent. During Lent, Christians are expected to reflect on their behavior, their mortality, their true identity. So far, so good. Introspection and self-analysis are extremely trendy these days.

But what sets the Christian observation of Lent aside from current pop-psych is what happens as a result of all that scrutiny. Instead of turning us toward God, modern analysis seems to turn us inward, to the "God" inside. And what's even stranger, this is the desired effect. People try to make themselves feel better by blabbing personal information to strangers on TV, telling us more than we ever wanted to know about how unhappy they are or how dysfunctional their families are.

Pundits advise us to look inside ourselves for power over our bodies, our relationships, and even our mortality. Gurus promise all kinds of self-induced supernatural fulfillment if we use their prescribed methods: meditation, Eastern mysticism, tired old Rosicrucian voodoo, straight-faced acceptance of the prophecies of Nostradamus, whatever.

However, if we are enlightened and motivated only by Me, we may conclude that we must fulfill our humanity by earning more money or buying a bigger house or sending our kids to a more

exclusive school. We may decide that we must turn to another boyfriend or a second or third wife, in hopes that a new sexual relationship will bring us intimacy.

We may feel it's necessary to take the job that pays the most in money or prestige, sometimes at the expense of honesty or true fulfillment. We may be driven to give our kids lots of things, including chic day care, and therapy by experts when they fail to love or honor us.

We think we need to "play" hard in order to be healthy, sweating away at the Nordic track or grimly running so many miles per day down the highway. To recreate ourselves we must be entertained by everything, including the presentation of news of the day, politics, and legal proceedings.

Unfortunately for us, depending entirely upon ourselves for inspiration is like the blind leading the blind, or the uninformed sharing their lack of knowledge. Or, in modern terms, like the U.S. media from both coasts and the beltway trying to explain what the American heartland thinks and feels.

It's the blind committee creating an elephant. An entertaining elephant, to be sure, but not the real thing. To be free, to be fully human, we need to rest securely in God.

Lent is a throwback to a time of reality when people understood the need to live according to a standard outside themselves, and took responsibility for their own behavior. For the pagans it was the demands of nature represented by invented gods, for the Greeks, it became the ideal of the republic.

And for Jews and Christians, the standard was and is the will of a loving God

outside of time and nature, omniscient, omnipotent and personally involved with all his creatures.

Lent gives us a break from contemplating our own navels. What a relief!

## check-it-out . . .

Fatma Retreat House will hold a retreat for caregivers of persons who are HIV positive on March 10-12. The retreat focuses on the real need for spiritual nourishment and respite for those who are directly affected by the pandemic. The retreat will begin Friday evening and end Sunday morning. It is for volunteers, spouses, friends, partners, service providers and family members of those who are HIV positive. A retreat for those who are HIV positive will be held May 8-11. Call the Pro-life office at 317-236-1569 for reservations or further details.

OOOPS! . . . Last week, we left out the date for a presentation at St. Mary Church on March 4 at St. Mary's, 317 N. New Jersey St. Three short films on "Our Lady of Perpetual Help," "The Holy House of Loreto," and "The Village of Medjugorje" will be presented at 6:30 p.m. Sorry about the error!

St. Meinrad Archabbey Church will host "Voice Change," a 12-member chamber vocal ensemble, presenting a choral concert at 2:30 p.m. The concert is free, and open to the public. For more information, call Barbara Crawford at 812-357-6501.

The Spring 1995 series of the **Mature Living Seminars** dealing with "Expanding Our Horizons" will be presented at **Marian College** from 10 a.m. to 2 p.m. on Tuesdays, March 21 through May 2 in room 251 of Marian Hall. Topics will include:

- March 21—Some Misconceptions in Science with Conventual Franciscan Father Leopold Keffler
- March 28—A Study of Twins with Franciscan Sister Mary Moster
- April 4—Catholic Social Teaching: Basis for Liberation Theology with Dr. Michael Clark
- April 11—Down to Earth Spirituality with Franciscan Sister Claire Whalen
- April 25—the "Also-Rans" with Dr. Brent Smith
- May 2—"Geology in Our Everyday Life and What the Glaciers Did to Indiana" with Dr. Arthur Minsky

The suggested donation for the entire series is \$20 or \$3 per session. Participants may bring their own bag lunch or purchase lunch in the college cafeteria. For more information, call Franciscan Sister Miriam Clare Heskamp at 317-929-0123.

Big Sisters of Central Indiana and Big Brothers of Greater Indianapolis will host the 13th annual **Super Bowl for Kids' Sake** on March 11-12. The event is a joint fund raising effort between Big Sisters and Big Brothers. Teams for the weekend are made up of company sponsored and organizational teams. Organize three or four co-workers and ask them to get sponsors and bowl. Individuals may sign up also. Call 317-921-1780 to register. The bowler who raises the most money wins the grand prize of a six-day, five-night trip for two to anywhere

in the continental United States. Other prizes include a membership to American Trans Air Ambassador Travel Club and Galyan's gift certificates. All money donated by sponsors will support Big Sisters and Big Brothers services to more than 1,200 girls and boys in the community. The program provides a one-to-one relationship with a caring adult volunteer under professional staff guidance.

Cloves Memorial Hall of Butler University will present a performance of **"The Red Badge of Courage"** on March 9 at 10 a.m. and 12 p.m. and again on March 10 at 10 a.m. Tickets are \$5. For further information or to buy tickets, contact the Cloves Hall Box Office at 317-921-6444.

The Damien Center will present "Attitudes . . . A Fashion Event to Cut Off AIDS," on April 8 at 8 p.m. at 449 S. Pennsylvania St. After March 1, general admission tickets will be available for \$35 per person by calling TicketMaster, Contact Cory Palmer at 317-236-2599 for table reservations. Honorary co-chairpersons will be Vel Ryder, columnist for *The Indianapolis Register*, and daughter Anne Ryder, news anchor for WTHR Channel 13. Last year, the event raised \$50,000 for the Damien Center.

## vips . . .

A total of 48 men were installed in the ministries of acolyte and lector in ceremonies Feb. 6 at St. Meinrad. Archbishop Daniel M. Buechelein was the president. Receiving the ministry of acolyte for the Archdiocese of Indianapolis are:

- Michael Farrell, St. Michael, Greenfield
- Jay Harpring, St. Louis, Batesville
- William Mercer, St. Mary, Muncie
- Kevin Morris, Little Flower, Indianapolis

Receiving the ministry of lector for the Archdiocese of Indianapolis are:

- Patrick Beidelman, Holy Spirit, Indianapolis
- W. Joseph Brown, Little Flower, Indianapolis
- Patrick Curran, St. Monica, Indianapolis
- William Ehalt, St. Monica, Indianapolis
- Doran Knarr, Holy Cross, Indianapolis
- Stanley Pondo, St. Thomas Aquinas, Indianapolis
- Daniel Smith, St. Martha, Sarasota, Fla.
- Mark Volpatti, St. Christopher, Speedway

These ministries, for seminarians, are steps along the way to ordination. Dr. Daniel Felicetti, president of Marian College, has been elected to the Council for Independent College's (CIC) national board. The CIC has a national membership of 374 independent colleges and universities and a strong cross section of the nearly 1,500 independent schools in the U.S.

Marian College has elected nine new members to its board of trustees: Mrs. John J. Dillon, a 1949 graduate; David Stippeler, a senior attorney with Ameritech Indiana; D. Anthony Watt, a 1969 graduate; and John D. Short, executive director of the conference and sports facilities at IUPUI. In addition, five members of the general council of the Sisters of St. Francis-Oldenburg were elected: Franciscan Sisters Marjorie English, a 1975 graduate; Christa Franzer, a 1970 graduate; Maureen Irvin, a 1970 graduate; Amy Kistner, 1962 graduate; and Barbara Piller, a 1971 graduate.



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**ART WINNERS**—Jackie Swihart poses with her art students (back row) Laura Barth, Kelly Huitima, Stephanie Lee, Alex Jones and Paul Jansen; (front from left) Nicole Ording and Cory Hernandez. The children, from St. Christopher School in Speedway, were winners at the West Deanery Art Contest held at Ritter High School during Catholic Schools Week. (Photo courtesy of St. Christopher School)

DIVERSITY WITHIN UNITY

# What is the Catholic Charismatic Renewal?

by Fr. Paul Landivierien  
First in a series of three articles

(Part of The Criterion's strategic plan calls for articles that will inform readers of various authentic expressions of the Catholic faith. One of these expressions is the Catholic Charismatic Renewal. This article is written by Father Paul Landivierien, liaison between the Charismatic Renewal and the Archdiocese of Indianapolis. Other articles in the series will be written by other charismatic Catholics.—Editor)

It was on the Jewish feast of Pentecost that God first began the outpouring of His Holy Spirit upon His people in a mighty way. And any outpouring of great movement of the Holy Spirit is called Pentecost.

In Jesus' time, John the Baptist baptized in water but foretold that one mightier than he was coming who would baptize with the Holy Spirit and with fire (Mt 3:11). After the Resurrection, Jesus told his disciples not to leave Jerusalem until they had received the baptism of the Holy Spirit (Acts 1:4). Ten, 10 days after Jesus ascended into heaven, the promised Holy Spirit came in the form of fire on the first Pentecost. "All were filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim" (Acts 2:4).

At the beginning of this century, Pope Leo XIII (1878-1903) asked the bishops of the world and their flock to join him in praying for a new Pentecost and outpouring of the Holy Spirit. He had been given a frightening vision of the deception and all-out assault which the devil would wage against the Church and our world this 20th century.

As Catholics, we might hesitate to link Pope Leo's prayer for a new Pentecost with the origins of the Protestant Pentecostal movement that began in the United States at the dawn of this century. Yet we know God is captive to no camp, whether Catholic or Protestant, liberal or conservative.

It is few or gentle, male or female. He is eschewal. "He shows no partiality. Rather, in every nation, whoever fears him and acts uprightly is acceptable to him" (Acts 10:34-35). Still, Peter and his companions were greatly surprised to see God pouring out His Spirit on the gentle Cornelius.

And so today, Catholics are greatly surprised to learn that in 1901, God chose a Protestant pastor, Charles Fox Parham, to ignite a Pentecostal fire in Topeka, Kan., with a baptism of the Holy Spirit and speaking in tongues. Though it didn't last long there, it did spread to Texas, Missouri, Arkansas and Illinois. The real explosion, however, came in 1906, in a converted stable on Azusa Street in downtown Los Angeles. After only preaching one month, William Joseph Seymour was attracting a crowd of 1,000 people. Touched by God and speaking in strange tongues, his congregation was a mixture of all races and ethnicities coming together.

Another pope, our beloved John XXIII, requested our prayers for a new Pentecost and outpouring of the Holy Spirit in preparation for Vatican Council II (1962-65). And so it happened. The Holy Spirit came upon the bishops and delegates present at Vatican II. The new Pentecost continued and began overflowing upon the other children of God's Catholic family.

A group of college retreatants from Duquesne University in Pittsburgh began the Catholic Renewal Movement on Feb.

18, 1967. From there the movement spread to the University of Notre Dame and other universities, and to parishes, convents and monasteries in all parts of the United States and Canada.

This new movement was first called Pentecost. But later it preferred the name charismatic. The name "charismatic" comes from the Greek word "charis," meaning "gift." For there are many gifts or "charisms" that are associated with the coming of the Holy Spirit. It could also be that Catholics and other mainline Protestant Pentecostals prefer the name charismatic in order to differentiate and maintain a nominal separation from the classic and original Pentecostals.

The date or place we give as the origin of Pentecostalism is unimportant. What is important and noteworthy is the fact that it is the fastest-growing faith in the world. True, it has done best in places with a long, strong Christian tradition like Africa and Catholic Latin America. But it has also made inroads in places like India, South Korea and godless China.

The Pentecostal faith has been growing more than twice as fast as the Muslim faith of Islam. There are scores of Pentecostal denominations, and many more unaffiliated churches, some of which have the words "holiness" or "pentecostal" in their names. They emphasize personal, high energetic worship in praying the Lord with loud voices and uplifted hands. Likewise, they expe-

rience a baptism in the Holy Spirit, speak in tongues and believe in spiritual and physical healing.

The Catholics and mainline Protestants who embrace God's sovereign movement in the world through the Holy Spirit are called charismatic, and number 123 million. These charismatics embrace most Pentecostal beliefs—from baptism in the Holy Spirit to ecstatic worship and healings. But these charismatics maintain memberships in their own churches—Catholic, Baptist, Methodist and other mainline faiths.

The Catholic Charismatic Renewal has been accepted by the church as a work of God. It has been warmly welcomed by Pope Paul VI, Pope John Paul II, by the Pontifical Council for the Laity, and the bishops' conferences throughout the world.

While this charismatic renewal has been recognized as a special gift of the Holy Spirit to the church, that is not to suggest that only charismatics or Pentecostals receive this "baptism of the Holy Spirit." The Holy Spirit is not identified solely with any one movement, nor with one style of prayer, worship or community. This outpouring of the Holy Spirit belongs to the Christian inheritance of all those sacramentally initiated into the church by baptism and confirmation. In whatever way the Holy Spirit comes, it is for the conversion, sanctification and salvation of every single human being.

## LEARNING COMMUNITIES OF FAITH

### Parents' role in religious education

by Peggy Cratford

For many years, parishes and schools have sent mixed messages to parents regarding their role in the religious education of their own children.

Educational administrators now agree, however, that the time has come to create a new partnership between the family and the parish, so that all might work toward a common goal.

Parents nurture the spiritual growth of their children as they care for their intellectual, emotional and physical growth. At baptism, the parish community promises to assist parents in this role.

The "Catechism of the Catholic Church" reminds us that "family catechesis precedes, accompanies, and enriches other forms of instruction in the faith. Parents have the mission of teaching their children to pray and to discuss their location as children of God" (No. 2226).

The National Catechetical Directory also tells us that "though the influence of peers and of adult catechists is important, catechetical programs are not intended to supplant parents as the primary educators of their children" (No. 229).

Our Catholic tradition teaches us that sending a child to Catholic school or religious education classes is not enough. Most parents realize that they must take seriously their roles as the people responsible for their children's faith growth. Yet many parents are confused as to what exactly this means in the everyday life of a family.

Parents form their children in the faith naturally as they love and care for them. Often all that is needed is for someone to name this for them and offer encouragement and a few additional suggestions. As I offer some concrete examples, make a mental note of the many things you already do as a loving parent, as well as any new ideas you might try.

Parents of pre-schoolers stimulate awareness, awe and joy for life through play, hugs, laughter and experiencing life's precious moments together. Watching a butterfly, searching for spring flowers in a meadow, reading a story about baby animals, all create the beginnings of a respect for life and the realization that God loves each of us in a beautiful and unique way.

Parents educate and prepare primary-age

children for celebration of the sacraments of penance and Eucharist—through daily experiences of forgiveness and reconciliation, by lovingly preparing and sharing meals together, and by living out the Gospel call to love our neighbor as ourselves. Children also learn the meaning and importance of liturgical symbols by watching their parents and imitating them during Sunday liturgies.

For intermediate-age children, participation in the responsibilities of family life (doing household chores) teaches the value of Christian service. Routine family decisions help children learn to make right moral choices, and family discussions around the dinner table concerning current world events help teach Gospel values. And as parents listen to the opinions and worries of their children, they teach respect and appreciation for others.

Parents clearly communicate their values to young adolescents through their participation in the life, mission and work of the family, parish and community. Families who open their hearts to those in need, who put their faith into action, become witnesses of the meaning of Christian service to their children. At this time in their lives, when communication can sometimes be difficult, actions definitely speak louder than words.

Teen-agers feel accepted and affirmed when given additional responsibilities in the family and encouraged to take on regular ministerial roles in the parish. Despite increased interest in activities outside of the family, high school students thrive on strong, positive relationships with their parents. Parents provide teens with concrete examples of how faith and daily living are connected.

Whether dealing with infants or young teen-agers struggling to make sense of the world around them, parents influence the faith growth of their children in many ways.

Catholic schools and parish religious education programs can provide an understanding of the Catholic faith tradition and a variety of experiences, but it is the family that supplies the foundation upon which these programs build. With a healthy partnership between the parish and the family our children will be empowered to go forth and carry on the mission of the church.

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# SPOTLIGHT ON TERRE HAUTE DEANERY

## St. Benedict, Terre Haute, makes liturgy top priority

New pastoral team looks to the downtown parish's future

by Peter Agostinelli

St. Benedict Parish in Terre Haute was founded in 1865 as a national parish to serve the German settlers in the young Vigo County town.

These days St. Benedict serves a congregation that comes from the entire Terre Haute area. It's part of a mission that the downtown parish is gearing up for as a new pastoral team settles in.

St. Benedict Parish, pastored by Conventual Franciscans for most of its history, welcomed Franciscan Father Jim Cantwell last September as its new pastor. The parish also welcomed Presentation Sister Corine Murray in August as the new religious education director and pastoral associate.

Father Cantwell and Sister Corine, with the help of other parish leaders, are working to establish a new path for St. Benedict Parish to take in the coming years. Among other missions, they see St. Benedict continuing to serve the current parishioners while bringing back some of those who may have drifted away from the parish.

Greg Uim, a St. Benedict parishioner with his wife, Denise, serves on the parish council and also has been involved with the board of education as well as the religious education programs. He thinks the new pastoral team has contributed a flavor of positive change and growth to the parish.

Uim, who teaches at Indiana State University, described that change as a new sense of planning and a gathering of

resources. Also, the parish seems to have set into place the people and things it needs to address these tasks, he said.

Liturgy will be the top priority in this new effort. That decision came from pastoral staff and the parish's liturgy committee. It will be the top job "because that's where we see most of the people most of the time," Father Cantwell said.

The parish has started by hiring Conventual Franciscan Brother Don Hart as the new liturgy director and organist. His addition will help fulfill St. Benedict's new goals.

The new movement was helped in part by a focus group study. Uim said lay leaders in the parish gathered to envision St. Benedict's future needs, an effort he thinks already has paid off.

The new pastoral team is building on a strength that marks a solid future at any parish—strong lay leadership.

In the meantime, Father Cantwell said he sees St. Benedict as the parish that draws people from across Terre Haute. But he also calls it "a devotional church," not unlike St. John Parish in Indianapolis, that draws downtown workers to its daily 12:05 p.m. Mass.

St. Benedict Parish was founded in the closing days of the Civil War in a young but growing Terre Haute. The mission was to minister to the German immigrants in their native language.

Diocesan priests served the parish until 1872, when Bishop St. Palais asked the Conventual Franciscans for help. They have taken care of the parish since then.

The first pastor at St. Benedict actually was a Benedictine priest from St. Meinrad Archabbey—Father Fintan Mundwiler, a native of Switzerland who later became abbot of the monastery at St. Meinrad.

The parish opened a school in 1867 and added a rectory in 1900. Funds were

collected in the meantime to build a new church. A building committee looked to St. George Church, a well-known church in Chicago, for the new design. St. George's architect was contracted for the plans.

Bishop Chittard approved the plans for the new church in 1896, and it was finished in time for a blessing in June 1899. A 1931 fire nearly destroyed the new church, taking the giant dome in its flames. The parish was forced to launch a rebuilding project the next year.

In 1965 the people of St. Benedict—the "Phoenix people of Terre Haute," as Father Cantwell calls them—will work on liturgy and other parish operations. Father Cantwell said the emphasis on liturgy will guide them.

The parish may undertake another big project this year—the restoration of the former convent across the street from St. Benedict Church. Father Cantwell said he doesn't know whether the parish can manage the project, but it will be addressed at some point.

The plan is to convert the old convent into parish offices and then make the current office building, rectory, a dedicated residence for the Friars who serve St. Benedict and also St. Joseph Parish. St. Joseph, the other parish in downtown Terre Haute, sits on Fifth Street just a few blocks down Wabash Avenue.

The restoration project may not necessar-



**DOWNTOWN PARISH**—The twin towers of St. Benedict Parish in downtown Terre Haute have graced the city's skyline since the late 19th Century. The 130-year-old parish serves Catholics from all over Terre Haute. (Criterion file photo)

ily seem like part of the new effort at St. Benedict, but it would help the five friars in residence in their work at the two downtown parishes. Father Cantwell said the friars really should live in more of a communal environment than they do right now, and their current residence above the parish offices doesn't offer that kind of environment. The new residence may also help attract more friars to Terre Haute to serve in different capacities.

Among the other tasks will be a new parish census. Father Cantwell said an updated count of St. Benedict's people will help clarify some of the parish needs. The pastor is afraid that the latest count of about 530 parishioners is a little high.

A retreat day coming up this month will help parishioners and staff look at the many issues and changes facing the parish. They will meet with Franciscan Sister Catherine Schneider, director of the archdiocesan office

(Continued on page 9)

### St. Benedict Parish

Year founded: 1865  
Address: 119 South Ninth Street,  
Terre Haute, IN 47807

Telephone: 812-232-8421

Pastor: Conventual Franciscan

Father James Cantwell

Pastoral associate: Presentation

Sister Corine Murray

Director of religious education:

Presentation Sister Corine Murray

Parish secretary: Carole Liko

Youth ministry coordinator:

James Roth

Music director: Conventual

Franciscan Brother Don Hart

Number of households: 544

Church capacity: 750

Masses: Saturday-9:30 p.m.;

Sunday-8:30 a.m., 11 a.m.;

Weekdays-12:05 p.m.

### Weekly profiles will include all parishes

The Criterion publishes an ongoing series of parish profiles. Every week a different parish is featured. Several parishes from a deanery are featured every month.

After coverage of every deanery, the series started over again with the Seymour Deanery. The process will repeat until every parish has been featured.

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# Sacred Heart, Jeffersonville holds parish retreat

Sacred Heart will offer the third in a series of retreats March 10-11

by Peter Agostinelli

Sacred Heart Parish in Jeffersonville will hold the third in a series of parish retreats the weekend of March 10-11.

The immersion in renewal and spiritual growth will start on a Friday night (March 10) and last through the next evening.

Farshoner Kara Coats, who has helped publicize the retreats, said the parish offered a choice to attend one of three weekends in an effort to draw as many participants as possible. She said the two previous retreats have drawn approximately 90 and 70 people. Organizers are hoping to draw about 100 of the final retreat next month.

Members of a special committee, includ-

ing Sacred Heart's pastor, Father Jim Farrell, started the planning work last fall. Five parishioners served on the committee—Susan Wheatley, Betty Brantling, Bruce Wright, Keith Stormes and Donna Selfred.

The retreats are the first for Sacred Heart in about 10 years. They're held in the parish's Walpole Hall, which is redecorated extensively for the sessions. Coats said volunteers transform the hall's gymnasium to create a peaceful mood for the experience. Candles, greenery and soft music make up part of the environment.

Wheatley, coordinator of the retreats, said the retreats have provided parishioners with the opportunity to step out of their daily routines. They're helping people get to know God better, she said.

But besides the spiritual aspect, the retreats have given people a chance to simply enjoy each other's company and share in meals and liturgy, Wheatley said. In fact, the planning and preparation itself has

brought together a lot of people who normally wouldn't have had an opportunity to spend time with each other.

The presentations include spiritual talks and a slide show of parishioner-submitted photos depicting parish life. Also, small groups are formed for discussion on various topics, and communion and anointing services are held. There's even a talk on listening skills.

Coats said an especially effective presentation is provided by Youth Director Cindy Black. Black leads a talk on death in the family.

The planning team made an effort to make the program successful for different ages and personalities. "They tried to reach a balance for the people who really like to talk about their spirituality and the people who like the privacy of their spirituality," Coats said.

Sacred Heart parishioners have been instrumental in reaching that goal. Wheatley called the planning "a strong group effort."

"There have been a lot of different ways (for parishioners) to participate," Wheatley said. "They can help set up or tear down, or they can help as far as creating the atmosphere or the planning of the environment."

"We also sent letters out to about 70 different churches in southern Indiana to ask for their prayers. We've been using a prayer card and praying that at all of our liturgies since before Christmas for the success of our retreat. Prayer has been a very powerful and positive aspect of our planning."

Wheatley said there are plans for another parish event in the future, although probably not on this scale. But the current retreats have raised important issues, including the desire to form small faith groups or create a social justice outreach program.

Coats said the upcoming retreat is open to all Sacred Heart parishioners and any other interested Catholics. Call the parish office at 812-282-0423 for more information.

# St. Bartholomew holds a marriage day for couples

by Peter Agostinelli

St. Bartholomew Parish in Columbus recently held a marriage day for Catholic couples interested in exploring their bond of matrimony.

The day featured a workshop by Sister Bridget Clare McEwener, a member of the Congregation of the Sisters of St. Louis (Ireland) and an associate professor of pastoral care and counseling at St. Meinrad School of Theology.

Lisa Teague, a St. Bartholomew parishioner who helped with event registration and publicity, said about 50 couples attended the day-long retreat at the St.

Columbus campus. It was the second for the parish.

Kathy Davis-Shanks, administrator of religious education at St. Bartholomew, said the retreat helped participants focus on their families and backgrounds. Doing so helped them look at themselves as wives or husbands, she said.

"We have to look at who we are as individuals before we look at ourselves as couples," Davis-Shanks said.

Sister Bridget centered her presentation on a Genogram, a method of exploring family relationships and their effect on marriage. Retreat participants were asked to identify issues that affect

individual people and families, such as the effect of death or divorce on a family, or the effect of individual things like birth order.

Teague, who attended the retreat with her husband, said Genograms can help identify issues or problems that affect family relationships. Also, she said they can address problems by helping people look at the causes and effects.

Also included were a lunch and further discussion of issues relating to the Genogram. Prayers opened and closed the day.

The marriage day closed with a renewal of vows for couples.



MARRIAGE DAY—Max and Martha Hotz renew their wedding vows at a marriage day held by St. Bartholomew Parish in Columbus. (Photo courtesy Lisa Teague)

(Continued from page 8)

for pastoral councils. The mission of this office is to encourage parish and deanery councils to develop effective leadership through training and enrichment.

Father Cantwell thinks the meeting with Sister Catherine will help develop the lay involvement that's already strong at St. Benedict. He said it also will be an opportunity for parish leaders to figure out just where they need to go with their planning. Father Cantwell said the parish staff wants to bring members of parish organizations into the development process so they can work "beyond the nuts and bolts of administration."

St. Benedict's board of education, parish council and liturgy committee provide a framework for parish leadership. Sister Corine has been working with the Adult Catechetical Team (ACT), which works with the ACT group from St. Joseph. An upcoming deanery ACT meeting at St. Mary of the Woods will cover adult religious education issues.

Board of Education President Kathy Shields said a special family Christmas Eve liturgy featuring about 50 children was symbolic of the increased emphasis on liturgy. She said the program, titled "The Lion and the Lamb," was written by Brother Don and included children enrolled in Sunday morning religious education classes.

Shields also said St. Benedict enjoys religious education programs that are especially valuable since the parish has no school, although children can attend St. Patrick of Sacred Heart schools. Adult religious education and Rite of Christian Initiation of Adults (RCIA) also are offered.

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To say that the next few years will be significant ones for St. Benedict would be understatement. The new team, the new programs and the new plans for parish facilities will be part of the coming period of change. Father Cantwell and many others keep talking about the potential role of the old parish in the current Terre Haute community.

"The potential of taking a parish that's more than 125 years old and making it real for the city and the people is a challenge," Father Cantwell said. "But it's also like getting in the spirit of 'Hey, we're going into the year 2000 with this.' It's going to be interesting. For better or for worse, we're going to carry that faith into the next century."

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# Sacred Heart, Jeffersonville holds parish retreat

Sacred Heart will offer the third in a series of retreats March 10-11

by Peter Agostinelli

Sacred Heart Parish in Jeffersonville will hold the third in a series of parish retreats the weekend of March 10-11.

The immersion in renewal and spiritual growth will start on a Friday night (March 10) and last through the next evening.

Farshouer Karla Coats, who has helped publicize the retreats, said the parish offered a choice to attend one of three weekends in an effort to draw as many parishioners as possible. She said the two previous retreats have drawn approximately 90 and 70 people. Organizers are hoping to draw about 100 at the final retreat next month.

Members of a special committee, includ-

ing Sacred Heart's pastor, Father Jim Farrell, started the planning work last fall. Five parishioners served on the committee—Susan Wheatley, Betty Beattling, Bruce Wright, Keith Stormes and Donna Seifried.

The retreats are the first for Sacred Heart in about 10 years. They're held in the parish's Walpole Hall, which is redecorated extensively for the sessions. Coats said volunteers transform the hall's gymnasium to create a peaceful mood for the experience. Candles, greenery and soft music make up part of the environment.

Wheatley, coordinator of the retreats, said the retreats have provided parishioners with the opportunity to step out of their daily routines. They're helping people get to know God better, she said.

But besides the spiritual aspect, the retreats have given people a chance to simply enjoy each other's company and share in meals and lodging, Wheatley said. In fact, the planning and preparation itself has

brought together a lot of people who normally wouldn't have had an opportunity to spend time with each other.

The presentations include spiritual talks and a slide show of parishioner-submitted photos depicting parish life. Also, small groups are formed for discussion on various topics, and communion and anointing services are held. There's even a talk on listening skills.

Coats said an especially effective presentation is provided by Youth Director Cindy Black. Black leads a talk on death in the family.

The planning team made an effort to make the program successful for different ages and personalities. "They tried to reach a balance for the people who really like to talk about their spirituality and the people who like the privacy of their spirituality," Coats said.

Sacred Heart parishioners have been instrumental in reaching that goal. Wheatley called the planning "a strong group effort."

"There have been a lot of different ways (for parishioners) to participate," Wheatley said. "They can help set up or tear down, or they can help as far as creating the atmosphere or the planning of the environment."

"We also sent letters out to about 70 different churches in southern Indiana to ask for their prayers. We've been using a prayer card and praying that at all of our liturgies since before Christmas for the success of our retreat. Prayer has been a very powerful and positive aspect of our planning."

Wheatley said there are plans for another parish event in the future, although probably not on this scale. But the current retreats have raised important issues, including the desire to form small faith groups or create a social justice outreach program.

Coats said the upcoming retreat is open to all Sacred Heart parishioners and any other interested Catholics. Call the parish office at 812-282-0423 for more information.

# St. Bartholomew holds a marriage day for couples

by Peter Agostinelli

St. Bartholomew Parish in Columbus recently held a marriage day for Catholic couples interested in exploring their bond of matrimony.

The day featured a workshop by Sister Bridget Clare McKeever, a member of the Congregation of the Sisters of St. Louis (Ireland) and an associate professor of pastoral care and counseling at St. Meinrad School of Theology.

Lisa Teague, a St. Bartholomew parishioner who helped with event registration and publicity, said about 50 couples attended the day-long retreat at the St.

Columba campus. It was the second for the parish.

Kathy Davis-Shanks, administrator of religious education at St. Bartholomew, said the retreat helped participants focus on their families and backgrounds. Doing so helped them look at themselves as wives or husbands, she said.

"We have to look at who we are as individuals before we look at ourselves as couples," Davis-Shanks said.

Sister Bridget centered her presentation on a Genogram, a method of exploring family relationships and their effect on marriage. Retreat participants were asked to identify issues that affect

individual people and families, such as the effect of death or divorce on a family, or the effect of individual things like birth order.

Teague, who attended the retreat with her husband, said Genograms can help identify issues or problems that affect family relationships. Also, she said they can address problems by helping people look at the causes and effects.

Also included were a lunch and further discussion of issues relating to the Genogram. Prayers opened and closed the day.

The marriage day closed with a renewal of vows for couples.



MARRIAGE DAY—Max and Martha Hotz renew their wedding vows at a marriage day held by St. Bartholomew Parish in Columbus. (Photo courtesy Lisa Teague)

(Continued from page 8)

for pastoral councils. The mission of this office is to encourage parish and deanery councils to develop effective leadership through training and enrichment.

Father Cartwells thinks the meeting with Sister Catherine will help develop the lay involvement that's already strong at St. Benedict. He said it also will be an opportunity for parish leaders to figure out just where they need to go with their planning. Father Cartwells said the parish staff wants to bring members of parish organizations into the development process so they can work "beyond the nuts and bolts of administration."

St. Benedict's board of education, parish council and liturgy committee provide a framework for parish leadership. Sister Corine has been working with the Adult Catechetical Team (ACT), which works with the ACT group at St. Joseph. An upcoming deanery ACT meeting at St. Mary of the Woods, will cover adult religious education issues.

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SURVEY OF INDIANA CATHOLICS

Vocations: a challenge to today's church

Most Catholics have never been asked to consider religious life

A sample of Indiana lay Catholics was recently asked: When you were young, did people ever encourage you to become a priest, a nun or a brother? Twenty percent said they had been encouraged "several times", 25 percent said "once or twice", and 56 percent said they were never asked to consider the religious life.

William Whalen says these findings "are a challenge to all of us who are concerned about leadership in the church. There's always a need for more priests and sisters, but the need is even greater now than there is an overall decline in the number of priests and sisters." Whalen is a member of the

Catholic Pluralism Project that is conducting the study. He also is a member of the Serra Club of Lafayette, a Catholic organization that encourages vocations.

Purdue University sociologist James D. Davidson, who is directing the project, said, "The size of our sample gives us a great opportunity to find out more about the people who are encouraged to enter the religious life and the ones who give it serious thought."

The most important influence is the religiosity of one's parents. Thirty-six percent of Catholics who had very religious fathers were encouraged to join the religious life, compared to only 8 percent of those whose fathers were not religious. Twenty-nine percent of the people who had religious mothers said they had been asked several times, compared to only 2 percent of the people who said their mothers were not very religious.

Another factor is the number of other people in one's family who are Catholic. Among people who said that all six of their

parents and grandparents were Catholic, 26 percent said they had been urged to go into the priesthood or become a nun, compared to only 15 percent of those people who said that only three parents and grandparents were Catholic. Virtually none of the people without Catholic relatives said they were encouraged to go into religious life.

Gender also is an influence. Twenty-five percent of young men were asked, compared to only 16 percent of young women. Age cohort also makes a difference. Twenty-four percent of Catholics who were raised in the 1950s and '60s were asked, compared to 18 percent of Catholics who were raised in the 1930s and 40s, and only 14 percent of Catholics raised in the 1970s and '80s. "That's one of the reasons for the declining numbers of priests, sisters and brothers," David-

son said. "Young people today aren't being invited to consider the religious life as often as young people were 20 or 30 years ago."

The study also indicates several traits of people who are most likely to consider the religious life. Forty-three percent of Catholics who said they were "very religious" when they were young considered the religious life, compared to only 16 percent of those who were only "somewhat religious." Those who had "conservative" religious beliefs and practices also were more likely to consider the religious life than people who were "liberal" (36 percent vs. 21 percent). Also, men and people who were raised in the 1950s and 60s have given it more serious thought than women and Catholic who have been raised in the church in either the 1930s and 40s or the 1970s and 80s.

50-year friendship continues for nurse, New Albany soldier

by Cynthia Schultz



George Tinus and Dorothy Vavra Benyi

It was a chance meeting 50 years ago in wartime Italy.

He was a wounded soldier; she a caring nurse. Since then, the friendship between George "Tooter" Tinus and Dorothy Vavra Benyi has flourished through telephone calls, letters and visits.

Tinus, 75, is a parishioner of St. Mary Church in New Albany and Benyi is an 80-year-old widow living in Binghamton, N.Y.

Tinus was 22 in 1941, when he was drafted. His 34th Infantry Division was sent to Northern Ireland. During his Army career, he volunteered with the 6th British Commandos in Scotland and took part in the invasion of Northern Africa. In all, Tinus chucked up 500 days of combat.

But April 18, 1945 in Northern Italy is the day he recalls most vividly. "It was the last big push of the war," Tinus said. He was clearing mine fields from a road when he picked up a quarter-pound block of explosive and was knocked to the ground. Both hands were blown off; his left leg torn apart.

Six days later he was at the 33rd General Hospital in Leg Horn, Italy. That's where Tinus met "Miss Vavra," who was the head nurse of the orthopedic unit. She argued with doctors when they talked of amputating his leg. And her daily devotion to Tinus made a difference during his three-month hospital stint.

"It hadn't been for her, I might have died," said Tinus, who was given the last rites of the church.

Benyi said that Tinus was her first patient who had lost both hands. In a phone interview, she said that she worried that he would be unable to use crutches if he lost his leg, too.

Tinus was in such "bad shape" that "I assigned him to me," Benyi said. And Tinus kept Benyi busy with his traction and his need for exercises. She also saw him through skin grafts and other surgeries.

"There were 17 pieces of bone wired together" in his leg, Tinus said. Worried about dehydration because

drinking cups weren't available, Benyi rigged an overhead tubing contraption that allowed Tinus to drink with a arm of his head. And she devised a way for him to read "Stars and Stripes" by attaching the newspaper to his traction wire.

"He was a remarkable individual," Benyi said. "He adjusted to the loss of his hands right from the start. He had a sense of humor and never complained. He was a joy to take care of."

But Benyi worried about his future when he was sent home in a body cast, weighing less than 100 pounds.

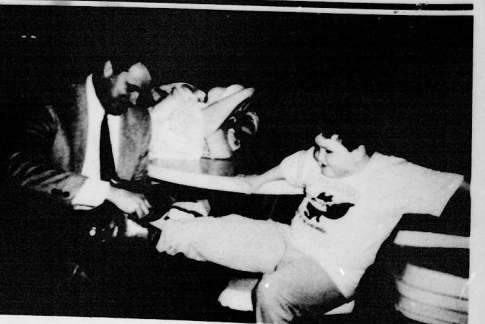
Tinus uses a hook prosthesis and has a bone disease in his leg, but he does not complain. "I'm lucky to be alive. A lot of kids got killed," he said.

As a surprise for her 80th birthday, Benyi's daughter arranged a reunion shortly after Thanksgiving. The two had met about 10 years ago at the urging of Catherine, Tinus' wife.

For Benyi, Tinus was the highlight of her nursing career—"my favorite story."

For Tinus, the nurses—one in particular—were "the most unsung heroes of the war."

Still, Tinus said his family and faith in God pulled him through his ordeal. "Whatever the Lord gives you, he gives you enough strength to cope with it," he said.



GOOD SKATE—Daniel Elsenner, secretary for total Catholic education, laces skates for first-grader Timmy Meyer at the St. Roch all-school skating party during Catholic Schools Week. (Photo by Bonnie Schott, home school president)

Atlas Office Supply advertisement. Features a list of services: RENTING & LEASING AVAILABLE, WE BUY USED OFFICE FURNITURE, OFFICE AND COMPUTER SUPPORT FURNITURE, COMPUTER SUPPLIES, OFFICE LAYOUT, DESIGN AND SPACE PLANNING SERVICE AVAILABLE, FILING SYSTEMS. Includes phone number 545-2141 and address 6800 E. 30th, INDIANAPOLIS, IN 46219.

Mary's Call advertisement. Text: "Our Lady is calling you... To peace, prayer, and holiness 'PRAY, PRAY, PRAY' Write for our free catalog of over 500 items". Includes an image of a woman's face.

Table listing various religious items for sale, including cassette tapes and prayer books. Items include 'Rosary-15 Decade songs Mary', '4 Ways to Heaven', 'Eminent Reading', etc. with prices listed.

Mary's Call advertisement footer. Text: "Over 4,100,000 sold in U.S. and 47 foreign countries. Postage purchases under \$5 add \$2 - \$5-\$10 add \$3 - \$10 & over add \$4. Mary's Call is a tax exempt corporation. Any donation you wish to make will help spread the devotion to our Blessed Mother around the world." Includes address: P.O. Box 162, Salisbury, MO 65281, 816-388-5308.

# Catholics take 'families first' agenda to Hill

Social ministry leaders spend time lobbying members of Congress

by Jerry Filteau  
Catholic News Service

WASHINGTON—Catholic social ministry leaders from across the country talked Feb. 27 about how to take "putting families first" and other elements of the Catholic social agenda to Capitol Hill during their annual national meeting.

Nearly 300 leaders from national Catholic organizations and diocesan Catholic Charities, social service and peace and justice offices were in Washington for four days of work—including an afternoon of lobbying on the Hill.

Most had made advance appointments to meet the afternoon of Feb. 27 or 28 with members of Congress from their state.

The lobbying session is a regular feature of the annual gathering, but this was the first since the election of the new Republican majority in Congress. Influencing legislators made to craft a welfare reform policy that does not hurt children was one of the top priorities of the social ministry leaders.

Along with a wide list of domestic issues, they were also concerned about reshaping and revitalizing U.S. foreign aid in a post-Cold War world and curbing the U.S. arms trade around the world, particularly the export and use of land mines.

But they planned to approach their lobbying with a difference. "This is not just a political game. We are a community of faith," said John Carr, director of the U.S. Catholic Conference Department of Social Development and World Peace, one of the sponsors of the meeting.

Reviewing the recent record of Demo-

crats and Republicans on issues where Catholic teaching calls for social support for the weak and vulnerable, Carr said, "I fear both parties are running away from the common ground we share with them."

In light of those trends, he said, he was tempted to describe the assemblage of Catholic social leaders in front of him as "a self-help group for the politically incorrect."

"Who else," he asked, "stands up for both the unborn and the undocumented, for the children on welfare and the children in the womb, against the violence of abortion and the vengeance of capital punishment?"

"What other community," he added, "opposes both assault weapons in our country and condoms in our schools? Who else resists the growing isolationism abroad and the indifference to the poor at home? Who else supports trade unions at home and generous foreign assistance around the world?"

"Who else brings to the welfare debate a commitment to work and family and responsibility and a sense of solidarity and an option for the poor?"

"We don't fit very well (in U.S. political alignments)," he said. "We didn't fit very well two years ago, and we don't fit very well today. We don't fit categories of right or left, Democrat or Republican. And our values are being tested across the spectrum."

Carr urged the social ministry leaders to present their senators and representatives with policy positions, developed out of the tradition of Catholic social teaching, which are "principled but not ideological... political but not partisan."

Nancy Wisdo, director of the USCC Office of Domestic Social Development, urged the participants to advocate a humane reform of welfare.

"It's important to establish that you are for reform. We should not let anyone take away the moral high ground from the Catholic community," she said.

"We are for real reform that strengthens families, rewards work and protects children," she said. "We know that the current system fails these criteria in many ways."

She cited food stamps and Aid to Families with Dependent Children as especially critical for the protection of children.

In the debate over abandoning the entitlement approach to food stamps and AFDC, she asked, "Why is the concept of entitlement politically incorrect when it comes to children?"

Wisdo warned that many reform proposals risk abandonment of federal standards and guidelines that it took years to establish.

She said the social ministry leaders should use their own experiences in their home dioceses and their expertise on the local scene to "put a human face" on the welfare issues, driving home to legislators the local impact that changes would have.

Carr said the church maintains an effective advocacy by insisting on the same fundamental principles and vision of society regardless of who is in power.

"This is a new Congress, but our mission and message are not very new," he said. "We are a community of faith, not an interest group. We are a church, not a lobby. We don't recast our principles, reinvent our agenda or redefine our vision in terms of the election returns, focus groups or overnight polling."

"Our church has been called many things," he added, "but nobody has ever called us trendy."

Jesuit Father Drew Christian, director of the USCC Office of International Justice and Peace, acknowledging that domestic issues would be the primary interest on Capitol Hill for most of the group, urged them to focus on two specific foreign policy issues—foreign aid and the arms trade.

He outlined the USCC's key policy concerns on foreign aid. He urged the group to remind legislators that polls show Americans support increased foreign aid for peace and development when they learn how little of the federal budget actually goes to those purposes.

On the goal of reducing U.S. arms trade around the world, he asked them to focus especially on one issue that has drawn increasing attention recently—the proliferation of land mines, which remain hidden in the ground for decades after hostilities are over.

A UNICEF pamphlet members are sharing with legislators says an estimated 100 million land mines—one for every 20 children in the world—are currently planted and another 100 million are stockpiled. Of the estimated 50,000 people a year killed or wounded by land mines, it says, the vast majority are civilians, "including an appalling number of children."

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## INPEA administrators study management of school changes

On Feb. 24, the Indiana Non-Public Education Association hosted its ninth annual conference for administrators at the IUPUI Conference Center in Indianapolis.

The theme of the day, which 150 administrators attended, was "Survival Lessons: Managing Change."

The program included a talk by Jonathan P. Costa Sr. on "Some Surprising Lessons from Educators Managing Relentless Change."

Costa asked participants to identify recent changes they have experienced in demographics, technology, school culture and economics. Among the demographic change forces were increased diversity, increased numbers, more non-Catholic students (in the case of Catholic schools), students willing to travel longer distances for quality education, and year-round school.

Technology changes included increased cost, the increase of information available outside of school, and the fact that the students are more comfortable with the subject than the teachers.

School culture changes reflected increased demands with decreased resources. There was concern about schools becoming too large to offer a sense of community. Teacher and administrator stress was a concern, as was the necessity to meet the many special needs of students.

The participants saw the move to smaller government of schools was an economic reality. The cost of technology went both ways—with the dollar buying more, but the need for upgrading and servicing equipment. Grants and other money were seen as imperative for staff development.

Costa said that the pace of change is and will continue to be accelerating. Some schools will thrive under the changes; others will not. But the schools' fate is up to the administrators.

Administrators were asked to describe the instructional style of their best change-oriented teachers; describe the variety of ways student work is carried out and assessed in effective classrooms; and the tone and purpose of communication in effective classrooms.

After a report by board president David Widenhofer and Glenn Tebbe, INPEA director, the participants selected another presentation: "IPASS—Indiana Performance Assessment for Student Success," given by Dr. Suelien Reed, state superintendent of public instruction; or IPSS—Indiana Professional Standards Board, by Dr. Marilyn Scannell, executive director.

About one-third of the participants were from the archdiocese.



INPEA—Jonathan P. Costa, Sr. addresses 150 administrators of non-public schools in Indiana at a conference in Indianapolis on Feb. 24. (Photo by Margaret Nelson)

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# Hibernians mark 125th St. Patrick's celebration

St. Patrick's Day events include Masses, parade and gala luncheons

by Mary Ann Wyand



IRISH MUSICIAN—Marion County sheriff's deputy Kelly Hayes of Indianapolis wears a different kind of uniform for St. Patrick's Day events. After a St. Patrick's Day Mass at St. John Church last year, he played the military bagpipe for acolyte Jay Fowley, a Holy Spirit seventh-grader, Father Thomas Carey, and hundreds of other Irish Catholics. (Photo by Mary Ann Wyand)

Sure, and it'll be a grand time for Irish Catholics this month as they celebrate a variety of St. Patrick's Day events.

In Indianapolis, the Kevin Barry Division of the Ancient Order of Hibernians will mark the 125th anniversary of the first St. Patrick's Day celebration in Indiana's capital city with a Mass and gala luncheon on March 12.

The festivities that day begin with Mass at St. John Church at 11 a.m. celebrated by Archbishop Daniel M. Buehlein and concelebrated by a number of archdiocesan priests who have Irish roots. Archbishop Timothy Sweeney of St. Meinrad also is expected to participate in the eucharistic liturgy and luncheon.

After the liturgy, Irish Catholics and others who love to celebrate this holiday in honor of Ireland's patron saint will walk across the street to the Indianapolis Convention Center for a luncheon and entertainment in the 500 Ballroom.

The program features the Clancy Brothers and Robbie O'Connell in concert, direct from Ireland, as well as the Irish Stepdancers of Indianapolis.

Hibernian Bob Cottogim said tickets for the luncheon and program are still available and can be purchased by contacting him at 317-251-1075.

Presentation of the Frank Kehoe Scholarship to a deserving student and the Hibernian's President's Award to a distinguished Irish Catholic are other program highlights, Cottogim said. Each year members of the Kevin Barry Division also present a sizeable check to the Benedictine monks of St. Meinrad to further their vocations work.

"We expect the church to be filled this year for our 125th St. Patrick's Day celebration," he said, "and we're expecting a very good crowd for the luncheon. Well over 500 luncheon tickets already have been sold, so tickets are at a premium. We're particularly excited about getting the Clancy Brothers and Robbie O'Connell to perform here. When you talk about real Irish music, you're talking about the Clancy Brothers. They come to the states quite often, and they bring their love of their country and their church with them."

The Ancient Order of Hibernians have been supporting the work of St. Meinrad Seminary for about 20 years, Cottogim said. "We have a long relationship with St. Meinrad. We give over \$2,000 to St. Meinrad each year to promote vocations. Archbishop Sweeney was born and raised in St. Philip Neri

Parish in Indianapolis and we're pleased he will be able to attend our celebration this year."

This year's 125th St. Patrick's Day celebration also will commemorate the 150th anniversary of the potato famine in Ireland, which forced Irish Catholics to seek new lives in America.

Over the years, Hibernian Alice Davis explained, American Irish Catholics have served their church and community as firefighters, police officers, teachers, and religious, as well as in other important service roles.

Davis is a member of the newly formed Our Lady of Knock Ladies Division of the Ancient Order of Hibernians.

"Our organization and other Irish organizations are urging people to write to their postmasters and ask that a commemorative stamp be issued in memory of the potato famine and the Irish who came to these shores," she said. "The Irish have had quite an impact on American culture."

Each year the Hibernians march in the annual St. Patrick's Day parade in Indianapolis, Davis said, which is scheduled at 11:30 a.m. on March 17.

Irish Catholics also will gather at St. Philip Neri Parish on the eastside of Indianapolis for an 8:30 a.m. Mass before the parade, she said. That annual Mass is sponsored by the Irish Heritage Society.

On the night before St. Patrick's Day, Marian College is sponsoring a traditional Irish dinner and a continuing education program about immigration, Celtic music or literature," Davis said. "There's a different theme each year."

For tickets to this dinner, telephone Franciscan Sister Rosina Emery at Marian College at 317-929-0126.

Hibernian Tom Russell, who serves the organization as historian, said the Kevin Barry Division of the Ancient Order of Hibernians has always been dedicated to furthering vocations to the priesthood and religious life.

"We consider our greatest achievements are raising funds for vocations and also for the erection of the Celtic cross in the courtyard of St. John Church," Russell said. "This cross honors the Irish immigrants who settled in Indiana."

Hibernian Kevin Murray, a past president of the organization, said he hopes people of all cultures will join in the St. Patrick's Day festivities all throughout that week.

"When we restarted the parade here in 1980," Murray said, "it became a celebration of everyone's cultural heritage. We live in a very multicultural country, state and city, and we all can come together at least one day a year and all be Irish for a day."

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# Faith Alive!

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OCCASIONS OF GRACE—While raising children, parents experience many occasions of grace. (CNS illustration by Cagle Lowry)

## God's grace carries us through tough times

by Cynthia Daves

Until I was 30, the word "grace" usually brought to mind my sister-in-law's middle name. Like its opposite—sin—grace was an abstraction whose significance I had yet to grasp.

At an early age grace is something we rattle off together at the dinner table. In school we learn that grace is God's favor, bestowed through the sacraments.

Some of us never get beyond the grace-as-magic mentality, bargaining with God. I needed to realize that occasions of grace are woven as deeply into our daily lives as occasions of sin.

When we were first married, my husband and I thought we knew God's grace. We had supportive families and friends, good health, college educations, and economic prospects. We were young, in love, and we felt we were being rewarded for trying to understand and do God's will in a secular society.

We raised a large family of children born close together. When Peter came along, the fifth child in as many years, we were happy but exhausted. By the time he was 2 months old, Peter had been diagnosed with a serious congenital heart defect which curtailed his growth and threatened his life. The life-long vigil to keep him with us began.

Being human, we tried to lay blame. There was speculation, the "Why me?" questions, the long awake nights trying to find the hand of God in an apparently grace-less situation.

But there was also prayer by parents who were previously too sophisticated to pray from need. For the first time, we prayed unashamedly for relief from a situation beyond our control.

Two years later Andy was born, and by the time he was 6 weeks old we knew we had another extraordinary baby. He never smiled or looked directly at us, and finally the doctor told us that Andy was mentally retarded.

Having already gone through guilt trips with Peter, we took Andy's condition more calmly. But there was another problem. Because he was so unresponsive, I found it hard to love Andy with the same enthusiasm as I had my other babies. So I prayed another new prayer: to change myself.

A few months later, when I noticed Andy drooling on his baby mat and gazing incomprehendingly at his toys, he seemed so adorable to me that I had to grab him up and cover his dear little face with kisses. It occurred to me then that Andy had not changed, but I had.

I wasn't the only one. The neighborhood children, not previously known for their

compassion, took Andy to their hearts. When a new boy teased him, the little girl from the street scolded him.

"You stop that," she told him. "Don't you know that's ANDY?"

As Peter grew, he underwent catheterizations and major surgery which finally enabled him to walk. But there was nothing wrong with his brain or his mouth, both of which never quit.

He finished college and took a job as a salesman in a small company. His boss was known as a gruff guy, still grasping the first nickel he ever earned. Later this thrifty boss refused to join an attractive group health insurance plan which would exclude Peter from coverage because of his heart condition.

Peter married and became a father. "My doctor said she's a miracle baby," he exulted as we met him and his "girls" in the delivery room.

Andy's achievements, while different, were equally important. We were thrilled when he learned to eat by himself, to go to the bathroom on schedule, to sit quietly. Our other children helped take care of him without complaint, loyally declaring that inside his quirky body was a special person trying to communicate.

Peter and Andy presented us with occasions of grace, as did all the people and events in our lives. By the time these two boys were grown up, we knew our prayer lives were richer. Because of them, many others had experienced God's love in more ways than we could count.

But God never runs out of grace—or ways to make it available. When he was 23, Andy was injured in an accident and died. His consuming everyday care and the plans we were trying to make for his future were suddenly gone.

And Peter's health continued to fail until, five years later, he died too. He was 28. What was it all about? It's easy to feel God's grace when life is going well, but where is it when we struggle and grieve and feel afraid?

It is in the closeness that grew between us and with our children and extended family. It's in the people who entered careers in special education because of Andy, or those who still tell us of the joy Peter brought to their lives with his crazy humor and loving attention.

Over time we go beyond grief and despair to understand God's gifts, hidden as they may be. All of us are graced by God and every day is a sacrament of that grace.

(Cynthia Daves is a columnist for The Criterion in Indianapolis. She resides near Bainbridge.)

## Grace is often unexpected

by Fr. John J. Castello

Here is a story about how grace works. If there was one thing Cleopas and his companion did not want, it was interference. He had decided to get out of Jerusalem, which held too many painful memories, if only for a few hours.

They planned to go to a quiet inn in the suburbs where they could enjoy a relaxed supper. They were moping along, wrapped in the gloom of their own dark thoughts, when a stranger caught up with them and started asking intrusive questions. They wanted to be left alone. Couldn't this busybody sense that? They had good reason to be noncommunicative. A friend of theirs—a truly extraordinary person and prophet who had raised their hopes for a turnaround in their national and personal lives—had been condemned to death and crucified. Crucified! The bottom had dropped out of their lives.

There had been a brief glimmer of hope. Some of their women friends told a wild story about his tomb being empty and about a vision of angels announcing that he was alive. But really? People had checked out the

story and found the tomb empty, "but him they did not see."

There were all sorts of possible explanations for the disappearance of the corpse, but that he was alive wasn't one of them.

Why didn't this man asking all these questions and talking of prophets just get lost? "Are you the only visitor in Jerusalem who does not know of the things that have taken place in these days?" (Luke 24:18). But the man kept after them, so they invited him to join them for supper. When they found a quiet table, he performed the usual host's ritual of breaking the bread they were to share. This jogged their memories into startled recognition of him: Jesus had so often shared in table fellowship that it had become a trademark. It was he! "But he vanished from their sight."

Their lives were changed. They recalled how their hearts had burned within them while he spoke to them of the Scriptures.

Grace works in strange, unsuspected ways—perhaps even through a chance meeting with someone. As the Greek philosopher Heraclitus said, "Unless you expect the unexpected, you will never find truth." (Father John Castello is a Scripture scholar, author, teacher and lecturer.)

### DISCUSSION POINT

## Occasions of grace are glad or sad

### This Week's Question

Describe an event or period that now, looking back, you realize was an occasion of grace for you.

"When I was 17, I had a baby and gave her up for adoption through Catholic Charities. I waited until she was 18 and then hired a private investigator. He located my daughter in three hours. It was the best thing that ever happened. A hole that had been in my heart for 18 years was filled. . . . We talk every week. We had dinner recently with her adoptive parents. . . . The past year has been such a grace!" (Margaret Lauth, Lincoln, Ill.)

"My dad was diagnosed with lung cancer in February 1994. . . . I became angry with God because my dad had retired. Working through this process, it reminded me of the passage where Moses was demanding to see God's face, and God was saying that was not what Moses needed. I feel like God passed through my life then and it was a real occasion of growth and grace." (Jeff Kelly, Yallow, Okla.)

"My father's death. It made me focus on the blessings I have received from my own family and my children." (Paul Wilkins, West Hartford, Conn.)

"I'm going through a period of time like that now. Seeing our children grow up and become young parents. Having grandchildren and being able to sit back and see that I don't need to get too excited about things is a grace. I focus now more on my relationships." (Tony Duet, Catfoss, La.)

"This past Thanksgiving. After going to church with my family, we came home and were able to share dinner together. It was the last time we were all able to be together before my mother died." (Kathleen Bokonsky, Wilmington, N.C.)

### Lead Us Your Voice

An upcoming edition asks: What about Jesus captures your imagination?

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



# Wonder, humility and gratitude enable us to receive God's grace

by H. Richard McCord Jr.

Angels are back, and they're more popular than ever.

They are pictured extensively on cards and wrapping paper. Books are being written about them. You see them displayed on posters, coffee mugs and T-shirts. There's even a series of postage stamps depicting some of the cute ones.

How can we explain this modern fascination with the angelic? Is there a message here?

There should be. After all, the word "angel" means messenger.

In fact, there probably are several messages, but let me focus on just one.

Our newfound interest in angels demonstrates how deeply we yearn to make a connection with the divine, how much we welcome the Lord's communication with us.

In the Judaic and Christian traditions, angels bring God's words and actions into human lives. Angels show how freely and graciously God approaches us, taking the initiative to offer us a share in the divine life.

Grace is the name we give to "the free and undeserved help that God gives" to enable us to respond to the divine call, according to the "Catechism of the Catholic Church" (No. 1996).

Grace is not primarily a commodity we merit or that we increase by our own efforts. But this doesn't mean we can make no effort to sharpen our receptivity to grace.

Though strictly speaking we do not deserve God's favor, we have an important

role to play in determining whether grace will have any effect in and through our lives.

There are certain attitudes or dispositions we could cultivate that might help us to recognize and cooperate with God's grace—in much the same manner that Mary received the angel Gabriel's message.

• First, the capacity for wonder, the willingness to be surprised, for God never acts according to our plan.

When Jesus urged us to become like little children in order to enter heaven, he was saying how necessary it is to be open and free of predetermined conclusions, of bias and other obstacles we place in the way of what God is trying to do.

• Second, humility.

We should cultivate humility, which is the capacity to see and accept the truth about ourselves in God's presence. It requires that we become outer-directed, looking toward God and our neighbor, and not always filtering everything through the narrow lens of our own needs and desires.

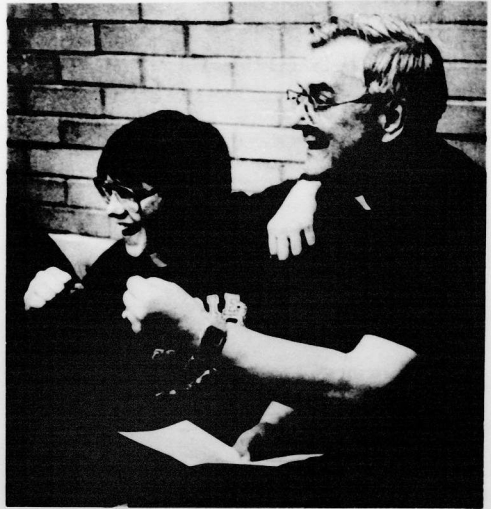
God offers grace through intimate relationships as well as in our encounters with other "neighbors." We'll miss an awful lot if we're unconcerned with self-fulfillment or self-promotion.

Wonder and humility are gifts we can seek in prayer.

• The third disposition for receiving grace is also related to prayer. It is gratitude, the habit of giving thanks in and for all things.

Taken in this sense, gratitude itself becomes a prayer, an orientation of the heart and mind.

It is easy to say thanks for the good things that come our way. But God's grace can be



**BUILDING RELATIONSHIPS**—God offers grace to people through their relationships with others as well as in their daily encounters. But people miss out on opportunities for grace if they are overcome about self-fulfillment or self-promotion. (CNS photo by Gene Flansted from The Crossiers)

just as powerfully present in suffering and tragedy. Will we recognize it?

Giving thanks is a formative act for Christians because, when done habitually, the act of gratitude can change the way we see ourselves and what happens to us. Even if we have to say "thank you, Lord" through clenched teeth, we may still find our hearts

beginning to melt and a generous, compassionate love flooding our whole being.

This is better than being visited by an angel. It's a moment of grace.

Amazing what God can do!

(H. Richard McCord Jr. is the associate director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.)

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QUESTION CORNER

# Catholics and Episcopalians agree on some doctrine

by Fr. John Dietzen

**Q** Is there any difference remaining between Episcopalian and Catholic teachings?  
**X** friend of mine who attends the Episcopal Church tells me her priest explained that most of the differences about Holy Communion have been resolved in recent discussions. Is she right? (New York)



**A** It is too much to assert that there are no longer doctrinal differences between our churches. Some remarkable agreements have been reached, however, in the Anglican-Roman Catholic discussions during the past several years.

This year, for example, the U.S. Anglican-Roman Catholic dialogue, made up of bishops, other clergy and theologians of both churches, published several "affirmations."

- They affirmed together that:
  - In the Eucharist, the church makes present the sacrifice of Calvary and is empowered by the Holy Spirit to make Christ present and to receive all the benefits of this sacrifice.
  - In the Eucharist Christ makes himself present sacramentally when the bread and wine are changed into his body and blood.
  - After the eucharistic celebration the body and blood of Christ may be reserved for Communion of the sick and any

be reserved for adoration, as an extension of the worship of Jesus Christ at the celebration of the Eucharist.

• Only a validly ordained priest can be the minister who brings into being the sacrament of the Eucharist and offers sacramentally the redemptive sacrifice of Christ which God offers us.

Participants in the dialogue concluded that "the Eucharist as sacrifice is not an issue that divides our two churches."

A short time later the president of the Pontifical Council for Promoting Christian Unity told the Anglican-Roman Catholic International Commission that agreement between the two churches is greatly strengthened.

Much remains to be done and prayed for. There is no question, however, that this and similar agreements are major events as we move with hope toward the unity which Jesus prayed at the Last Supper.

**Q** We hear some wonderful sermons in our parish about our Blessed Mother, but not much about the rosary any more.

The rosary has been a big help in my life, but I don't get as much out of it as I did before.

Is it still a recommended prayer for Catholics? (Missouri)

**A** It certainly is. For centuries, the rosary has held a prominent place in the church's treasure of prayers. Because of the many levels of vocal and meditative prayer

it offers, the rosary remains an important and valuable part of the spiritual lives of many people.

Sometimes the repetitive Hail Marys, underlaid with events in the life of our Lord and his mother, are exactly the prayers we need.

It seems to me that Catholics who do not have this as part of their "collection" of ways to be with God in prayer miss a lot.

If you feel some distance from appreciating the rosary as you once did, maybe your understanding and approach to it needs some revitalizing.

Many fine books are available to help you do that. One that I know has helped many people put the rosary in new perspective is a brief work titled "Praying the Rosary: New Reflections on the Mysteries," a 65-page book written by Gloria Hutchinson and published by St. Anthony Messenger Press.

I think this book will help you see things in the rosary that you haven't noticed before.

(A free brochure answering questions Catholics ask about cremation and other funeral regulations and customs 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

## Technology enhances the ability to learn

by Dr. James and Mary Kenny

Dear Dr. Kenny: Our son is in the fifth grade and has a learning disability. He has a terrible time doing simple mathematics by hand, but he does his math assignments quickly and well with a calculator.

The problem is that school officials won't let him use a calculator. His teacher says that he will never learn what's really going on in mathematics unless he can work things out for himself first. What do you think? (New Jersey)

Answer: I think he should be allowed to use a calculator for his math assignments. In fact, by fifth grade all children should be taught how to use calculators, as well as other instruments of convenience.

I remember when I was in school it was considered cheating to use a slide rule. I thought that was funny, because I felt a slide rule was too hard to learn anyway.

The first three grades are the time set aside to learn basic skills in reading, writing and arithmetic. After that, we take subjects like science and social studies, and we assume that children can read and write and count. Most students can at this age.

Some children, however, can't master these basic skills during the first three grades.

If the children are mentally retarded, for example, it will take more time to teach these skills, so it is necessary to continue to work with them.

However, if they have a learning disability, as in your son's case, we need to let him use appropriate aids in order to get on with learning.

Learning how things are done is a wise idea. That can be done in the beginning, when the child learns basic computations in first grade.

However, once the child has been taught how it's done, I believe we should let the child use whatever technology simplifies the procedures so he or she can go on to more complicated problems.

Computers offer a good comparison. In the beginning, people were taught "machine language." It was felt that every user had to know exactly how computers worked. Today, however, computers are quite "user friendly." Even beginners start by learning simple push buttons that bypass many time-consuming steps. Not only is time saved, but accuracy is assured.

Word processors can do "spell checks" for those of us adults who still misspell or reverse letters. I think children should learn how to spell, but by fifth grade they should also be able to use "spell-checks." Why? Because children should go on to using language for creative expression, and not get bogged down by whether each word is spelled correctly.

Why use an ax when you have a chain-saw? Why everything out by hand when we have typewriters? Why wash clothes by hand, even for starters to learn how, when we have washing machines that can do the job more quickly and better?

Technology can perform basic operations for us, freeing our hands and minds for higher-level functioning.

Children can be taught how mathematics and language work in the beginning. But whether they become skilled at these operations or not, they should learn to make use of the technology with which we are blessed.

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison, Keweenaw, Ind. 47978.)

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# Entertainment

VIEWING WITH ARNOLD

## 'Before Sunrise' examines life, love and happiness

by James W. Arnold

If you would seek to know thyself . . . or if thou happen to be older, if thou would seek to know thy children.

Maybe 'Before Sunrise' is the movie for you. That's a lot to say for a movie, that it offers truth, or a piece of it, about the generation of young people now in their 20s. But this film by Richard Linklater, now 34, who has made a reputation as the offbeat chronicler of current and recent youth ('Slacker,' 'Dazed and Confused'), comes arguably close to doing it.

At its core, 'Sunrise' has many familiar elements. An American, Jesse (Ethan Hawke), on the last day of a short trip to Europe, meets a French grad student, Celine (Julie Delpy), on her way back to Paris. They begin chatting on a train about a married couple who are (ironically) arguing nastily and nastily.

In contrast, Jesse and Celine enjoy each other, and on impulse—he later admits she looked like a Botticelli angel—she asks her to join him on his one-day tourist visit to Vienna.

She consents, and later comments, "You were so sweet I couldn't help it."

They obviously become more attached as they walk or ride the bus, see the sights of Vienna (the Danube, a cemetery, an amusement park, a cathedral, several cafes and pubs) and talk of many things.

In Linklater's screenplay, co-written with Kim Krizan, the talk is incessant. It ranges from the personal (parents, former romances) to the fake-philosophical (reminiscence) to the political (feminism) and the



profound (the nature of God and the impermanence of time).

For a movie, the talk is very good, and Catholic movie buffs may even be pleasantly reminded of Eric Rohmer's charming 'My Night at Maude's,' a 1969 film which is sort of the ultimate Catholic talk movie, even in subtitles.

There is no deep Catholic content here—Celine apparently isn't practicing Catholic, and seems fascinated by the cathedral only as a locale "of so much happiness and suffering over so many generations." But the conversation manages to offer sound bites on most areas of moral interest, including (of course) relationships.

For a change, the characters are too real and complex to stand in for their generation. But they do have some familiar traits. They are pessimistic, leery of the future, unsure of commitment, skeptical, and terribly aware that people fall out of love.

They know that their day in Vienna may be only a "happy memory." As they agree, "everything is so final." In the morning, "they'll turn into pumpkins, right?"

Not so, as it turns out, in this touching love story the writers dedicate "in memory of our grandparents." Their long, spiraling conversation—verbal play, revelation, speculation—is like a courtship. Their first kiss, appropriately enough, is at the top of a ferris wheel (the one made famous by Orson Welles in his film 'The Third Man').

Like all true lovers, they eventually will realize—wary realists that they are—that parting is, in the end, impossible.

The film is organic. We watch love develop before our eyes, delightfully and credibly. So the ending, which is hopeful but still open-ended, is predictable only in the best sense.

'Before Sunrise' is the eternal story,



'ROAN INISH'—Hugh (Mick Lally) and Fiona (Jeni Courtney) watch the horizon in 'The Secret of Roan Inish.' The U.S. Catholic Conference classifies the film A-II for adults and adolescents. (CNS photo from Overseas Film Group)

condensed to a single day, of how man and woman meet, discover each other, and gently become indispensable to each other. Their fears vanish. The finite becomes infinite.

The thing about real love is that it makes ordinary places holy. Linklater catches this idea in a remarkable final montage of locations where Jesse and Celine have visited and talked. They're empty now, seemingly devoid of magic. To us, they're pictures in a museum.

Hawke and Delpy are relaxed and natural, suggesting many depths beyond what can be revealed in under two hours. Compared to most movie characters, their age, they seem like Einstein. Their characters are a bit damaged by experience, but sensitive, creative, and fun to listen to. They're also silly at times, as they ought to be.

Having two Generation Xers walk around and gab for 100 minutes, falling in love, is risky. But the script invention, not to mention the glimpses of the city and its denizens, make it seem to go too fast. Jesse and Celine play games, personal questions and answers, make-believe phone calls to best friends. They wonder if monks have underwear beneath their robes.

A fortune teller booms at them: "Don't forget you are stardust!" A beggar composes a poem for them, incorporating the word "milkshake." (Jesse is skeptical.)

Celine realizes the irony is time. At a cemetery she had visited 10 years ago, she stops by the grave of a 13-year-old child. She had been the same age a decade ago. "Now I'm 10 years older," she says sadly, "and she's still 13."

(Alarmingly fine, unpretentious, non-sensational, almost mythic tale of young love, sexual situation, intertexted for mature viewers.)

USCC Classification: A-III, adults.

### Recent USCC

#### Film Classifications

Before the Rain	.....	A-II
Heavyweights	.....	A-II
Once Were Warriors	.....	A-IV
Window to Paris	.....	A-III

A-I—general patronage, A-II—adults and adolescents, A-III—adults, A-IV—adults, with restriction, O—morally offensive

## 'The Inverse Within' explores the human body

by Henry Hersh and Gerri Pare

Catholic News Service

A startling, inside view of the human body at work is tied to the physical functioning of top athletes in 'The Inverse Within,' airing Tuesday, March 7, from 8 p.m. to 10 p.m. on PBS. (Check local listings to verify the program date and time.)

The "Nova" documentary, dramatically written by Beth Hoppe and Bill Lattanzi, requires careful attention but is worth the effort.

Just when segments on muscular function, digestion and circulation begin sounding too technical for the average viewer, the focus smartly changes to how such intricate physiological processes relate to the bodies in motion of speed skater Bonnie Blair and Mike Powell, the world's top long jumper.

Another fascinating segment explains how the body of ice-climber Rob Taylor went into a frenzy of infection-fighting survival procedures after a near-fatal fall which left him stranded in a blizzard for days with his leg bone protruding six inches from the skin.

Though not for the squeamish, the organ and cellular shots afforded by fiber-optic cameras and electron microscopes are extraordinary, and are complemented by helpful, dazzling computer graphics with a "Star Wars" quality which explain how specialized cells battle bacteria.

A section on the fetal development of track star Karen Hatcher's baby is preceded by the first-time microphotography of fertilization of a human egg.

Overall, 'The Inverse Within' is a challenging, stimulating program which should leave viewers in awe of God's most complex creation.

#### "Kids Killing Kids"

The growing problem of guns in the hands of youngsters is the subject of 'Kids Killing Kids,' a documentary scheduled to be rerun on Tuesday, March 7, from 4 p.m. to 5 p.m. on CBS. (Check local listings to verify the program date and time.)

Hosted by actor Malcolm-Jamal Warner, the program offers four dramatizations demonstrating the tragic outcome of situations in which a teen-ager is armed with a handgun.

The same situation is then repeated, this time showing its resolution without the use of a gun.

The stories involve a youth gang, a depressed teen-ager who becomes suicidal, a student who brings a gun to school to impress his peers, and a youngster who packs a road to scare off a bully.

While the dramatizations may not measure up to the slick level of prime-time dramatic entertainment, they are quite adequate for a program intended primarily as an educational vehicle for young viewers.

Written and directed by David J. Eagle for Arnold Shapiro Productions, the result accomplishes its task of demonstrating that guns do not solve problems—they only create victims.

Then, in replaying each dramatization, the positive outcome is tied to strategies for avoiding confrontations and how using one's head resolves problems far better than a gun.

Along the way, there's an abundance of information and statistics about the growing menace of youth violence involving firearms.

A concluding documentary segment shows what youngsters are doing to reduce violence, solve conflicts peacefully and maintain gun-free schools.

The program's subject matter is obviously one that concerns all parents, regardless of what they perceive to be the level of youth violence in their community.

Parents can use it as a kind of reality check on how their youngsters view guns and violence.

Encouraging families to watch and use the program are a large number of educational, law enforcement, business, civic and religious organizations, including the U.S. Catholic Conference.

While applauding this effort in raising public awareness of a serious problem, the fact remains that it is rooted in social, economic and cultural realities that cannot be changed by a media campaign.

Last winter, nationally syndicated talk-show host Jerry Springer devoted a program to talking with youngsters about being caught in the cross-fire of youth gang violence in Chicago.

And last April, NBC presented a prime-time documentary on Latino youth gangs and drive-by shootings in Los Angeles.

These and other TV reports on the growing phenomenon of gun-wielding youth portray the gritty reality of an escalating cycle of violence that is not going to be easy for society to turn around.

'Kids Killing Kids' brings the problem home for families to deal with as best they can. But like the drug crisis, the

solution to the problem is larger than that of the family and its individual members.

If television broadcasters were really concerned about the problem of teen violence, they would do more than alerting society to its dangers. As long as they continue glamorizing gun-happy heroes and portraying violence as the problem-solver of choice, the medium is part of the problem.

#### "Queen Esther: Far Away and Long Ago"

The story of how a woman saved her people from annihilation in ancient Persia is recounted in "Queen Esther: Far Away and Long Ago," premiering Friday, March 10, from 10 p.m. to 11 p.m. on the A&E cable channel. (Check local cable listings to verify the program date and time.)

The latest offering in the "Mysteries of the Bible" series, the documentary relies on a variety of classic and modern paintings to illustrate events described in the Book of Esther, with selected passages read by actress Jean Simmons.

The biblical story has plenty of intrigue as Esther, the wife of the Persian king, Abasuerus, finally fails the plot of the evil Haman to massacre all the Jews in the land when, at the last possible moment, she reveals that she herself is a Jew.

Biblical scholars are on hand to comment on various aspects of the story, including its aftermath in which the Jews killed all their enemies and the commemoration of their deliverance in the joyful feast of Purim.

The archaeological evidence in digs from Susa, the 5th-century B.C. capital of Persia, to the reputed site of Esther's burial place in northern Israel, bears out the historical setting of the story but finds no conclusive proof that such events actually occurred.

Narrated by Richard Kiley, the program throws out a lot of interesting facts about the Book of Esther but is rather thin on its religious dimensions.

Irritatingly, the narration tends to be on the breathless side, in the TV tabloid tradition of promising revelations that turn out to be rather unastounding.

The slickly packaged, easy-to-watch production is largely superficial, though interested viewers can learn something from it about the historical context, if not religious significance of Esther's role in the Bible.

(Henry Hersh is the director and Gerri Pare is on the staff of the U.S. Catholic Conference Office for Film and Broadcasting.)

FIRST SUNDAY OF LENT

# The Sunday Readings

Sunday, March 5, 1995

Deuteronomy 26:4-10 — Romans 10:8-13 — Luke 4:1-13

by Fr. Owen F. Campion

The Book of Deuteronomy, one of the five books so important to the Jewish religion as containing the law of Moses, is the source of this First Sunday of Lent.

Along with the other books of the Old Testament and the prophecies, Deuteronomy is greatly helpful in the understanding of Christianity since the Christian tradition builds upon the symbols and experiences of God's revelation before the coming of Christ.

The first five books of the Bible together are called the Pentateuch, from the Greek word for "five." They contain the law of Moses, giving that law in the utmost detail.

This weekend's reading is an example. To be loyal to God, faithful people must give to God as an offering the earliest and choicest products of their fields. In this offering is the acknowledgment that all we possess is a gift from God. Tributes merely testify to this fact.

While prescribing an act of worship, this reading also insists upon God's mercy and goodness. The reading reminds us that God saved the Hebrews from Egyptian slavery, not their own good fortune or ingenuity. God is always protecting and caring for the faithful.

St. Paul's Epistle to the Romans supplies the second reading this weekend.

Evidently, by the time the last third of the first century arrived, Rome already was the site of a considerable Christian community. It is not surprising, Rome was the political, economic, and cultural center of the world as it was then known. In a very genuine sense, "All roads led to Rome." Along those roads moved Christians and Christian evangelists, such as the Apostles Peter and Paul themselves.

Rome was a very large city for the time, including perhaps as many as a million people. Many cities today have populations of a million, but then only Rome was so large.

This episode, one of the most glorious of the Christian writings, is magnificent in its testimony of Jesus as the Lord and the Redeemer. This weekend's reading is a good example. By identity with Jesus in faith, people achieve salvation itself.

Their connection with Jesus is in faith, enabled by the Lord's humanity, linked with divinity in the Incarnation. This connection stands upon a foundation so basic that accidentals such as ethnicity have no meaning whatsoever.

St. Luke's Gospel provides this first

Lenten Sunday with its Gospel reading. It is a familiar story—the report of the devil as it tempted Jesus. Matthew has the same story, as does Mark, although Mark's version is very short and without detail.

In the reading are strong references to more recent events. Jesus is a type as it were of the Chosen People in that Jesus is an instrument of God, the witness for God, in earthly circumstances. As the Chosen People passed through a desert, dependent upon God for their basic needs, before arriving upon their destiny, life in the Promised Land, so Jesus passes through the desert.

Jesus is with God, and God is in Jesus. The risks and wants of the desert are the setting in which the devil makes a move. This concept of a personal devil is very ancient in the tradition. The devil is very strong, with command over very many things. The devil also is limited. Ultimately, the devil is under the Lord's command.

Reflection

This weekend's Liturgy of the Word, the first of the Lenten season, is abundant in interesting experiences and situations.

In the last analysis, however, it presents to us the church's message to be detached. Always in human history, the allurements of material things has proven to be almost overwhelming for humans—but never has it been the case that every person is too weak to withstand the appeal of the things of earthly life.

The readings this weekend remind us that God provides for us. All our possessions and resources come from God's plenty.

However, it is easy to move from this truism to a feeling actually of anger against God. If this be the case, where then is God's mercy for the millions of poor people and for the people who suffer reversals or deprivations despite their obvious goodness?

St. Luke's Gospel boldly tells us that it is in such conditions that the devil's temptations move and play. The devil sparks our dissatisfaction with God.

By contrast, the Lord's rebuke of the devil tells us forcefully that the things of earth come and go, that they are impermanent and ultimately unfulfilling. "Not by bread alone do we live."

Instead, we live if we have life in the Spirit through Christ in Romans makes a magnificent point in its lesson.

Lent summons us to put first things first. God provides us with everlasting life, with peace now even in the face of want and misfortune. But we must be alert. The devil will use our hardship for advantage, to turn us away from God.

# Daily Readings

Monday, March 6

Lenten week day  
Leviticus 19:1-2, 11-18  
Psalm 19:8-10, 15  
Matthew 25:31-46

Tuesday, March 7

Perpetua and Felicity, martyrs  
Isaiah 55:10-11  
Psalm 34:4-7, 16-19  
Matthew 6:7-15

Wednesday, March 8

John of God, religious founder  
Jonah 3:1-10  
Psalm 51:3-4, 12-13, 18-19  
Luke 11:29-32

Thursday, March 9

Frances of Rome,  
married woman,  
religious foundress  
Esther C.12, 14-16, 23-25  
Psalm 138:1-3, 7-8  
Matthew 7:7-12

Friday, March 10

Lenten week day  
Ezekiel 18:21-28  
Psalm 130:1-8  
Matthew 5:20-26

Saturday, March 11

Lenten week day  
Deuteronomy 26:16-19  
Psalm 119:1-2, 4-5, 7-8  
Matthew 5:43-48



## THE POPE TEACHES

### Lay religious promote unity

by Pope John Paul II

Remarks at audience Feb. 22

Continuing our catechesis on the consecrated life, we now consider religious institutes whose members are mainly lay people rather than ordained priests.

The Second Vatican Council affirms that the lay religious life is in itself a full expression of dedication to the profession of the evangelical counsels ("Perfecta Caritas").

St. Francis of Assisi, to take one example, was a lay religious.

Lay religious can belong either to predominantly clerical institutes or to institutes which, because of legitimate traditions

or the wish of their founder, have a specifically lay character and purpose.

Today as in the past, members of lay religious institutes contribute greatly to the church's mission of evangelization and to her pastoral activity, especially in the fields of education and of service to those in need.

Lay religious are called to be true "brothers" of Christ, of each other and of all people, and to promote greater fraternity in the whole church.

Let us pray that religious brothers will persevere in their vocation, deepening their spirit of total commitment to Christ, in accordance with their specific charism, for the growth of the church in holiness and in fidelity to her mission.

## SAINTS OF THE WEEK

### Perpetua and Felicity died in an arena in Carthage in 203

by John F. Fink

When we pray Eucharistic Prayer Number One in the Mass, we invoke the memory of seven women who were famous martyrs of the ancient church—Perpetua, Felicity, Agatha, Lucy, Agnes, Cecilia and Anastasia. Next Tuesday, March 7, is the feast of the two at the top of that list.

Perpetua was a married noblewoman of 22, the mother of an infant. Felicity was a slave girl who gave birth to a baby while in prison awaiting execution. They were killed together, along with three men, in the amphitheater in Carthage, in northern Africa, in 203 during the persecution of the Christians by Emperor Severus.

Vivia Perpetua was the wife of a man in a good position and the daughter of a pagan father and a Christian mother. During the persecution, she and the other four were chosen for punishment. We know minute details of their imprisonment and execution because Perpetua kept a diary, a diary the church has preserved as one of the great treasures of martyr literature.

She wrote: "When my father in his affection for me was trying to turn me from my purpose by arguments and thus weaken my faith, I said to him, 'Do you see this vessel—waterpot or whatever it may be? Can it be called by any other name than what it is?' 'No,' he replied. 'So also I cannot call myself by any other name than what I am—a Christian.'"

She later wrote: "What a day of horror! Terrible heat, owing to the crowds! Rough treatment by the soldier! To crown all, I was tormented with anxiety for my baby. Such anxieties I suffered for many days, but I obtained leave for my baby to remain in the prison with me, and being relieved of my trouble and anxiety for him I at once recovered my health, and my prison became a palace to me and I would rather have been there than anywhere else."

She recorded her trial. After Hilaron,

the procurator of the province, tried to get her to renounce Christianity, she wrote: "My father then attempted to drag me down from the platform, at which Hilaron commanded that he should be beaten off, and he was struck with a rod. The judge then passed sentence on us all and condemned us to the wild beasts." She then concluded, "Of what was done in the games themselves, let him write who will." The diary was finished by an eyewitness.

The eyewitness described how Perpetua entered the arena singing, walking beside Felicity and behind the three men. Then, he wrote: "Perpetua was the first to be thrown down (by a beast), and she fell prostrate. She got up and, seeing that Felicity was prostrate, went over and reached out her hand to her and lifted her up. Both stood up together. The hostility of the crowd was appeased and they were ordered to the gate called Sanavaria" (where victims who were not killed in the arena were killed by gladiators).

Here Perpetua seemed to come out of a spiritual ecstasy, for she asked, "When are we going to be led to the beasts?" She did not believe that it had already happened until she saw the marks of violence on her body and her clothing.

The crowd then demanded that the prisoners who were still alive be brought to the middle of the arena so they could watch them being killed. The eyewitness who finished Perpetua's diary says: "Without being asked they went where the people wanted them to go, but first they kissed one another, to complete their witness with the customary kiss of peace."

Then, the account says: "Perpetua, that she might experience the pain more deeply, rejoiced over her broken body and guided the shaking hand of the inexperienced gladiator to her throat. Such a woman—one before whom the unclean spirit trembled—could not perhaps have been killed, had she herself not willed it."

## MY JOURNEY TO GOD

### The Magdalen Tree

There's a willow tree that waits for me at Alverno. Still shivering from its cold Lent it wears a thin garment of green-gold leaves and grieves in silence until I lend my voice.

Bending, Lord, before you, weeping at your feet, I am the Magdalen of trees, shaking out my hair, making my prayer, Robbion.

Now soft winds like birds lift my branches, and the sap within me runs with praise. Greetings, Risen One, you call me back to life.

Your tree obeys.

by Sandra Marek Behringer

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



# 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.

### March 3

**Sacred Heart Church, 1530 Union St.**, will hold Lenten Prayer at 7:30 p.m. every Thursday during Lent. All are welcome. For more information, call the parish office at 317-638-5551.

**Mt. St. Francis Retreat Center** will hold Lenten Prayer at 7:30 p.m. every Thursday during Lent.

**St. Lawrence Church, 4650 E. Shadeland Ave.**, will celebrate a Fish Fry every Friday during Lent from 5:30 p.m. at the church. Beer will be available.

**St. Mark Church, 535 E. Edgewood Ave.**, will celebrate the World Day of Prayer from 9-11 a.m. Babysitting will be provided. For more information, call Donna Ahlbrandt at 317-787-4147.

**St. Ann Church, Terre Haute**, will hold an all-you-can-eat Jonah Fish Fry tonight from 4-7:30 p.m. Adults, \$5.50; kids under 12, \$4.50. Carry out available at 812-232-7011.

Positively Stars will go to the First Friday at the Art Museum, 38th and Michigan Rd. at 5:30 p.m. Call Linda at 317-875-0536 for more details.

**Our Lady of the Greenwood Parish, 335 S. Meridian St.**, Greenwood, will hold the Charismatic Mass and education for March at 6:30 p.m.

**St. Michael Church, 519 Jefferson Blvd., Greenfield**, will hold a Lenten Fish Fry from 5-8 p.m. in the activity center. Dinners are \$5 for adults and \$2 for children.

**St. Michael Church, 3354 W. 30th St.**, will hold a Lenten Fish Fry from 5-7:30 p.m. Adult dinner is \$4; child's dinner is \$2.50. For carry out call 317-920-0516 after 4 p.m. For more information, call Christine Morrison at 317-296-0767.

### March 4

The fifty-first annual Triad Concert will be held at 8 p.m. each evening at the Murat Theatre. The all-male choral group consists of three fraternal organizations: The Murat Chanters, The Indianapolis Maennerchor and The Columbians of the Knights of Columbus, Indianapolis Chapter. For tickets, call the box office at 317-635-2433.

### March 5

**Fatima Retreat House, 5353 E. 56th St.**, will hold a women's retreat, "The Good News of Jesus for Men," with Father Jeff Godecker. Cost is \$95. Call Fatima for registration at 317-545-7681.

**Fatima Retreat House, 5353 E. 56th St.**, will host the Central Indiana Marriage Encounter weekend for married couples. Call Dave and Mary Timmerman at 317-897-2052 for more information.

**Kordes Enrichment Center, Ferdinand**, will hold a weekend retreat, "Inner Peace: Inner Power: A Realization of Wholeness." For more information, call 812-367-2777 or 1-800-880-2777.

### March 3-14

**St. Michael School, 30th and Tibbs** in Indianapolis, will hold a newspaper collection bin in the grade school parking lot. The project is sponsored by the St. Michael Home School Association.

### March 4

**The Office of Worship** will hold "Music in Catholic Worship."

**St. Paul, Sellersburg**, will hold prayer and praise from 7-8:15 p.m. in the church. Come, worship and share in fellowship. For more information, call 812-264-4555.

**St. Peter Church, Brookville**, will show the Mother Teresa inspired, Vatican approved video series "The Living Eucharist," at 1 p.m. Call 812-423-3670 for more information.

**Sacred Heart Parish, 1530 Union St.**, will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-3110.

**The Apostolate for Family Consecration** will hold a Divine Mercy Novena from 6-7 p.m. at St. Anthony, Clarksville. For more information, call 812-948-2003.

Seminars from 9:30 a.m. to 3:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. Cost for the series is \$20; individual sessions are \$8 each. For more information or registration, call Christina Blake at 317-236-1483 or 800-382-9836, ext. 1483.

**Kordes Enrichment Center, Ferdinand**, will hold a retreat, "Come to the Quiet Trust: The Foundation of our Relationships." For more information, call Kordes at 812-367-2777 or 1-800-880-2777.

**St. Nicholas Church, Sunman**, will hold a SACRED meeting at 7:30 a.m.

**Apostolate of Fatima** will hold a holy hour at 2 p.m. in the Little Flower Chapel, 13th and Bosart. For more information, call Lena Peoni at 317-784-9757.

**A pro-life rosary** is prayed at 9:30 a.m. each Saturday at the Clinic for Women, 38th and Parker.

**St. Mary Church, 317 N. New Jersey St.**, will present three short films on "Our Lady of Perpetual Help," "The Holy Family of Nazareth," and "The Village of Medjugorje," at 6:30 p.m.

### March 5

**St. Michael Parent Organization** in Brookville, will hold its annual Novelty Bingo and Raffle at 1 p.m. at the Knights of Columbus Hall, 333 Main St. Refreshments available. Must be 18 years or older to attend.

**Our Lady of Lourdes Church, 5333 E. Washington St.**, and the OLI adult choir will present the "Music of Taizé," at 7 p.m. The music of Taizé is an ecumenical program and is open to all.

**St. Joan of Arc Church** will hold a rosary and Divine Mercy Chapel at 4:30 p.m.

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**Holy Angles choir** will be in concert at Scott Manor Nursing Home, 3402 Schofield Ave. at 4 p.m. Everyone is invited.

**Home Angles choir** will be in concert at Scott Manor Nursing Home, 3402 Schofield Ave. at 4 p.m. Everyone is invited.

**Devotions to Jesus and the Blessed Mother** are held each Tuesday from 7-8 p.m. in St. Mary Chapel, 317 N. New Jersey St. For more information, call 317-786-7517.

**Concerns at St. Paul's and the Festival Music Society** will sponsor a concert with "Chanticleer," renowned choir of male voices singing a capella, at 8 p.m. at St. Peter and Paul Cathedral, 1347 N. Meridian St. Tickets are \$15. Call 317-251-1277 or 317-251-5190 for tickets.

**Benediction of the Blessed Sacrament** will be held at 7:30 p.m. at the Divine Mercy Adoration Chapel (located next to Ritter High School), 336 W. 30th St. (Continued on Next Page)

**Beech Grove Benedictine Center** will begin its Centering Prayer Spiritual Journey class today from 7-8 p.m. and following Tuesdays until April 1. Cost is \$45. The course is a follow up to Centering Prayer Introductory Workshop.

## HOLY TRINITY CATHOLIC CHURCH - POTICAS

Order Now For Easter TO PLACE YOUR ORDER, CALL: 634-2289 or 636-5681 between 9:00 AM-1:00 PM Price \$13.00 No orders taken at bazaar CLOSING DATE FOR ORDERS - MARCH 17th

## Catholic Charismatic Renewal of Central Indiana Charismatic Mass

(Mass held on the first Friday of each month at selected parishes) Date: March 3, 1995 Our Lady of the Greenwood 335 S. Meridian St. Greenwood, IN 46143 6:30 p.m. Teaching Praise and Worship - 7:30 p.m. Mass Celebrant: Fr. Harold Kneuve For information Call 317-571-1200

**BEECH GROVE BENEDECTINE CENTER**  
1402 SOUTHERN AVENUE - BEECH GROVE, IN 46107

**Looking Ahead to Lent:**

- "Biblical Imagery & Spiritual Development" March 23-24, 1995 Louise Williams (3rd Annual Lenten Ministry Retreat)
- "Journaling & Prayer" March 30, 1995 Christine Parks, SSJ
- "What Is Spirituality? And How Do I Know If I Have It?" April 6, 1995 Patricia Benson, O.P. (7:00 p.m. to 9:00 p.m.)
- Holy Week Directed Retreat April 9-16, 1995
- Easter Triduum Retreat April 13-16, 1995
- "Surrender: Journey To Inner Peace" April 22-23, 1995 Mary Hynes, Ph.D.

FOR MORE INFORMATION OR REGISTRATION CALL THE BEECH GROVE BENEDECTINE CENTER AT: 317-788-7581

This is a reminder and an invitation. Please join us as we follow with our Blessed Mother asked at Fatima to pray for the Rosary and to have the first Friday and first Saturday devotion.

There is a regular first Saturday of the month Supperal Rosary with the Way of the Cross starting 12:00 noon in our home. For those who could not attend this, we pray the 15 decades of the Rosary every 13th of the month starting at 12:00 noon also.

For information, please call Ester Pufford 317-297-5366. The rosary will be at the address: 1402 West 36th St. (E. of the Hoop), 2nd Ave. West 36th St. Please bring someone you wish to pray with. We will be looking for you.

**Fr. Rookey, Healing Priest, Returns**

Friday, March 10, 1995 Sacred Heart Church 1530 Union St., Indpls., IN Rosary at 7:00 p.m. - Mass at 7:30 p.m. followed by healing service

Saturday, March 11, 1995 St. John's Church 128 W. Georgia St., Indpls., IN Rosary at 1:00 p.m. - Mass at 1:30 p.m. followed by healing service

Sunday, March 12, 1995 Blessed Sacrament Church West Lafayette, IN Rosary at 1:00 p.m. - Mass at 1:30 p.m. followed by healing service Telephone: 317-453-5723

**Mass With Healing Service**  
Father Peter Rookey, O.S.M.  
International Compassion Ministry

God heals us through our own faith and through the faith and ministry of the Church. Fr. Rookey is known throughout the world as one of God's ministers of healing.

We all need the healing! It could be for physical, spiritual, or emotional healing. For further info, call Ester Pufford at 317-297-5366.

**LENTEN FISH FRY**  
St. Simon Church • 8400 Roy Road  
Every Friday • 5:00 - 7:30 p.m.

Shrimp, Fried Pollock, Baked Scrod  
Hush Puppy, Baked Potato or French Fries, Green Beans, Slaw  
Adults: \$5.00 Children 5-12: \$2.50 4 and Under: Free  
Fish Sandwich & Fries: \$2.50 • Carry Outs Available  
Mass: 5:30 p.m. Way of the Cross: 7:00 p.m.

**Medjugorje / Italy**  
May 29 - June 7, 1995  
Fr. Mauro Rodas, St. Mary's, Spiritual Director, Indianapolis

Call or Fax "Mary's Pilgrims" Indianapolis, Indiana 317-888-0873 For further information

opportunity for confession will be held at 6:30 p.m.

March 8

St. Francis Center, Cincinnati, Ohio, will hold a retreat, "E.L.A.C. (Freedom, Life, Awareness, Creativity)" with Tony Russo from 9 a.m. to 4 p.m. Cost is \$30 and includes lunch. For more information, call 513-825-9300.

St. Patrick Church, 950 Prospect Ave., will host the Ladies' Hibernian meeting tonight at 7 p.m.

March 9

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 Parish, 360 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. For more information, call 317-784-1763.

The Indianapolis Deaneities Council of Catholic Women will hold its third quarterly meeting at Our Lady of the Greenwood, 335 Meridian St., Greenwood. Meeting will start at 6:30 p.m. with Father Tom Clegg. Reservations are due by March 6. Call Joyce Schmitt at 317-539-5173 or Kathleen Kempinger 317-886-2506.

March 10

The Office of Worship will hold "An Evening of Prayer and Reflection with Franciscan Father Robert Huttmacher," at St. Luke Church in Indianapolis from 7-9 p.m. The evening is sponsored by the National Association of Pastoral Musicians. For more information, call Paula Singer at 317-495-8914 or Teresa Eckrich at 317-356-1868.

St. Vincent Hospital Carmel will host the Couple to Couple League teaching Natural Family Planning classes beginning at 7 p.m. on Tuesday for more information, call 317-846-4704.

St. Lawrence Church, 4650 E. Shadeland Ave., will hold a Fish Fry every Friday during Lent from 5-8 p.m. at the church. Beer will be available.

Holy Cross Parish, 125 N. Oriental St., will hold St. Patrick's Day Party from 7-11 p.m. in Kelley Gym. Admission tickets are \$5 and can be purchased by calling Theresia Reckley at 317-357-1463.

St. Paul Parish, Guilford, will hold its annual Lenten Fish Fry in Father Walsh Hall, Yorkville from 4:30-10 p.m. Adults, \$4.50; children 10 and under, \$2.25. Dine in or carry out. Sponsored by Holy Cross School Booster Club. For more information, call the school office at 812-623-2631.

St. Ann Church, Terre Haute, will hold an all-you-can-eat Jonah Fish Fry tonight from 4:30-10 p.m. Adults, \$5.50; kids under 12, \$4.50. Carry out available at 812-232-7011.

St. Rita Church, 1733 Dr. Andrew Brown St., will hold a Fish Fry from 4:30-8 p.m.

St. Michael Church, 3354 W. 30th St., will hold a Lenten Fish Fry from 5:30 p.m. Adult dinner is \$4, child's dinner is \$2.50. For carry out, call 317-926-0516 after 4 p.m. For more information, call Christine Morrison at 317-298-0767.

March 10-11

Sacred Heart Church, 1840 East Eighth St., Jeffersonville, will hold

the third session of its parish retreat on Friday from 7:30 p.m. and on Saturday from 9 a.m. to 10 p.m. For more information, call 812-282-0423.

March 10-12

The Great Lakes Pastoral Ministry Gathering will be held at the Holiday Inn O'Hare in Chicago, Ill. The theme is "Ministering in a Time of Societal Upheaval and Ecclesial Uncertainty." Cost of the conference is \$135. For more information, contact Terry Westles at 815-399-2150.

St. Francis Center, Cincinnati, Ohio, will host a spirituality workshop with Franciscan Father Joe Recchini. Cost is \$100 for the weekend. For more information, call the center at 513-825-9300.

Fatima Retreat House, 5353 E. 56th St., will hold a retreat, "Life: A Symphony in Six Movements," with Father Clem Davis. The communal retreat is for women. Cost is \$95. For more information, call Fatima at 317-545-7681.

Fatima Retreat House will hold a retreat for caregivers of persons with HIV positive. The retreat focuses on the real need for spiritual nourishment and respite. The retreat will begin Friday

evening and end Tuesday morning. Call the Pro-life office at 317-226-1569 for reservations of further details.

March 11

The Holy Family Council and Knights Family Federal Credit Union will hold their annual St. Patrick's Day Dinner. Dance at Celebrations, 220 N. Country Club Road. Registration begins at 6 p.m.; dinner will be served at 7:45 p.m. Cost is \$14 per person. For tickets and information, call Al Hernandez at 812-293-2699 or Rich Stegner at 812-244-3512.

A pro-life rosary is prayed at 9:30 a.m. each Saturday at the Clinic for Women, 36th and Parker.

St. Francis Center, Cincinnati, Ohio, will hold a retreat, "Forgiveness, Current Trends and Ancient Traditions," with Mary Hynes, Ph.D. Cost is \$30 and includes lunch. For more information, call 513-825-9300.

The Office of Worship will hold "Music in Catholic Worship" seminars from 9:30 a.m. to 3:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. The series is \$20; individual sessions are \$8 each. For more information or registra-

tion, call Christina Blake at 317-236-1483 or 800-382-9836, ext. 1483.

Positively Singles will gather for pizza and games at St. Matthew Church, 56th and US 37, at 7 p.m. RSVP to Sharon 317-577-6291.

St. Luke Parish, 7575 Holiday Drive East, will hold a St. Patrick's Day Dinner and Dance from 6:30 p.m. to 12 a.m. Cost is \$14 per person includes a traditional Irish supper. Call Marianne Walter at 317-873-9815.

The Beech Grove Benedictine Center will hold a Spring Craft Fair from 9 a.m. to 4 p.m. at the Center, 1402 Southern Ave. Call 317-788-7581 for more information.

The 125th Ancient Order of Hibernians, Kevin Berry Division, will hold its St. Patrick's Day Celebration featuring The Clancy Brothers and Robbie O'Connell. The party will be held at the Indianapolis Convention Center beginning at 12 p.m. For more information, call Bob Cottingham at 317-251-1075.

St. Michael Archabbey Church will host "Time Change," a 12 member choral vocal ensemble, presenting a choral concert at 2:30 p.m. The concert is free, and open to the public. For more information, call Barbara Crawford at 812-357-6501.

St. Joan of Arc Church will hold a rosary and Divine Mystery Chapel at 4:30 p.m.

March 12

The Apostolate for Family Consecration will hold a Divine Mystery Novena from 6-7 p.m. at St. Anthony, Clarksville. For more information, call 812-948-2003.

St. Joan of Arc Church will hold a rosary and Divine Mystery Chapel at 4:30 p.m.

St. Peter Church, Brookville, will show the Mother Teresa inspired, Vatican approved video series "The Living Eucharist," at 1 p.m. Call 812-623-3670 for more information.

CYO One Act Play contest will be held at Good Shepherd Parish. Call the parish office for more information.

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ACROSS 1. Pacific a passage 6. Epistle or letter 11. The waters 14. ... (Psa 78:20) 12. ... and one 15. Shelter at sea 16. The darkness he called - (Gen 1:5) 17. Belonging to us 18. Per - he rolled a great 19. To the door - (Mat 27:30) 20. Smallest state 21. Flat-bottomed boat 22. Greek letter 25. "The - of the Lord is against him" (Psa 54:16) 27. Above all, taking the - of faith - (Eph 6:16) 28. The Lord set this with Moses 31. Hawaiian dog 32. Crossed dog 33. Hebrew unit of weight (Gen 24:22) 36. - ity - went forth among the - (Eze 4:4) 38. Pae containers 40. Middle or older

DOWN 1. - not the spirit" (1Th 5:19) 2. - not vain repetitions." (Mat 6:7) 3. Exclamation word - of the seventh and rulers of - (Ex 18:21) 5. Priced for publication 6. The place where - first baptized" (John 10:40) 7. Feed the city 8. To man cometh unto the Father but by (John 14:6) 10. Origin

# Youth News/Views

## CYO honors student vocalists and musicians

More than 40 student vocalists or musicians were recognized for their talent and hard work during the Catholic Youth Organization's 1995 Archdiocesan Music Contest on Feb. 11 at Bishop Chatard High School in Indianapolis.

The winners also performed in the CYO Honors Music Recital on Feb. 19 in the Lilly Theater at The Children's Museum of Indianapolis.

Overall performers who earned awards include the following youth, listed by category.

In the vocal competitions, the winners were:

Class A vocal solo—Mark D. Stoner II, Indianapolis Public School No. 84, Indianapolis, and Heather Kreuzman, St. Barnabas School, Indianapolis.

Class A vocal duet—Kelly Lewis Walls and Molly Shea, St. Thomas More Parish, Mooresville.

Class A vocal quartet—Mollie Brynes, Katie Betourne, Molly McCully and Anne Hazzard, St. Pius X School, Indianapolis.

Class A vocal ensemble—Eighth graders from St. Lawrence School, Indianapolis.

Class B vocal solo—Bryn Chapman, Carmel Clay Junior High School, Carmel.

Class B vocal duet—Katie Stark and Elise Rogazzino, St. Luke School, Indianapolis.

Class B vocal trio—Lauren Keyes, Susan Mohr and Emily Ward, St. Pius X School, Indianapolis, and Sara Domiguez, Larina Hubbard and Mariana Hubbard, St. Philip Neri School, Indianapolis.

Class C vocal solo—Julia Krol, St. Luke

School, Indianapolis, and Katie Bickell, Cathedral High School, Indianapolis.

Top finishers in the instrumental music competitions were:

Class A piano solo—Hye Young Moon, Guion Creek Middle School, Indianapolis.

Class B piano solo—Matthew Kelley, St. Matthew School, Indianapolis.

Class B piano duet—Stephen Toroni, Bevakah School, and David Hammes, St. Matthew School, Indianapolis.

Class C piano solo—Stephen Toroni, Bevakah School.

Class D piano solo—Angela Yin, Hamilton Southeastern School.

Class E piano solo—Walker Farrell, St. Thomas Aquinas School, Zionsville.

Class H-1 piano solo—Aaron Riegle, Greenfield Central School, Greenfield.

Class H-2 piano solo—Andrea Smith, Home School.

Trombone solo—Jon Peter Silverberg, Zionsville Middle School, Zionsville.

Clarinet solo—Betsy Fish, St. Vincent de Paul Parish, Bedford.

Saxophone solo—Ryan Smith, Bishop Chatard High School, Indianapolis.

Trumpet solo—Janice Peters, St. Mark School, Indianapolis.

Flute solo—Gretchen Schmalz, Holy Name School, Beech Grove.

Flute duet—Martha Whitmill and Jade Stanley, St. Vincent de Paul Parish, Bedford.

Violin solo—Michelle Biggs, St. Mark School, Indianapolis.

Snare drum solo—Benjamin Ott, Orchard School, Indianapolis.

## St. Matthew student artist wins Project Safe billboard contest

St. Matthew sixth-grade student Stacey Webber of Indianapolis has a big message to share with Hoosiers.

Her award-winning design for the Project Safe Place billboard contest will be on display in 20 locations throughout Indiana's capital city.

The billboards carry the message "Safe Place Where Kids Get Help Fast."

St. Matthew sixth-grader Amy Yacko of Indianapolis earned the third-place award in the billboard contest.

☆☆☆

Students from seven Indiana counties will compete in the second annual Marian Heights Academy Teen Challenge on March 4 at Ferdinand.

Representatives from 16 schools will put

their knowledge of current events on the line in the single-elimination tournament beginning at 9:30 a.m. The public is invited.

Girls between the ages of 12 and 16 are invited to visit the academy for an open house on March 18 to find out more about the college preparatory school operated by the Sisters of St. Benedict. For more information, telephone 812-367-1431.

☆☆☆

Cathedral High School junior Lindsay Montrie of Indianapolis was recently selected as the alternate scholar in the WFLY Channel 20 Presidential Classroom Scholar competition.

Lindsay discussed the problem of youth violence and possible solutions. Cathedral juniors Kathryn Hammel and Joshua Walstrom of Indianapolis were semifinalists.



**TALENTED MUSICIAN**—Bishop Chatard High School freshman Ryan Smith of Indianapolis marches with the school band during a pep rally earlier this year at the school. Ryan won the top award in the saxophone solo competition of the Catholic Youth Organization's Archdiocesan Music Contest on Feb. 11 at Bishop Chatard High School. (Photo by Mary Ann Wyand)

## Deaton will entertain youth at conference

by Mary Ann Wyand

What do an alpinist and an archbishop have in common?

Both will be keynote speakers at the 1995 Archdiocesan Youth Conference scheduled March 18-19 at the Holiday Inn in Columbus. Musician Bruce Deaton of Wilder, Ky., will blend drama, storytelling, music and audience participation in his keynote address. And Deaton will probably mention mountain climbing in his opening talk because he is a devoted alpinist.

Again this year, Archbishop Daniel M. Buechlein plans to talk with the teen-agers during a Youth Forum on March 18 and celebrate Mass on the first day of the conference.

"I believe we are the living body of Christ and that we have to be Christ's hands, his eyes and his ears," Deaton explained. "We have to be there for one another."

During his keynote address, Deaton said, "we're going to have some fun. There will be a lot of interaction. I'm going to use stories and music to explore how we meet Christ in our lives and recognize that Christ is in and among us. People need that connection, not only with their faith life but with one another."

During the past six years, Deaton has entertained teen-agers at youth conferences in 40 dioceses. His presentations include rock 'n' roll songs and quiet sharing time.

"I like screaming audiences," he said. "If the kids scream loud enough, I'll plan 'Stairway to Heaven.' I love alternative music. I also like mountain climbing. I'm an alpinist and a rock climber. I climb tall mountains. I've been in the French, Swiss and Italian Alps, and I also climb the Canadian Rockies. I'm planning a trip to Peru to climb in the Andes."



**KEYNOTE SPEAKER**—Musician Bruce Deaton of Wilder, Ky., is the keynote speaker for the 1995 Archdiocesan Youth Conference scheduled March 18-19 at Columbus.

Music and mountains are great, Deaton said, but his biggest loves are God and family. "I love walking on this journey with Christ," he said, "and I like to share that love with teen-agers."

Registrations will be accepted until March 8. To register, call the archdiocesan office for Youth and Young Adult Ministries at 317-236-1439 or 800-382-9836, extension 1439.

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# Young Adult News

## Young Adults write Lenten journal for others

by Catholic News Service

ROCKVILLE CENTRE, N.Y.—For the third year young adult Catholics of the Rockville Centre Diocese have written a "Lenten Journal," a booklet of daily reflections to help guide fellow Catholics through Lent.

The \$5 booklet, produced by the diocesan Young Adult Ministry office, consists of meditations on the Scripture readings at Mass for each day in Lent.

Its subtitle, "Chances and Choices," reflects a theme of taking risks and making choices that runs through many of the daily reflections.

For example, the March 2 entry by Martha Dudch, reflecting on that day's "choose life" reading in Deuteronomy, notes that the choice between life and death is pretty obvious when it's put in those stark terms.

But she says, "Not too much life-and-death stuff confronts us on a daily basis." So

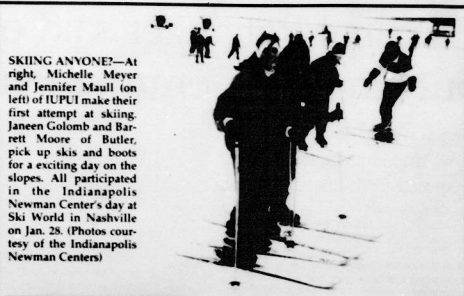
for her, the reading says that every day a person is called to make little decisions and choices for "that which empowers, uplifts, encourages, supports, strengthens, dignifies and blesses. Just for today. And then do it all over again tomorrow."

Some journal entries focus on prayer, some on what it means to love others, some on big issues of life, some on everyday problems. A few entries are in poetry or an unusual form such as a "recipe" for following Jesus.

The introduction asks the reader to mark the booklet up, "underline words that touch you. ... Write your own thoughts."

Amy Dane, secretary of the Young Adult Ministry office, said most of the booklet's writers are adults in their 20s and 30s, the group that is the focus of Young Adult Ministry, but some are older people involved in ministry with young adults.

The first year the journal was produced, they printed only 500 copies. Last year they printed 1,000, and this year they printed 1,500, she said.



SKIING ANYONE?—At right, Michelle Meyer and Jennifer Maull (on left) of IULIU make their first attempt at skiing. Janeen Golomb and Barrett Moore of Butler, pick up skis and boots for an exciting day on the slopes. All participated in the Indianapolis Newman Center's day at Ski World in Nashville on Jan. 28. (Photos courtesy of the Indianapolis Newman Centers)



## Marian College will present 'Babes in Arms' on March 2-5

Marian College will present "Babes in Arms," a musical written by Richard Rogers and Lorenz Hart. The play is being staged in the Marian Hall Auditorium, 3200 Cold Spring Road on March 2-4 at 8 p.m. and March 5 at 2 p.m. The musical is being directed by Jack Sederholm with musical direction from Marian College graduate and present faculty member Phillip Kern. General admission is \$8 with special rates for students and senior citizens. For ticket information and reservation call the theatre box office at 317-929-0622.

St. Mary of the Woods College Art Gallery will feature "Primal Clay," an exhibit of ceramic sculptures by Thomas R.C. Ryder. The exhibit will run until March 30. The SMWC

Art Gallery is open Monday through Thursday, 10 a.m. to 2 p.m., or by appointment. For more information, call Steve Letsinger, gallery director at 812-535-5137.

☆☆☆  
"Women of Passion" is the title of Father John Buckel's presentation on March. The scripture reflection will be held from 7:30-9 p.m. at St. Meinrad in the Newman Conference Center on the Archabbey grounds. Father Buckel is assistant professor of Scripture at St. Meinrad School of Theology. In his lecture about living the Christian life during Lent, Father Buckel will focus on the role of women in the Passion Gospel of St. John who held high regard for the women in the Christian community. For more information, call Sister Barbara C. Schmitz at 812-357-6599.

☆☆☆  
Esther O'Dea, chair of the Marian College Department of Nursing and Nutritional Sciences, has been appointed as a program evaluator of the National League for Nursing (NLN). O'Dea will be making site visits to colleges and universities to evaluate nursing education programs in relations to their criteria for accreditation. The appointment is for four years.

☆☆☆  
The St. Mary of the Woods College office of continuing education and the Vermillion County Community Theatre will present "Deadly Deal" for the annual Murder at the Woods mystery dinner theatre at 7 p.m. on March 10-11 in O'Shaughnessy dining room. Cocktails and hor d'oeuvres will be served at 7 p.m. with dinner starting promptly afterward. Tickets may be purchased in advance or reserved by calling 812-535-5148.

☆☆☆  
Amy Harpenau, 1994 Spirit of Indy award winner and Xavier University, Ohio, senior, is spending her Spring semester of study in Nicaragua. The St. Bartholomew parishioner is spending 12 weeks there, living with local families volunteering service in health agencies, farm cooperatives, agencies that provide housing for the homeless and youth groups that deal with addiction and prostitution. Harpenau, seven peers (including Erica Martin from the archdiocese) and Xavier faculty left Cincinnati on Jan. 30. They will return on April 28. Xavier started the semester-long program this January. The program combines academic study and community service under the guidance of Xavier faculty members.

☆☆☆  
St. Meinrad Seminary will hold its annual musical variety show, "Sounds of Spring," on March 24-26 in St. Bede Theater. The program is presented by Cooperative Action for Community Development, Inc., a student-sponsored service program at St. Meinrad College. This year's theme is "Bandsland USA. Celebrating 30 Years of Music." Performances will be held on Friday at 7 p.m.; Saturday at 7 p.m. and Sunday at 2 p.m. Ticket prices are \$6 for adults and \$4 for children 12 and under. Call Steve Shockley at 812-357-6576 or 812-357-6850 to reserve seats.

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Cable company owners want to hear from their subscribers regarding the types of programs you want to watch.

Indianapolis-area COMCAST cable company is including a ballot for subscribers in its February billings. Please use it to let COMCAST know that you want:

- EWTN coverage extended
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Other cable operators welcome a letter or note from you at any time. We suggest enclosing an occasional note with your monthly payment.

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# Cardinal Ratzinger said open but strict on Communion dispute

## French bishop says Vatican should show more kindness to those separated from the sacraments

by Barry James  
Catholic News Service

PARIS—French Bishop Henri Deroquet said the Vatican's top doctrinal official is open but unbending on prohibiting Communion for divorced and remarried Catholics whose first marriages are recognized as valid by the church.

Bishop Deroquet, 72, said that at a private meeting with Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, the cardinal restated the position in Pope John Paul II's 1981 apostolic exhortation, "Familiaris Consortio" that divorced and remarried Catholics are not to receive the Eucharist.

The bishop said he told the cardinal that the world had changed a great deal in the years since the document appeared and that lay people were looking for a more pastoral and less legalistic approach.

At the Vatican, Msgr. Josef Clemens, a doctrinal congregation official, said the meeting took place Feb. 13, but added no further comment.

Bishop Deroquet, of Arras, discussed the meeting in an interview appearing in the Feb. 21 Paris Catholic newspaper, *La Croix*.

With a third of the marriages in France breaking up, priests are greatly in need of pastoral criteria to deal with the situation, he said, calling for more research into the issue.

Cardinal Ratzinger promised no change in church teachings, but said he favored broadening the conditions for declaring marriages null, said Bishop Deroquet.

The bishop said he asked for the meeting with Cardinal Ratzinger after receiving 800 letters in response to an Oct. 22 article he wrote in *La Croix* on the issue.

He said that 95 percent of the letter writers supported his

position that the Vatican ought to follow the example of Christ in showing more kindness and humanity to those separated from the church's sacraments.

Bishop Deroquet said he did not question church teachings on marriage, but pointed out that many Catholics are abandoned or divorced through no fault of their own.

After the article appeared, the bishop said, Cardinal Ratzinger wrote to him asking whether the faithful had not been "troubled" to read that their bishop posed such questions to Rome. The bishop said he answered that such questioning brought the church closer to the laity rather than distancing the bishop from them.

Although the cardinal did not waiver on the Vatican's position, "he did not in the least seem to be a *Panzerkardinal*," said Bishop Deroquet, a reference to the cardinal's German origin and reputation for inflexibility.

The bishop said the cardinal told him that their conversation had made him realize that certain documents risk being less well understood when transmitted directly by the Vatican than when they are presented through the mediation of a national bishops' conference.

Bishop Deroquet said that the way Vatican teaching is presented sometimes appears harsh and legalistic, leading to a misunderstanding of the church's message of mercy and forgiveness.

He cited letters complaining of the "cold legalism" of the church. "The law should offer a more human face, like Jesus himself," said the bishop.

The bishop said he cited Cardinal Yves Congar, a well-known theologian, as saying that the Vatican must pay greater attention to the way in which a message is addressed, being careful "to listen and to adapt the language to the culture of each country."

The bishop, in his October article, cited the example of three German bishops who had decided that Communion for remarried Catholics whose previous marriage is still valid was an issue to be dealt with on a case-by-case basis and decided on the basis of a well-formed conscience.

"One cannot force a conscience when it has been enlightened by reason," the bishop said.

The cardinal answered that the church would risk falling into subjectivism if people were allowed to decide solely on the basis of conscience, said the bishop.

The three German bishops, after several meetings with Cardinal Ratzinger, dropped their policy but reiterated support for their reasoning based on conscience and asked for ongoing dialogue with the Vatican on the issue.

## Spouse with AIDS must abstain from sex, official says

### Says man who loves his wife wouldn't proceed with an action that will surely kill her

by Cindy Wooden  
Catholic News Service

VATICAN CITY—When a married person has AIDS, the couple must abstain from sexual intercourse in order to protect the uninfected partner, a Vatican official told a meeting of African health workers.

"To have sex with someone who has AIDS, no matter what protection is used, is not acceptable," said Msgr. James P. Cassidy, a New York priest and official of the Pontifical Council for Pastoral Assistance to Health Care Workers.

"Research with AIDS patients shows that condoms fail at least 17 percent of the time," said the Monsignor, who also is president of the International Association of Catholic Health Care Institutions.

Msgr. Cassidy spoke about Catholic hospitals and their care of people with AIDS during a mid-February meeting in Ivory Coast marking the church's annual celebration of World Day of the Sick.

Researchers have predicted that by the year 2000, one out of every 40 people in Africa will be HIV positive. In Africa the disease is spread mainly through heterosexual contact.

Msgr. Cassidy said that when AIDS first became known in the United States, the Catholic Church and Catholic hospitals set up medical and pastoral care programs and emphasized abstinence as the only means for preventing spread of the disease.

"The city, state and federal governments' answer to AIDS was to give out condoms," he said.

Research has shown that "about once in every five times, the condom fails to prevent the spread of the disease," he said. "As a matter of fact, this plan and reaction of the government actually gives a false sense of security and helps to spread the disease, going contrary to the original plan."

"You are dealing here not just with another disease, but with a death sentence for which we as yet have no answer," he said.

Msgr. Cassidy said the advice of some doctors that a married man with AIDS may continue having intercourse with his wife if he uses a condom is not scientifically or morally acceptable.

"In this case, the wife certainly has rights, and the husband's marriage right must be suspended" because of the danger to his wife's life, he said.

"I cannot see how a man could say he loves his wife and yet will proceed with an action that will surely kill her," the Monsignor told the meeting participants.

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# The Vatican's latest collectibles entry is a set of telephone cards

The Vatican has long been a paradise of objects antique and arcane for collectors

by John Thavis  
Catholic News Service

VATICAN CITY—Babe Ruth, move over for the Delphic Sybil. NBA all-stars, make room for the angels of the Last Judgment. The Vatican's latest entry in the world of printed collectibles is a set of telephone cards, featuring Hall-of-Fame figures from Michelangelo's Sistine Chapel frescoes and other art treasures.

They may lack the flair of a Shaquille O'Neal basketball card, but the illustrations on these plastic miniatures have a certain dignified charm. A 5,000 lira (\$3) card bears a 16th-century "Holy Family" reproduction, suitable for framing if you could find a small enough frame.

Introduced in 1992 for use in Vatican City's public telephones, the cards have attracted worldwide interest for a number of reasons. They're handsome, only a few thousand are issued and, most of all, they're from the Vatican, the world's smallest state—which, by the way, is depicted in a bird's-eye-view drawing on a recent 3,000 lira card.

Father Luigi Albani, who runs a kind of collector's club from his office at Vatican Telephones, estimated that most of the phone cards end up in the hands of collectors. More than 600 regular customers from countries like Germany, Hong Kong and the Philippines now scarf them up by mail order as soon as they're issued.

Collectors say the 1992 card commemorating the discovery and evangelization of the Americas today sells for 20 times its original value—if it's in mint condition. Another favorite was Michelangelo's Delphic Sybil, who appeared on a 10,000 lira card in 1994.

But the phone cards are only one of many tempting collectibles at the Vatican, which insiders describe as a paradise of objects antique and arcane.

Traditional collectors go for Vatican coins and stamps, produced after Vatican City borders were definitively set in 1929. A new set of coins and medals is minted every year, and stamp series come out every few months.

"Phone cards are hot right now, but quite honestly these are the real collector's items," said an employee at Tracq Filitalia, a numismatic shop just outside the Vatican walls. He held an oversized bronze medallion issued under Pope Pius IX in 1854, currently valued at about \$800.

The modern medallions still bear the image of the pope on one side—the designs are submitted for papal approval before minting—but are less coinlike and more sculptural. This year's silver version sells for about \$60.

The regular coin sets, which are legal tender in Italy, remain a good investment, too. In recent years the reverse sides have carried thematic illustrations on the church's social teaching and other topics. In the 1992 set, which focused on the environment, the smallest coins showed children watching a plant grow and a bee on a flower.

Vatican stamps offer endless possibilities for collectors. A 1994 series, which has already doubled in value, shows the restored frescoes of the Sistine Chapel while other recent issues feature papal trips, famous missionaries, angels and saints.

The most valuable Vatican stamps are an ordinary-looking but very rare series from 1934, face value about 50 cents. Current list value: \$4,000. Another scarce item is the 1948 airmail stamp with the Archangel Raphael leading Tobias, which sells today for \$900.

But one of the most sought-after series is a 1987 Christmas set, bordered with decorative seals showing Santa Claus and bishops. "You can't find it anywhere," said one collector.

Perhaps the most extensive source of Vatican collectibles is the Apostolic Library, which publishes an annual catalog of limited reproductions from their vast archive of manuscripts, art works, medallions and artifacts.

Collectors on a shopping spree might spring for a copy of one of the earliest Vatican issues, Dante's "Divine Comedy," beautifully bound and illustrated (\$2,800) or a 17th-century map of China drawn up by the missionary, Jesuit Father Matteo Ricci, featuring geographic tables and drawings (\$170).

The catalog includes hundreds of items, but bargain hunters will want to consider the recent postcard-sized reproductions from the library's most beautifully illustrated Bibles. Six series are currently on sale, including a dramatic set depicting the Creation. They're inexpensive, can be traded with friends and fit in a shoebox.

Some curial officials think dozens of other potential collectibles are overlooked by most people at the Vatican. These include the lavishly illustrated booklets routinely distributed during papal Masses and other ceremonies; autographs of up-and-coming church leaders; protocol programs from official papal audiences; and papal key chains, rosaries and Christmas cards.

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## Southern Baptists come out against Foster nomination

His pregnancy prevention program does not emphasize abstinence enough, promotes contraceptives

by Catholic News Service

NASHVILLE, Tenn.—The Southern Baptist Convention is urging its 15.4 million members to lobby against the nomination of Dr. Henry W. Foster Jr. as surgeon general.

The church's leaders said they objected to the nomination because of Foster's involvement with the Planned Parenthood Federation of America, and because his "I Have a Future" pregnancy prevention program, they say, does not emphasize abstinence enough and makes contraceptives available to teens-agers.

The Southern Baptists join the National Right to Life Committee, the American Life League, the Family Research Council, Focus on the Family, the Christian Coalition and the Catholic Campaign for America in publicly opposing Foster's nomination.

Richard Land, executive director of the denomination's Christian Life Commission, noted Feb. 22 in Nashville that President Clinton is also a Southern Baptist.

"We do feel a special obligation to make sure that the rest of America understands that the president is not acting in the mainstream of Southern Baptist opinion," Land said.

Foster's name has not been formally submitted to the Senate for consideration. No dates have been set, but hearings are expected to take place in April.

A lobbyist for the American Life League said Feb. 23 she was told by a staffer of the Senate Labor and Human Resources Committee that no oral testimony from the public would be taken during nomination hearings.

The lobbyist, Sheena Talbot, said league president Judie Brown had asked to testify.

According to Talbot, written testimony about the nomination will be accepted. Written remarks received up to 48 hours before hearings begin will be distributed to subcommittee members. Other written testimony submitted through the first week of hearings will not be given to senators, but will still be part of the official record.

Joel Bacon, spokesman for Sen. Nancy Kassebaum, R-Kan., chairwoman of the committee, said the panel had a "longstanding tradition" of accepting oral testimony only from members of Congress and the nominees themselves at confirmation hearings.

An American Life League statement derided the practice as "an outrage" and questioned whether it was a "Republican cover-up."

Kassebaum supports legal abortion but has publicly questioned the wisdom of nominating obstetrician-gynecologist Foster after news surfaced that he had performed abortions and initial reports gave conflicting details on how many he had performed.

# Protestant Indians rescue bishop in Chiapas

## Demonstration against Bishop Samuel Ruiz Garcia for supporting poor Indians turns violent

by Mike Tangeman  
Catholic News Service

SAN CRISTOBAL DE LAS CASAS, Mexico—Evangelical Protestant Indians, members of a group expelled over the past 20 years by the Catholic majority in the village of San Juan Chamula, came to the rescue of the local Catholic bishop during an anti-church riot Feb. 19.

When a mob turned an Army Day demonstration into a violent protest against Bishop Samuel Ruiz Garcia and his Diocese of San Cristobal de Las Casas, the group of Presbyterian and Seventh-

day Adventist Indians appeared and with a few deft punches cleared the protesters from the plaza in front of the diocesan cathedral and offices.

Still standing guard the next day in a makeshift camp at the threshold of the diocesan curia, the Indians explained in broken Spanish the irony of their coming to the defense of a Catholic prelate.

"For us, he is a pastor," Rosalio Gomez, a Presbyterian from a shantytown with the biblical name of Betania (Bethany) a few miles south of San Cristobal. "He has always helped the poor people."

Sitting next to Jimenez at a charcoal cookfire devouring a sandwich, Manuel

Perez, a Chamulan expelled 12 years ago, explained that he and about a dozen fellow expelled villagers heard that "the rich of San Cristobal were attacking the cathedral" and hurried to Bishop Ruiz's defense.

"We had a little discussion with them," he said with a grin, describing what others say was a virtual free-for-all. "We were afraid they were going to burn the church."

The mob was alleged to have been incited by wealthy landowners and local officials who dislike the bishop's defense of poor Indians.

Bishop Ruiz has long been recognized as a friend of poor Catholics and Protestants alike in the Chiapas highlands. Since the expulsions from Chamula began in the mid-1960s, the bishop has come to recognize the problem not as one of religious strife but rather an issue rooted in economic and political control by local pawnbrokers.

In fact, evangelicals are expelled from villages like Chamula partly because they refuse to pay exorbitant sums required of them for candles, alcohol and fireworks used in local Catholic religious festivals.

Some 1966, 20,000 Chamulans and Indians of other villages have been expelled and now live in squalid conditions in and around San Cristobal. Over the years, Bishop Ruiz has come to their defense through the diocesan human rights office and in providing social services as well as the diocese's pastoral work.

According to Perez, religious differences don't come into play when the Chamulans think of "Don Samuel," as the bishop is respectfully and fondly called.

"Well, it's the same religion," Perez said wistfully. "It's all the same, the same Bible and the same God."

How long do Bishop Ruiz's indigenous defenders plan to stay in front of the diocesan offices?

"We'll have to see how long it takes for this thing to be resolved," Perez said, motioning toward a pile of sleeping mats stacked beneath a tarpaulin outside the curia door.

"Until this problem is all resolved, we're not going anywhere," he said.



CHIAPAS CLASH—An unidentified resident of San Cristobal de Las Casas in Chiapas, Mexico, throws a chair at supporters of Bishop Samuel Ruiz Garcia, who is mediating a dispute between the Mexican government and indigenous rebels. Bishop Ruiz's supporters were holding a vigil outside the cathedral in San Cristobal when they were attacked by opponents of the peasant-led rebellion. Evangelical Protestant Indians came to the bishop's rescue. (CNS photo from Reuters)

## Catholic Rural Life Conference lists its priorities for farm bill

by Mark Pattison  
Catholic News Service

WASHINGTON—The National Catholic Rural Life Conference has identified four priorities for the 1995 farm bill Congress is expected to work on in the spring.

The priorities are to increase family farm income, promote sustainable agriculture, promote beginner farming programs, and protect agricultural land from speculative pressures.

There are two ways to boost family farm income, said NCRLC staffer Joe Dever, target more of the bill's support to mid-size and small farms than to big farms and corporate farming, and improve loan policies to "give farmers more in-pocket income."

Sustainable agriculture—practices that use fewer pesticides and in turn create less troublesome runoff—would be practiced by more farmers today but there were "disincentives" to that in the last farm bill, crafted in 1990, Dever said.

"It's not the stick approach—making them do it," he said, but by removing the disincentives, "it makes it easier for (farmers) to do what they want to do."

Encroaching suburban and exurban sprawl forces up land prices in farming areas, as do large and corporate farming operations which are more income-intensive than family farms, according to Dever.

Higher land prices result in higher property taxes, making it harder for family farms, already operating on thin profit margins, to make a go of it on the land.

The promotion of beginner farming operations "wherever they occur" in the farm bill will help stem the erosion of family farmers, Dever said. Farm foreclosures and heading to the cities because they believe they have a better future there, account for the drop in family farms.

At the luncheon, Holy Cross Brother

David Andrews, rural life conference director, announced that the NCRLC and Catholic Relief Services had entered into an agreement to support each other's food policy interests.

CRS, the U.S. bishops' international relief agency, would support NCRLC positions on domestic food policy, while the NCRLC would back CRS' position on world food aid measures.

The alliance, Brother Andrews said, would put domestic food issues "as part of a larger global picture."

"You can't talk about agriculture without talking about food," said Presentation Sister Peggy Boehm, NCRLC director of grass-roots rural ministry.

Nancy Wisdo, director of the U.S. Catholic Conference Office of Domestic Social Development, remarked at the timing of the rural life advocates' planned lobbying visits to members of Congress on farm and food issues.

For example, the House Agriculture Committee Feb. 24 withdrew a plan to make federal food stamps part of block grants to states. Rep. Pat Roberts, R-Kan., committee chairman, was one of the lawmakers scheduled to be visited.

"We have to work with everyone in Washington. You never know who is going to be influenced by whatever statement," Wisdo said. "At the beginning of (that) week, we didn't know that Chairman Roberts was going to come out in favor of keeping food stamps."

Some rural life advocates complained of being increasingly ignored when making their legislative pitches to lawmakers.

But it's something they may have to accept for the time being, said Ursuline Sister Christine Pratt, rural life director for the Diocese of Toledo, Ohio.

"There has never been a time that we have been called to be a prophetic church than now," she said.

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BOOK REVIEWS

# Church's reaction in age of change

AMERICAN CATHOLIC IDENTITY, edited by Francis J. Butler. Sheed and Ward (Kansas City, Mo., 1994). 266 pp., \$12.95.

Reviewed by Fred Rotundo  
Catholic News Service

My teen-aged daughter came out of the mass a few weeks ago with a strong reaction. "That was the stupidest sermon I ever heard," she virtually shouted. Challenged by her parents, she argued that the priest had said salvation was possible only through the church.

We countered that she had misinterpreted the remarks, but each change led to another debating point. I thought that at least it was good we were discussing—no, arguing—the role of the church in our lives.

The collection of essays in "American Catholic Identity" also

debates the role of the church in modern society. Some of its findings are quite sad, others stimulating. All give the reader the opportunity to explore how the church is reacting in an age of change.

The volume's 22 essays cover higher education, parish life, youth ministry, vocations, evangelization and international issues. The editor is Francis J. Butler, president of Foundations and Donors Interested in Catholic Activities, a consortium that has assisted the church and has held 40 symposiums on church life. These essays are from those symposiums.

Butler notes in his introduction that the new environment for Catholics includes "fewer numbers of clergy and religious, limited financial resources, and massive pastoral and educational demands."

Where can you start with such a set of problems? One place is with the marginal Catholics. These are the young people who face the "changing expression of Catholic identity." They are

the black Catholics, a growing force but still not totally integrated in the clerical hierarchy. And more and more, we see the need of the church to deal with the new immigrants from Latin America, who often arrive poor and concerned with survival.

And of course we have countless Catholics who have marginalized themselves—who have achieved success in their work but have become rote in their faith.

We are also reminded in several essays that we are truly a nation at risk of losing our core values. Catholic schools can play a vital role in redefining the nature of community life, particularly in inner-city neighborhoods. Catholic values—devotion to family and community combined with the sense of obligation to others—can help stabilize a society that more and more seems adrift.

"American Catholic Identity" is an important book for anyone interested in the survival of the church in America and for anyone invested in the survival of America.

(Rotundo is executive director of the National Italian American Foundation in Washington.)

(At your bookstore or order prepaid from Sheed and Ward, P.O. Box 419492, Kansas City, MO 64141. 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 and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

† BANE, Sara Jayne, 51. St. Mary, Richmond, Feb. 19. Wife of C. Duane; mother of Jeffrey Allen, David Michel, Anthony Joseph and Debora Lynn Deik; daughter of Maybel Boyce; sister of Bryal Norman Boyce, Gerald Thomas Boyce, Timothy Boyce, Dennis Michael Boyce, Elizabeth Anne Showalter and Barbara Ellen Rogers.

† BEELER, Theodore W., 59. St. Christopher, Spewday, Feb. 18. Husband of JoAnne; father of

Mark R. Stevens, Julia Vaughn and Jennifer Gurens; grandfather of two.

† COUCH, Michael A., 48. St. Philip Neri, Indianapolis, Feb. 20. Father of Michelle Horung, Amy Turner and Carra Colich; brother of Dallas Colich, Daniel Colich, Judith Haley and Pamela Packer; grandfather of five.

† FORD, William J. Sr., 83. Holy Spirit, Indianapolis, Feb. 15. Father of Ann M., Cathy Shoo Ford and Judy K. Lynch; grandfather of six; great-grandfather of five.

† GRIFFIN, Margaret Mary, 75. St. Philip Neri, Indianapolis, Feb. 18. Aunt of Pat Casanova.

† JOHNSON, John N., 85. Holy Family, Richmond, Feb. 21. Husband of Rosemary; father of John Johnson and Mary Seper; brother of Russell Johnson and Cornea House; grandfather of eight; great-grandfather of eight; step-great-grandfather of two.

† LOCKE, Eileen, 82. Holy Guardian Angels, Cedar Grove, Feb. 13. Mother of James, Richard, Josephine Kraus, Christina O'Byrne and Linda DeFosse; grandmother of nine; great-grandmother of 20.

† MARTIN, Mary Elizabeth, 82. St. Koch, Indianapolis, Feb. 19. Mother of Elizabeth A. Fell and James A. Martin; grandmother of 14; great-grandmother of 10.

† MCCARTHY, Wilbert, 77. St. Andrew the Apostle, Indianapolis, Jan. 30. Mother of Judith Frommeyer, Donna A. Winter and Terry L. Harrison; sister of Madonna L. Cantrell.

† MCCOY, Woodrow W., 79. St. Anthony, Indianapolis, Feb. 23. Father of Elizabeth A. Fell and James C. Cummings and Michael; grandfather of four; great-grandfather of four.

† MERRY, Madeline, 87. Christ the King, Indianapolis, Feb. 17. Mother of Stella, Barbara Aldis and Marie Ashurst; sister of Peggy Simeon and Veronica

Colquhoun; grandmother of 21; great-grandmother of 62; great-great-grandmother of two.

† MILLER, Forest "Fard", 74. St. Elizabeth, Cambridge City, Jan. 18. Husband of Ethel; father of Lisa Jones; grandfather of one.

† MOLL, Isabel R. Droski, 73. Holy Name of Jesus, Beech Grove, Feb. 8. Wife of Melvin C.; mother of M. Charles Moll, Elizabeth A. Smith and Melinda L. Phyllbaum; sister of Eleanor Ellis; grandmother of eight; great-grandmother of three.

† MURRAY, Christina F., 81. St. Philip Neri, Indianapolis, Feb. 18. Mother of Thomas M. Murray and Eileen A. Richardson; sister of John Broderick; grandmother of five; great-grandmother of three.

† OBELLE, Rose E., 80. Holy Family, Richmond, Feb. 23. Mother of Ronald L. Obelle and Mary Sue Heller; sister of Leo A. Kellner; grandmother of five; great-grandmother of four.

† PARENTINE, Rennata M. "Louise", 67. St. Lawrence, Indi-

anapolis, Feb. 14. Aunt of Michael Corrales.

† PETERSON, Catherine M., 96. St. Anthony, Indianapolis, Feb. 23. Aunt of Helen Dunbar, Johanna Swan and Petty Peterson.

† PHELPS, Catherine "Katie", 65. St. Gabriel, Connersville, Feb. 21. Mother of Rita Jones, Claudia Brumstair, LaDonna Hoyte, Tom Phelps, Dennis Phelps and Paul Phelps; sister of Edwin Snyder, James Snyder, John Snyder, Ruth Ross, Charlotte Raby, Jane Beck, Dorothy King, Genevieve Snyder, Rose Ann Morgan and Norman Snyder; grandmother of 15; great-grandmother of one.

† PULSKAMP, Dolores E., 67. St. Mary of the Rock, Batesville, Feb. 21. Mother of Melvin, Darlene Obermeyer, Lois Pfeiffer and Donna McQueen; sister of Ralph Kirschner and Della Handorf; grandmother of 15; great-grandmother of one.

† SAYRE, Roxanne L., 82. Rose of Lima, Franklin, Feb. 17. Wife of John; mother of Patricia Beier, Marcia, Barbara, Christine Lukens, Beth and John; sister of Richard Hill, Russell Hill, Nathan Hill, Patricia Thomason and Charlotte Workman; grandmother of 10.

† SCHAEFER, Bernard C., 93. Christ the King, Indianapolis, Feb. 14. Father of Carolyn Sullivan and Norma Salter; grandfather of 11; great-grandfather of 20.

† SCHNELL, Darrell L., 43. Little Flower, Indianapolis, Feb. 13.

Father of Julie A. and Betsy M.; son of Catherine E.; brother of Bob Schoell and Debbie K. White.

† SCHUETTER, Henry R. "Butch", 37. St. Mary, Greensburg, Feb. 21. Son of Harry; brother of Bobby Ray Showalter, Patrick Ferdinand Schuetter, JoAnna Miller, Dolly D. Newman, Mary Katherine Morris, Barbara Mae Ketch, Ruth Maydele Wolfe and William A. Schuetter.

† SCHULER, Edwin C., 67. Sacred Heart of Jesus, Jeffersonville, Feb. 18. Husband of Doris; father of Chris Schuler and Cynthia Manch; step-mother of Norman, Foster, Jack, Lynn, Marilyn Zurschmeide, Ruth Bican, Vera Mae Ketch, Gyna Middleton and Jeanne Andrus; grandfather of three.

† SPELLMAN, Paul F., 75. Holy Name of Jesus, Beech Grove, Feb. 8. Husband of Rita; father of Thomas M., Tim P., Paula M. Stahl and Suzanne E. Alexander; brother of Thomas M. Spellman and Mary E. Schmidt; grandfather of nine; great-grandfather of one.

† SPRINGER, Michael Edward, 47. St. Francis and Clare of Assisi, Greenwood, Feb. 10. Husband of Janet; father of Christopher, Patrick and David; son of Mark Springer; brother of Mark Springer, Sharon Horsman, Jo Miller and Susan James.

† TORPHY, Leah, 92. St. Vincent, Bedford, Feb. 11. Mother of James, Jack and Dave; grandmother of eight; great-grandmother of 11.

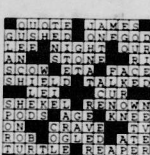
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EUCARIST

## Who Was Archbishop Fulton Sheen?

GRACE

One of the best educated American bishops of the 20th century, Archbishop Sheen earned graduate degrees in theology and philosophy from the Catholic University of America, the



University of Louvain in Belgium and the Collegio Angelico in Rome. A priest of the diocese of Peoria, Ill., Sheen was chosen to preach on "The Catholic Hour" on the NBC radio network in 1930. He was consecrated a bishop in 1951. The next year, he began a series of radio and television broadcasts that achieved great popu-

larity with both Catholics and non-Catholics. The author of more than 100 books and pamphlets, Sheen's imposing physical presence and magnificent voice made him one of the most influential preachers in America. He attended the entire Second Vatican Council. Archbishop Sheen died on December 9, 1979.

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